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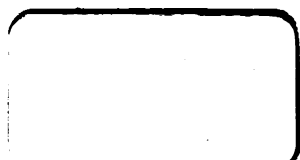
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47.292.

= C. Text Gr. A 145

= C. Gr A. 320



A

LEXICON TO ÆSCHYLUS

CONTAINING

A CRITICAL EXPLANATION OF THE MORE DIFFICULT
PASSAGES IN THE SEVEN TRAGEDIES.

BY THE

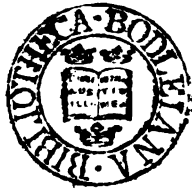
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PREFACE.

THIS Lexicon was some time ago announced for publication, and the earlier sheets committed to the press, when from unavoidable circumstances the work was suspended, and the MS. laid aside. Several alterations and additions have been made on resuming the correction of the press; and in a very few instances, it may be observed, that the opportunity has been taken of revising or modifying a statement made in the earlier pages of the work, when further consideration had led to the adoption of an opinion different to the one originally proposed.

The object of this work, besides furnishing an interpretation of the words and ordinary phraseology of the author, is to explain the difficulties of the *text*; meaning, of course, by difficulties, such as would present themselves to students possessed of that previous degree of knowledge without which it is presumed that no one would attempt to read Æschylus. The explanation of matters belonging to History, Geography, and Antiquities has been seldom touched upon, as being a province wholly distinct in its character, and requiring to be separately treated: information sufficient for all general purposes on the latter of these subjects will

be found in the Dictionary of Antiquities lately brought out by the publishers of this work: and two similar works on the subjects of Mythology and Geography, if completed with equal ability, will supply, with the former, a desideratum long felt in this department of classical literature.

It will hardly be thought, by those who are competent to form an opinion upon the subject, that a work like the present is a superfluous addition to what has already been written upon *Æschylus*. Such especially as have undertaken to read this author without assistance, must have felt how often they have been driven upon their own resources, and how much not only of apparent but of real difficulty has been left unexplained. It is not denied, that they who will be at the pains to work out the meaning for themselves by patient investigation, may derive greater benefit by the exercise than they who depend upon the assistance of a commentator: but to do so with certainty requires an amount of scholarship not often met with amongst younger students; and, whilst a few may reap more solid advantage from the very scantiness of the help afforded them, by the majority the Author will either be unread, or, if read at all, be in danger of being continually misunderstood.

It is not pretended that in this Lexicon the student will find a full solution of every difficulty. It may, however, be honestly asserted that no passage has been designedly passed over where any real obscurity exists: in all such, except from unintentional omission, either an explanation has been given, or the nature of the difficulty stated. This, of course, does not apply to those passages so obviously corrupt, that to attempt to explain them in their present state would be a mere waste of time, and an unprofitable exercise of ingenuity.

An Index is given at the end of the volume, in which are noted those passages of which a fuller or more particular

explanation was likely to be wanted: by consulting this, the student will be able to use the *Lexicon* as a running commentary on the text; and this plan will possibly be found the more advantageous of the two, since, from the degree of trouble it involves, it will prevent recourse being had to it except in cases of real difficulty. The references are given to the text of Wellauer, as perhaps on the whole the least objectionable of the complete editions of *Æschylus* for the use of younger students. References have, however, been given also to five of the plays as edited by Dr. Blomfield *.

In passages evidently corrupt, the most probable conjectural emendations have been recorded, and occasionally recommended for adoption; a list of which will be found at the end of the book. Many passages, however, where the vulgar reading, though not so obviously incorrect, has been nevertheless believed to be corrupt, have been left untouched, from a desire not to encumber with a display of critical ostentation a work principally intended for younger students. A few original emendations have been suggested, chiefly such as have occurred in carrying the work through the press: they are, however, merely offered as conjectures, which every one is at liberty to reject upon the production of better, and which can hardly be chargeable with presumption when not rashly obtruded upon the text.

It may be necessary to claim the indulgence of the reader for many typographical errors, which it is feared may remain uncorrected. The manuscript having been almost entirely recomposed whilst passing through the press, and the correction of the sheets having to be simultaneously performed

* These latter have been omitted in the second edition to make room for the references to Dindorf: it having been thought more likely to promote the convenience of the student to give references throughout to two complete editions of the author.

without any kind of assistance, and frequently under circumstances the most unfavorable, it may be supposed that the weariness attendant on such a task may have led to some occasional oversights. This may be peculiarly the case in the earlier sheets, which were corrected under great indisposition. It is believed, however, that these errors are for the most part only of such a nature as will at once explain themselves to those at all acquainted with the subject; and it has not, therefore, been considered necessary to encumber the volume with a list of errata, which it would have taken much time to prepare, and to which few probably would have been at the trouble to refer.

It remains only to express a hope that this work, imperfect as in many respects it is, may not be without advantage to those who desire an accurate acquaintance with that language whose magnificent remains, though mutilated by the ravages of time, and by the ignorance of still more merciless transcribers, must for ever form the basis of all sound and liberal education: a language which, to whatever theme or subject it be applied—whether breathing from the harp of Sappho, or pealing with the thunder of Demosthenes—stands unrivalled beneath the sun for glory and for beauty, and which contains the record, not only of the most illustrious achievements which the world has ever witnessed, but of the most ennobling sentiments of which the human heart is capable, and the sublimest speculations which human reason has produced.

LONDON, *April* 1843.

In preparing a second edition of this work for the press, the Lexicon has been throughout revised and corrected by the Author, and a considerable quantity of additional matter introduced. It is hoped that, in its present state, it will be found to contain all which the student can ordinarily require for the elucidation of Æschylus.

The text of Professor Dindorf being now very generally used in the Universities, references have been also given to this text in all the more important passages. These have been arranged in the Index along with the references to Wellauer; the Lexicon may, therefore, now be used with equal facility as a commentary with either of these editions.

September 1847.

P.S.—In a somewhat obscure passage, Ag. 606. (620. Dind.) perhaps for τὰ ψευδῇ καλὰ we should read τὰ ψευδῇ καλὰ. This will then correspond with κεδνὰ τάληθῇ in the rejoinder of the Chorus v. 608. and the sense will be, *Were I to state what is agreeable, I could not state the truth, so as to insure to my friends the continuance of the pleasure.* To this the Chorus replies, *Would, indeed, that in stating the truth, you might say what is agreeable: for these things, if divided (that is, a pleasant statement but not a true one), cannot long be concealed:* vv. 606, 608 and 607, 609, correspond respectively to each other. The inverted order of the words κεδνὰ τάληθῇ in v. 608. by which the stress is laid on κεδνὰ as a predicate of τάληθῇ, seems to favour this conjecture.

For the advantage of younger students, the quantity of the *long* penultimate has been marked.* In order to save room, the derivations of words have not generally been given, as they will, for the most part, readily suggest themselves to any one moderately acquainted with the language. For the same reason, in the case of some words of continual recurrence, e. g. βροτός, καί, τέ, and the like, the references have occasionally been curtailed, where no disadvantage was likely to arise from their omission.

* Some dissyllable words with long penult. should have had this mark supplied for the sake of uniformity, e. g. ἀγή, ἀμός, ἄτη, δαλός, δύνειν, δριμύς, θύειν, θυμός, ἰός, ἰποῦν, κινεῖν, κλίνειν, κριθᾶν, λιμός, ταγεῖν, etc. Also some proper names, e. g. Ἀσίς, Ἰώ, Λυδός, Μυσός, Μινώς, Πυθώ, etc.

ERRATA.

- Page 9 a. line 34, for "θεμίστως," corr. "θεμιστῶς."
 — 18 b. — 12, for "ἐπαλξέων," corr. "ἐπάλξεων," and again lines 32 and 35.
 — 62 a. — 23, for "ἄψυχος," corr. "ἄψυχος."
 — 81 b. — two lines from bottom, the words "pass. P. 271." etc. should come after "ἄζεται."
 — 122 b. — 2, for "ἐκφυσᾶν," corr. "ἐκφῦσᾶν."
 — 159 b. — 8, for "ἔμφρον, Aurat.," corr. "ἔμφρον' Aurat."
 — 168 b. under ἡμίτερος add "Dor. S. 527. P. 142. where Blomf. rightly corrects ἡμίτερον."
 — 183 b. 9, from bottom, "ἱστοτριβής," corr. "ἱστοτριβής."
 — 240 b. line 35, for "Νίσος," corr. "Νίσος."
 — 241 a. — 23, for "Butl. conj. ἡλθίτην ὁμοῦ," corr. "Butl. conj. ὁμοῦ. ἡλθίτην Elmsl."
 — 245 b. — 13, for "αἰρήσει νέον," corr. "αἰρεσθαι μέγαν."
 — 336 b. — 35, for "ὑπερπολύς," corr. "ὑπέρπολυς."

LEXICON.

A

‘A sometimes written ἄ, a particle expressive of any strong and sudden emotion. Hesych. ἄ, ἄ. σχετλιαστικὸν ἐπίρρημα. ἄ ποῖ ποτ’ ἤγαγές με A. 1057. In S. 153. for ἄ Ζῆν’, ὦ Ζεῦ is commonly read. ἄ ἄ A. 1060. C. 1043. ἄ ἄ, ἔα, ἔα P. V. 114. 565. ἄ ἄ, ἰδοῦ, ἰδοῦ A. 1096. ἄ ἄ ἄ S. 805.

‘Αβατος *untrodden, pathless*, P. V. 2. Blomfield from Phavorinus s. v. ἀβρότη νύξ, reads ἀβροτος. So Schol. Venet. ad. II. 78. Eustath. Suid. MS. C. C. C. Oxon. The vulg. is probably correct.

‘Αβλάβεια (?) *security*. In A. 995. ἐπ’ ἀβλαβείᾳ is read by Hermann, whom Blomfield and Wellauer follow. See under εὐλάβεια.

‘Αβλαβίης *safe*, h. e. uninjured: S. c. T. 68.—*safe*, h. e. not injuring, P. 547. E. 275. 452.

‘Αβουκόλητος *unheeded, indifferent*. ἀβουκόλητον τοῦτ’ ἐμῷ φρονήματι S. 907. *this is a matter of indifference to me*. Cf. Βουκολεῖν.

‘Αβουλία *imprudence*. κρατηθεὶς ἐκ φίλων ἀβουλίας S. c. T. 732. *induced by evil counsels from his friends*. See under ἐκ, and cf. Soph. Ant. 1204. with Erfurdt’s note.

‘Αβροβάτης *walking delicately*. P. 1029. an epithet of the Persians.

‘Αβρόγους *softly lamenting*, P. 533. Porson marks this word as doubtful. Blomfield adopts Pauw’s conjecture ἀκρόγους. Wellauer also rejects ἀβρόγους. There appears, however, no satisfactory reason for doing so, the epithet being, as Heath observes,

sufficiently applicable to the lamentations of the *youthful brides* of the Persians. The reason assigned by Blomfield, that ἀβροχίτωνας follows so soon after, seems little to the purpose, repetitions of the same word being very common in Æschylus.

‘Αβροδιαυτος *softly living*, P. 41. an epithet of the Lydians. Cf. Herod. 1. 155.

‘Αβρότιμος *soft and costly*, A. 675. Here Salmasius conj. ἀβροτήνων, h. e. *rich in texture*. So Pors. Blomf.

‘Αβροχίτων *covered with soft clothing*, P. 535.

‘Αβρύνειν [ῡ] *to make effeminate*. μὴ γυναικὸς ἐν τρόποις ἐμὲ ἀβρυνε A. 893.—Mid. v. ἀβρύνεσθαι *to be conceited, to give oneself airs*. ἀβρύνεται πᾶς τις εὐ πράσσων πλέον A. 1178.

‘Αβυσσος *bottomless, unfathomable*. ἀτης ἀβυσσον πέλαγος S. 465. Metaph. φρένα Δίαν—ὄψιν ἀβυσσον S. 1044. πλοῦτος ἀβυσσος S. c. T. 931. *inexhaustible wealth*.

‘Αγάζειν *to feel displeasure*. τὰ θεῶν μηδὲν ἀγάζειν S. 1047. *not to feel displeasure at the decrees of the gods*. Hesych. ἀγάζει. ἀγανακτεῖ, βαρέως φέρι.

‘Αγαθός *good*. h. e. *virtuous*, S. c. T. 592.—*brave*, S. c. T. 577. P. 882. 929. 949.—*clever*, A. 769.—*favourable, auspicious, kind*, P. 838. A. 151. 733. 1103. E. 841. 931. 943. 966. S. 621. 944. P. 214. In A. 1240. (1267 D.) the vulg. ἵτ’ ἐς φθόρον πεσόντ’ ἀγαθῷ δ’ ἀμείψομαι is opposed both to the sense and metre. Jacob reads πεσόντα γ’.

ἰδὲ ἀμείψομαι, which Blomfield has adopted. Heath, *πεσόντ' ἐγὼ δ' ἀμείψομαι*, h.e., and *I will perish in my turn*, which is very harsh. Schütz, *ἀγαθὰ δ' ἀμείψομαι*, h.e. *I will return the benefits received*. Wellauer, in defiance of the anapest, conjectures *ἀγάθ' ἰδὲ ἀμείψομαι*, with the same sense. An anonymous conjecture, adopted by Scholefield, appears more probable than any of these, *ἐγὼ δ' αἶμ' ἔψομαι*, which accords very well with the general sense of the passage.

'Αγάλακτος A. 700. (718. D.) either, *suckled along with others*, which is the meaning generally assigned to the word by etymologists, the α being equivalent to ὁμοῦ: so Valck.; or, as some consider it, *not suckled with milk*: so P'assow. The latter appears preferable, the epithet being applied to a lion's cub brought up, not in the usual way by its mother, but with the children of a family, and hence said to be ἀγάλακτος. Blomfield translates, *a foster-brother*, in accordance with the former meaning. If the latter be correct, the epithet *φιλόμαστον* will merely denote *the tender age* of the cub.

"Αγαλμα *an ornament, an embellishment*. τέκνον, δόμων ἀγαλμα A. 901. ἱππους, ἀγαλμα τῆς ὑπερπλοῦτου χλιδῆς P.V. 464. ῥυσιβωμον Ἑλλάνων ἀγαλμα δαιμόνων E. 881. ἱκετηρίας, ἀγάλματ' αἰδοίου Διός S. 189. ἀκασκαῖον ἀγαλμα πλοῦτου A. 721. said of Helen, *the pride of the wealthy Paris*. ἀγαλμα τύμβου C. 198. (200. D.) *an honour to the tomb*. Here ἀγαλμα is the accus. referring to *συμπενθεῖν ἑμοί*. Scholefield rightly translates, *quod esset honori*. See Matth. Gr. 431. 5. — *an image of a deity*. S.c.T. 240. 247. E. 55. The meanings of ἀγαλμα are thus traced by Ruhnkens on Timæus, s. v. "ἀγάλλειν proprie est *nitidum reddere*, sic aliquid exornare, ut oculos grata sui specie exhilaret. Vim verbi ἀγάλλειν retinet inde ortum ἀγαλμα, recteque adeo ab antiquis grammaticis ex-

ponitur *καλλώπισμα πᾶν ἐφ' ᾧ τις ἀγάλλεται καὶ χαίρει*. Qua sola notione ab Homero positum esse recte monet Eustathius. Tragicis sæpe dicunt liberos parentum ἀγάλματα, *delicias, oblectamenta*, ut Eurip. Suppl. 367. — Sed quoniam in statuis præcipuum ornamentum est, ἀγαλμα proprie de his usurpari cepit. — Sæpe veteres scriptores ἀγάλματα a picturis distinguunt. — Neque tamen perpetuum hoc discrimen est. — Imprimis autem frequens hujus vocis usus est de donariis numini alicui consecratis, et de Deorum simulacris."

'Αγαμεμνόνιος of Agamemnon. 'Αγαμεμνονίαν ἄλοχον A. 1480. *the wife of Agamemnon*. 'Αγαμεμνονίων οἶκων C. 848. *the house of Agamemnon*. For this use of adjectives derived from proper names, see Matth. Gr. Gr. 446. 10; and on the different forms, 'Αγαμεμνόνειος, -ιος, and -εος, see Lobeck on Soph. Aj. v. 108.

'Αγαμέμνων Agamemnon. A. 26. 42. 509. 1219. 1287. 1377. C. 925. E. 434.

"Αγαμος *unmarried*. ἀγαμον ἀδάματον ἐκφυγεῖν S. 135. 144.

"Αγαν *too much, very much*. ἀγαν ἀληθεῖς S.c.T. 692. *too true*. Cf. P.V. 72. 180. 318. 327. 543. S.c.T. 35. 220. 228. 429. 674. P. 10. 211. 507. 512. 780. 813. A. 472. 984. 1134. 1214. 1227. C. 957. E. 788. S. 404. 699. 738. 892. οὕτως ἀδελφαῖς χερσὶν ἠναίροντ' ἀγαν S.c.T. 793. *they were slain but too surely*. θανὼν δ' οὐκ ἀγαν ἐλεύθερος E. 324. *he is not very* (i.e. not at all) *free*. In A. 1313. (1340. D.) *ποιναὶς θανάτων ἀγαν ἐπικρανεῖ*, the vulg. violates both the sense and the metre. Hermann omits ἀγαν (omitted also by Ven. Flor.) and reads *ἐπικρανεῖ*. H. Voss *ἀταντε κρανεῖ*, which Blomfield adopts. It is possible that ἀγαν may have arisen from the careless repetition of the preceding syllable *ατων*. Dindorf, rejecting ἀγαν, thinks the penultimate in *ἐπικρανεῖ* may be long. Cf. Eumen. 885. ed. Linwood. In E. 904. (944. D.) for

μηλά τ' εὐθενοῦντ' ἀγαν, Dobree conjectures εὐθενοῦντα γὰ, which is highly probable.

Ἀγανόρειος brave, P. 985. Doric from ἀγῆνωρ.

Ἀγανός mild, gracious. ἐκ θυσιῶν ἀγανὰ φαίνουσ' ἑλπίς A. 101. See φαίνειν.

Ἀγάστονος deeply groaning, S.c.T. 95.

Ἀγανός illustrious, august. Πέρσαις ἀγανοῖς P. 948.

Ἀγβάτανα Ecbatana, P. 922. In P. 16. 527. all MSS. read Ἐκβατάνων, q. v.

Ἀγγαρος a Persian courier. Metaph. φρυκτὸς ἀπ' ἀγγάρου πυρός A. 273. a beacon of fire transmitted from post to post successively. Cf. Herod. viii. 98.

Ἀγγελία a message, P.V. 1042. A. 86.

Ἀγγέλλειν to deliver a message. ἀγγελλ' ἰούσα C. 768. ἀγγελλε τοῖσι κυρίοισι δωμάτων C. 847. ὡς ὁ φρυκτὸς ἀγγέλλων πρέπει A. 30. See πρέπειν. With acc. ἀγγέλλειν κακὰ P. 249. φίλατ' ἀγγέλλων S. 597. τάδ' ἀγγελῶν C. 698. πάντως τι καινὸν ἀγγελῶν P.V. 945. ταῦτ' ἀγγελλε C. 759. With attract. φήμης ὑφ' ἧς ἡγγειλαν οἱ ξένοι C. 730. Pass. τοῖσι νῦν ἡγγελμένοις C. 763.

Ἀγγελος a messenger, P. 14. A. 271. 624. S.c.T. 267. 355. 830. S. 182. C. 838. ἀγγέλου δίκην C. 193. like a messenger. ἀγγελον οὐ μέμψεται πόλις γέροντα S. 755. old as I am, the city shall not complain of me as a messenger. Ζηνὶ πιστὸν ἀγγελον P.V. 971. a messenger in the service of Jupiter. Metaph. κύριν ἀναυδὸν ἀγγελον στρατοῦ S. 177. So S.c.T. 82. νύχιος ἀγγελος πυρός A. 574. the beacon fire. οὐτι παρήκειν ἀγγέλον μέρος A. 282. did not omit its part as a messenger. οὐδὲν ἀγγέλων σθένος ὡς αὐτὸς αὐτῶν ἄνδρα πείθεσθαι περὶ C. 836. (840 D.) is unintelligible. Schütz reads ὡς αὐτὸν (αὐτὸν Pors.) αὐτῶν κ.τ.λ. and translates non tantum valet nuncii relatio quantum si dominus ipse de his rebus

sciscitetur et inquireat. Blomfield compares the expression οὐδὲν οἶον ἔσθ' ἀκούσαι Arist. Av. 967. Herm. Obs. Critt. p. 121. objects to this use of ὡς, and proposes a remedy which is not less objectionable; ὡς αὐτὸς αὐτῶν ἄνδρα πείθεσθαι παρεῖ, h. e. non usus est nunciis quum ipse adsit, ut hospitem de rebus illis interroget. Schütz's conjecture and explanation seems upon the whole the best. The expression is a general one, ἄνδρα being used as in Soph. Oed. T. 316. ἄνδρα δ' ὠφελεῖν ἀφ' ᾧ ἔχει τε καὶ δύναιτο κάλλιστος πόνων. The construction apparently is οὐδὲν σθένος ἀγγέλων (τοιούτων ἔστιν) ὡς ἄνδρα αὐτὸν πείθεσθαι περὶ αὐτῶν. This use of ὡς may perhaps be illustrated by that in Act. Apost. 20. 24, although no great authority in such matters: οὐδὲ ἔχω τὴν ψυχὴν μου τιμᾶν ἐμμανῶ ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς. On C. 762. ἐν ἀγγέλῳ γὰρ κρυπτός ὀρθοῦται λόγος, see under κρυπτός.

Ἀγδαβάτας proper name of a man. P. 920.

Ἀγεῖν to lead, to bring. ἄνδρα ἀγει γυνή τις S.c.T. 627. κύμ' ἀγει ibid. 740. brings on a wave. ἤγε P. 334. A. 1613. ἄγον, Dor. with accus. νόστοι ἄγον οἴκους P. 847. brought them home, where the vulg. has ἐς οἴκους which violates the metre, and is therefore rejected by Pors. Blomf. Passow retains ἐς but corrects ἄγον for ἄγον. So M. Ald. Rob. ὑφ' ἄρματ' ἡγαγον ἵππους P.V. 463. I yoked horses to chariots. ποῖ ποτ' ἡγαγέ με; A. 1057. ibid. 1109. ἡγαγε P. 542. ἡγαγον πάλιν A. 827. brought me back. νᾶες ἡγαγον P. 552. ἀγε C. 701. πρὸς πύλας ἄγον λόχον S.c.T. 56. ἀγειν C. 758. ἄξειν A. 1258. ἀγουσα A. 394. ἀγοντας ἐφέστιον S. 498. See ἐφέστιος.—to carry away. S. 607. 709. 919. Pass. ἀπὸ βρετιῶν ἀγομέναν S. 425. ἀγεσθαι πλοκάμων S.c.T. 308. to be dragged away by the hair. ἄξει A. 1615. fut. mid. used passively; you shall be dragged away. For this use of what is commonly

called the future middle in a passive sense, see Monk's note on Hippolytus 1458, who quotes from Æschylus, τιμήσεται A. 567. βουλευσεται S.c.T. 180. ἄρξονται P. 581. See also Pierson on Mæris under the words ἀπαλλάσσονται, γυμνάσεται, τιμήσεται. Monk rightly observes that the first instance of the kind is found in Homer Od. A. 123. χαῖρε ξεῖνε· παρ' ἄμμι φιλήσεται. See likewise Matth. Gr. Gr. 494. 11. and Bernhardy, Synt. Gr. p. 344. note. —to drive, to harass, P.V. 577. ἄγει γὰρ αἶμα μητρώον E. 221. —to support, bear up. φελλοὶ δ' ὥς ἄγουσι δίκτυον C. 499. —to hold in esteem, to believe in. ἄγοιμ' ἄν, (sc. θεοὺς) εἴ τις τάσδε μὴ ἔαίρῃσεται S. 902. *I will believe in them.* See Abrsch, Animadv. Æsch. 210. and compare the usage of νομίζειν. —to pass sc. time. κρεουργὸν ἡμάρ εὐθύμως ἄγειν A. 1574. —to take in marriage, δετε τὰν ὁμοπάτριον ἀγαγες Ἡσιόναν P.V. 558. imper. ἄγε come! ἄλλ' ἄγε, Πέρσαι—θώμεθα P. 136. come let us make. ἄγε δὴ A. 757. ἄγε δὴ καὶ χορὸν ἀψώμεν E. 297. ἄγε δὴ λέξωμεν S. 620. plur. ἄγετε, τῶν πάλοι πεπραγμένων λύσασθ' αἶμα C. 792.

"Ἀγειος (?) without a land, from α and γῆ. "Ἀγειος ἐγὼ βαθυχαῖος βαθρεῖας βαθρεῖας S. 838. (858.D.). Here Turn. Steph. have ἄγιος, but ἄγειος M. Ald. Rob. The passage is usually considered corrupt, and undoubtedly is so; but the vulg. perhaps may mean, *I, although extremely noble in respect of my origin, am without a country, h. e. am an exile from my country, referring to the preceding μήποτε πάλιν ἴδοιμι κ.τ.λ.* The word ἄγειος is without authority, but may be formed from α and γῆ, as εὐγειος, βαθύγειος, ἐπίγειος, etc. Bothe proposes Ἀργεῖος for ἄγιος. Cf. ἄγιος.

'Ἀγείρειν to collect, h. e. as evidence, to infer. τί τῶνδ' οὐκ ἐνδίκως ἀγείρω; C. 629. Schol. συνάξας κατηγορῶ.

'Ἀγείτων without a neighbour, solitary, P.V. 270.

'Ἀγέλαστος not to be laughed at.

ἀγέλαστος ξυμφοραῖς C. 30. — *not laughing.* ἀγέλαστα πρόσωπα A. 768. On the active or passive force of verbals see under *ναρθηκοπλήρωτος*.

'Αγή a fragment. ἀγαῖσι κωπῶν P. 417.

"Αγη jealousy. ἄγα θεόθεν A. 130. *the jealousy of the gods*; restored by Hermann for the vulg. ἄτα which violates the metre. ἄσα Burn. Elmal. ad Eur. Med. 240. — a mischievous or spiteful act. *μηλοφόνοισιν ἄγαισι* A. 712. (730.D.) So Hermann for vulg. ἄταισιν, which again violates the metre. Pauw and Schütz read *μηλοφόνους ἄταισι*. Butler ἄταις *μηλοφόνουσι*. Klausen ἄγαῖσιν from ἀγή, quoting Gramm. Sang. 336. Bekk. ἀγαί· οἱ τραγικοὶ τὰς τρώσεις οὕτως ἐκάλουν καὶ τὰ τραύματα· καὶ γὰρ τὸ τραῦμα οἷον κατάγμα γίνεταί. This is somewhat like the Homeric usage, e.g. Il. E. 161. ὥς δὲ λέων ἐν βουσί θορῶν ἐξ αὐχένα δέξῃ πόρτιος ἡὲ βοός. Cf. also *frangere* in Horace, Od. i. 23. 11. *non ego te tigris ut aspera Gætulussive leo frangere persequor*. But the first syllable in ἀγή is long. A probable conjecture suggested by Prof. Malden is *μηλοφόνουσι* ἄσαισι.

'Αγήνωρ brave, manly, S.c.T. 117.

"Ἀγιος a var. lect. in S. 838. See ἄγειος. Porson on Eur. Orest. 750. observes, that ἄγιος is very seldom used by the Attics, and never by the tragic writers.

"Αγκαθεν (contr. from ἀνέκαθεν) above, at the top. στέγαις Ἀτρειδῶν ἀγκαθεν A. 3.

"Αγκαθεν from ἀγκάς, in the arms (cf. ἀγκάς ἐλάζετο Il. E. 371). ἀγκαθεν λαβῶν E. 80. *taking in the arms, embracing*.

'Αγκάλη the arm. ἐν ἀγκάλαις λαβῶν S. 476. *taking in the arms*. ἔσθ' ἐν ἀγκάλαις A. 705. *was carried in the arms*. Metaph. πετραῖα ἀγκάλη P.V. 1021. *a rocky embrace*. ποντία ἀγκάλαι C. 580. *the bosom of the ocean*.

"Αγκρις (contr. for ἀνάκρις) a

judicial inquiry: a legal term, strictly meaning the inquiry instituted before the magistrate previous to the regular trial, answering to the Latin *Divinatio*. *μηδ' ἐς ἀγκρισιν ἐλθεῖν* sc. Θεοῦς E. 342. (362. D.) *and that they should not engage in any judicial inquiry*; by which the chorus expresses its desire that the gods should not take cognisance of those matters which it belonged exclusively to their prerogative to investigate.

Ἀγκυρα an anchor. Met. *ἔρα ἐμ- πόρους μεθίεναι ἀγκυραν ἐν δόμοισι πανδόκοις ξένων* C. 651. *to put up for the night*.

Ἀγκυρονυχία the standing of a ship at anchor, S. 747.

Ἀγλαῖσμα an embellishment, a pleasing object. *οὐ Σύριον ἀγλαῖσμα δάμασιν* A. 1285. *no Syrian odour*. In C. 194. *said of the offering of hair on the tomb of Agamemnon*.

Ἀγναμπτος inflexible. *θέμενος ἀγναμπτον νόον* P.V. 163. This verse does not correspond with the strophe *δέδια γὰρ ἀμφὶ σαῖς τύχαις*. Pauw and Hermann conj. *τιθέμενος*. Arnold *θέμενος ἀγναμπτον τὸν νόον*, which is objectionable, on account of the shortening of the word before γν. See Porson on Hec. 302. Dawes Misc. Crit. p. 196. Porson appears rightly to correct in the strophe *δέδια δ'*.

Ἀγνεύειν to be pure from guilt, with gen. *ὄρνιθος ὄρνις πῶς ἂν ἀγνεύοι φαγών*; S. 223. *how could a bird be free from guilt as touching another, having devoured it?*

Ἀγνισμα an expiatory offering, *ματῶν ἀγνισμα κύριον φόνον* E. 315. poetically for *ματῶν ἀγνισμα φόνον*. Cf. not. on Eum. 283. ed. Linw.

Ἀγνοια ignorance. *ἀγνοίᾳ* A. 1578. *in ignorance, unawares*. *ἀγνοίας ὕπο* S. 494.

Ἀγνόρητος flowing purely. P.V. 432. where Heath reads *ἀγνορήτων* for the sake of the metre.

Ἀγνός pure, i. c. *clear, bright*. ai-

θέρα ἀγνόν P.V. 280. *ἀγνᾶς Ἀσίας* ib. 409.—*ἀγνοῦ Στρώμονος* P. 489. *χρίσματος ἀγνοῦ* A. 94. Here, however, reference is made to the sacred character of rivers, as anciently held, and to the holy uses to which oil was applied.—*pure*, i. e. *chaste, holy*. *ἀγνὰ ἀταύρωτος* A. 236. *μηδ' ἀγνὰν ἄρουραν* S. c. T. 735. *an unholy soil*. *Ἀρτεμις ἀγνὰ* A. 133. S. 1011. *ἀγνοῦ στόματος* E. 277. *ἀγνῶν στομάτων* S. 677. *ἀγνὰ Διὸς κόρα* S. 136. *ἀνδρὸς ἀγνοῦ* S. 358. *πῶς—ἀγνὸς γένοιτ' ἂν*; S. 225. *how could he escape pollution?*—*sacred*. *βοὸς ἀγνῆς* P. 603. *πολεμόκραντον ἀγνόν τεῖλος* S. c. T. 146. *ἀγνοίς δόμοις* 260. *δαίμονες ἀγνοί* P. 620. *ἀγνὸν Ἀπόλλω* S. 211. *Ζηνὸς ἀγνοῦ* 640. *μαντεῖα οὐκ ἔθ' ἀγνὰ* E. 686. *no longer to be held sacred*. *ἀγνὸν Πειθοῦς σέβας* E. 845. *ἐδράνων ἀγνῶν* S. 96. *ἐν ἀγνῷ—ἵζεσθε* S. 220. *in a sacred place*.

Ἀγνώς unknouen. *ἀγνώς πρὸς ἀγνώτα* C. 686. *ἀγνώθ' ὄμιλον* S. 971. *ἀγνώτα φωνήν* A. 1021.

Ἀγοος unmourned, S. c. T. 1055.

Ἀγορά the market-place, θεοῖς ἀγορᾶς ἐπισκόπους S. c. T. 254.

Ἀγοραῖος protecting the market-place. *Ζεὺς ἀγοραῖος* E. 931. *θεῶν τῶν ἀγοραίων* A. 90.

Ἄγος a curse for guilt, S. 370. 371. C. 163. E. 161. *ἄγος θεῶν πατρῶν* S. c. T. 1008. *the curse of his father's gods*. On the variation in the breathing, see Elmsl. on CEd. T. 402.

Ἄγος a leader, S. 245. 881.

Ἄγρα a prey, S. c. T. 304. E. 143.

Ἀγρεῖν to take. *χρόνῳ μὲν ἀγρεῖ Πριάμου πόλιν ἄδε κέλευθος* A. 125. (126 D.) Here the present is used for the future, as in Homer II. A. 365.

Ἦ θὴν σ' ἐξανύω γε καὶ ὕστερον ἀντιβόλησας. See Matth. Gr. Gr. 504. 3. Abresch, Anim. Æsch. 1.463. Bernhardt, Synt. Gr. c. x. 2.

Ἀγρευμα a net, S. c. T. 589. C. 992. plur. A. 1018. E. 438.

Ἄγριος wild. Met. *μητρός ἀγρίας ἄπο* P. 606. *periphrasis for the vine*.—*cruel, fierce*. *ἀγρίων δεσμῶν* P.V.

175. ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις 368. So C. 278. ἀγρίοις ποιφύγμασι S.c.T. 262. ἀγρίας ἄλός S. 35. 'Αγρίως cruelly, E. 929. In P.V. 155. Blomf. reads ἀγρίοις, which is found in M. and other MSS.

'Αγρονόμος *dwelling in the fields*, A. 140. For the accent upon this and similar words, see Lobeck on Soph. Aj. p. 230.

'Αγρότης (?) *a commander*, P. 963. Toup proposes ἀγρέται from Hesych. ἀγρέταν, ἡγεμόνα, θεόν. Thus we have ἱππαγρέτης. Blomf. conj. ἀρχέται. Rob. has ἀκρόται. So M.

'Αγρυπνος *never sleeping*, P. V. 358.

'Αγυιάτης [ā] A. 1051. 1056. an epithet of Apollo as the guardian deity of streets, to whom an altar called ἀγυιεύς was placed before the street doors at Athens. Hesych. 'Αγυιεύς. ὁ πρὸ τῶν θυρῶν ἐστὼς βωμὸς ἐν σχήματι κίονος. Cf. Arist. Vesp. 875. ὦ δέσποτ' ἀναξ, γείτον 'Αγυιεύ, τοῦ μοῦ προθύρον προκύλαιο. Apollo himself was also called 'Αγυιεύς — Cf. Hor. Od. iv. 6. 26. *Lævis Aggyieus*. 'Αγυιεύς ῖ is the common reading in this passage, but *τε* is unintelligible. ἀγυῖα ῖ M. whence Herm. rightly conj. ἀγυιᾶρ'.

'Αγύρτρια *a female mendicant*, A. 1246. The masc. form is ἀγύρτης from ἀγέλω. This word was peculiarly used of those who collected a contribution from the bystanders at religious shows. Ruhnken, on Tim. s. v. ἀγέλουσαν. ὥς ἱερεῖαν περιερχομένην, observes, "Plena locutio ἀγέλειν χρήματα, βλοῦν, σιρία, tam nota est, nullis ut opus sit scriptorum testimoniis. Ne absolutum quidem ἀγέλειν pro mendicando colligere valde rarum est. — Scilicet in variis artibus quibus sacrificii simplicis plebeculæ pecunias ad se derivarent, non postrema hæc erat. Dei Deæve alicujus effigiem vel humeris portantes, vel jumento imponentes, per oppida et vicos vagabantur, et verbo Diis, re ipsa sibi stipem quærebant. Ex quo circumforaneo

questu ἀγορῶν nomen invenerant— Quo veteri more satis vindicatur locus Herodoti, iv. 35. ὑμνέειν Ὀπιν τε καὶ Ἀργιν, ὀνομάζοντάς τε καὶ ἀγείροντας, ubi Thom. Galeus temere conjiciebat ἐγείροντας."

'Αγχάρης [ā] *prop. name of a man*. P. 956.

'Αγχι *near*. with gen. P. 459. C. 630.

'Αγχίλαος *near the sea*. P. 861. Upon this epithet as applied to islands, see Lobeck on Soph. Aj. 135.

'Αγχιγείτων *neighbouring*, P. 860.

'Αγχίπολις *near the city*. S.c.T. 483. an epithet of Minerva as worshipped at Thebes. She is called κύλαιοι γείτων v. 486.

'Αγχιστος *nearest, next in order*. τὸ δ' ἀγχιστον 'Απίας γαίας μονόφρουρον ἔρκος A. 248. (256 D.). Here Schütz, referring the words to Clytemnestra, as being γαίας μονόφρουρον ἔρκος in the absence of her husband, understands ἀγχιστον to mean *near*, i. e. *approaching*. Others apply the expression to the Chorus, upon whom, in the king's absence, it *next* devolved to guard the city. This is clearly the meaning of ἀγχιστον, whether it be referred to Clytemnestra, which may be supported by v. 251, or to the Chorus. δύναται Διὸς ἀγχιστα S. 1018. *next after Jupiter*.

'Αγχόνη *hanging*. ἀγχόνης τέματα E. 716. *death by hanging*.

'Αγωγή *a bringing*. ἐμὴς ἀγωγῆς A. 1236. *the bringing of me*.

'Αγών *an assembly for deliberation*. κοινὸς ἀγῶνας θέντες A. 819. — *a contest*. E. 647. 714. plur. 874. C. 577. 718. νῦν ὑπὲρ πάντων ἀγών P. 397. *now it is a struggle for all*. ἀγών νείκης παλαίας A. 1350. *a struggle originating in an antient quarrel*, sc. about the slaughter of Iphigenia. Cf. Lobeck, Soph. Aj. v. 1163.

'Αγώνιος *presiding over contests*. ἀγωνίων θεῶν S. 186. 239. 328. 350. A. 499.

'Αδαιρος *not fit to be feasted upon, unlawful*. θυσίαν ἀδαιρον A. 147.

'Αδαμάντινος of adamant, P. V. 6. 64.

'Αδαμαντόδετος bound in adamant. ἀδαμαντοδέτοισι λύμαις P. V. 148. the disgrace of being bound in adamant. πόνους ἀδαμαντοδέτοις ib. 424. the sufferings of one so bound. The epithet here is improperly applied to the thing instead of the person. See Lobeck on Soph. Aj. v. 7. and compare ἀλίντος.

'Αδάματος unsubdued, C. 53. S.c.T. 215. where ἀδάμαστον is the vulg. corrected by Pauw.—unmarried. S. 136. 144.

'Αδδην enough, P. V. 587. Here Brunck has rightly restored ἄδην.

'Αδείμαντος free from fear. With gen. ἐμαντήs ἀδείμαντος P. 158. without fear for myself. See under οὐδαμῶς.

'Αδειμάντως without apprehension. C. 760.

'Αδειν to sing, C. 1021.

'Αδελφή a sister, S.c.T. 959. 1056. P. V. 800. C. 17. It is used adjectively in S.c.T. 793. ἀδελφαῖς χερσί h.e. by the hands of brothers.

'Αδελφεός a brother, S.c.T. 959. This form is unknown to the tragic senarius. Hence in the corrupt passage in S.c.T. 558. where καὶ τὸν σὸν αὐθις πρόσμορον ἀδελφεὸν appears as the vulgar reading, ἀδελφεὸν is probably spurious. See under πρόσμορον.

'Αδείης prop. name of a man. P. 304.

'Αδην enough. With gen. ἄδην ἔλειξεν αἵματος τυραννικοῦ A. 802. Cf. ἄδδην.

'Αδῆριτος not to be contended with. P. V. 105.

'Αδης Hades, hell. ἀναύγητον 'Αδην P. V. 1031. 'Αδου σάκτορι Περσῶν P. 887. filling hell with the Persians. See σάκτωρ.—the god of Hades, Pluto. τοῦ κατὰ χθονός 'Αδου A. 1360. μέγας γὰρ 'Αδης ἐστὶν εὐθύνος βροτῶν E. 263. ἐν 'Αδου sc. δόμοις A. 1509. S. 225. 411. εἰς 'Αδου sc. δόμους P. V. 236. 'Αδου πύλας A. 1264. δίκτυον

'Αδον A. 1086. a fatal net. 'Αδον μητέρα ib. 1208. a deadly, fatal mother. See Lobeck on Soph. Aj. 802. who refutes the opinion that μητὴρ' is here put for μητέρι.—ᾤδην πόντιον A. 653. a watery grave.

'Αδικεῖν to be unjust. τὸ μὴ ἀδικεῖν E. 85. 661. 719. the absence of injustice.

'Αδικος unjust, A. 387. C. 392. 990. ἄδικα S. 399.

'Αδίκως unjustly, A. 1526.

'Αδμητος (fem. ἀδμήτη) unmarried. ἀδμήτας ἀδμήτα ῥύσιος γενέσθω S. 140. Here ἀδμητος is a var. lect. for ἀδμήτας.

'Αδοβάτης gone to Hades, dead. ἀδοβάται πολλοὶ φῶτες P. 888. (924.D.) Here the vulg. is ἀγδοβάται without sense. ἀδαβάται Rob. ἐφθάραι conj. Cant. ἱποβύται Heath. 'Αγβαράνων Wesseling on Herod. i. 42. So Brunck, Schütz. ἀθάνατοι Blomf. Passow's conjecture γδοβάται has been deservedly adopted by Wellauer.

'Αδολος sincere, genuine, A. 95. See παρηγορία.

'Αδόλως without deception, truly, C. 950. in a corrupt passage. See χρονίζειν.

'Αδράστεια the goddess Adrasteia, the same as Νέμεσις, P. V. 938. "Ad vitandam invidiam Græci solebant dicere, προσκυνῶ τὴν Νέμειν, Dem. adv. Arist. i. p. 495. καὶ 'Αδράστειαν μὲν ἄνθρωπος ὦν ἔγωγε προσκυνῶ. Plat. Rep. v. προσκυνῶ δὲ 'Αδράστειαν, ὃ Γλαῦκων, χάριν οὗ μέλλω λέγειν." Giacomell. ap. Blomf. Similar forms of expression constantly occur, e. g. τὸν φθόνον δὲ πρόσκυσσον Soph. Phil. 776. σὺν δ' 'Αδραστείᾳ λέγω Eur. Rhes. 468. See φθύνος and cf. Blomf. Gloss. in loc.

'Αδραστος prop. name of a man. S.c.T. 50. 557.

'Αδρεπτος not gathered, S. 649.

'Αεῖ (on the quantity of the a see under αἰέν) always. With present tenses, αἰεῖ δ' ἀνίκτων ἐστὶ δέϊμ' ἐξαισιον S. 509. cf. P. V. 162. 517. A. 570. 740. With past. αἰεὶ ὄψεις ἔννυχον παρηγόρουν P. V. 648. cf. C. 958. P. 435.

With future. ἀεὶ τοῦ παρόντος ἀχ-
θηδὼν κακοῦ τρύσει σε P.V. 26. Cf. E.
654. 947. In C. 673. εἰς τὸ πᾶν ἀεὶ
ξένον θάπτειν, αἰξένον is read by
Well. from Schneider's emendation.
In P.V. 939. (937 D.) θῶπτε τὸν κρα-
τοῦντ' αἰεῖ, Butler translates τὸν κρα-
τοῦντ' αἰεῖ *unumquemque regnantem*,
i.e. *the reigning sovereign, whoever*
is in power. Perhaps, however,
it is better, on account of the po-
sition of the article, to join αἰεῖ
with θῶπτε, αἰεῖ in the other case
being usually inserted between the
article and the attributive, e.g. Thuc.
i. 3. τὰς αἰεῖ πληρουμένας. i. 2. τῶν
αἰεῖ πλειόνων ii. 11. τῶν αἰεῖ προεσ-
τώτων. τὸν κρατοῦντ' αἰεῖ in this sense
would be equally incorrect with such
a phrase as ἡ πόλις ἄνω for *the upper*
city. In such a passage as Soph.
Oed. T. 1037. ἡ τοῦ τυράννου τῆσδε
γῆς πάλαι ποτὶ; the construction is
not τοῦ πάλαι ποτὶ τυράννου, but
τυράννου is equivalent to τυραννέ-
σαντος. See αἰεῖ, αἰέν in their order.

'Αεῖδειν to sing, A. 16. 691.

'Αεῖζωος *ever living*. ἄχθος αἰεζῶν
S. 966. contr. from αἰεζῶν. Here
αἰεῖ ζῶν is the vulg. αἰεῖ ζῶν Ald.
Rob. Pors. Schütz. αἰεζῶν Both.
Elmsl. That it is an adjective and
not the participle of the verb, is shewn
by the words τὴν αἰεζῶν πόαν in
Fragm. Glauc. Bekk. An. p. 347. 22.

'Αεικῆς *unseemly*, P.V. 97. 623. 1044.
contr. αἰκῆς P.V. 470. αἰκῆς πῆμα.

'Αεῖκενος *for ever a stranger*. By an
emend. of Schneider in C. 673, where
the vulg. is αἰεῖ ξένον.

'Αείρειν to lift up. ἄλλο δ' αἰερεῖ
sc. κύμα S.c.T. 741. εὐμαριν αἰέρων
P. 651. — to move, as an expedition.
ἀλλ' εὐσταλῇ καὶ λεκτὸν ἀροῦμεν στό-
λον P. 781. where ἀροῦμεν is the
fut. by contr. from ἀερῶ ἀρῶ, Cf.
Porson on Eur. Med. 848. Elmsley
on Heracl. 323. See αἶρω.—to bring
up, to educate. pass. ἐμὸν ἐκ τοῦδ'
ἔργος ἀερθέν A. 1506.

'Αείσυρος (?) *ever-drawing*. P.V.
450. an epithet of the ant, who, as

Horace (Sat. i. 1. 34.) says, "*ore*
trahit quocumque potest atque audit
acervo." Thus nearly all the MSS.
and Edd. But see ἀήσυρος.

'Αέκων *unwilling*, S. 39. See ἄκων.

'Αέλπτος *unexpected*. P. 257. 967.
985. A. 885. S. 64. 352. 885.

'Αέλπτως *unexpectedly*, S. 963. P.
255.

'Αίναος *everflowing*, S. 548.

'Αίξεσθαι to increase. C. 812. S. 836.

'Αεξίφυλλος *fostering leaves*. Σαμό-
εντος ἀκτὰς ἐπ' αἰεξίφύλλους A. 681.
So one MS. Abresch, Schütz, Herm.
For the vulg. αἰεξίφύλλους Stanl. Pears.
Blomf. read αὐξίφύλλους.

'Αεπτος (?) *unable to follow*, said to
be from ἔπομαι. So Passow. δρόσοις
ἀέπτοις μαλερῶν λεόντων A. 139. (141.
D.) This is the reading of Flor. (ἀέπ-
τοισι Farn. Steph. Schol.) but is justly
condemned by Wellauer. αἰέλπτοις
M. Guelph. Ald. Rob. Turn. whence
Blomf. ἀλέπτοις, h.e. *non nondum ex-*
clusis. The origin of the corruption
assigned by Wellauer, who reads
δρόσοις λεπτοῖς, appears correct, sc.
that ΑΕΠΤΟΙΣ was corrupted into
ΑΕΠΤΟΙΣ, and that αἰέλπτοις is de-
rived from λ inserted as a correction
over the first letter of ἀέπτοις. See
a similar felicitous emendation by the
same critic in S. 90.

'Αέρδην *lifting up*, A. 226.

'Αερία S. 71. A name by which
Ægypt was known to the Greeks
before it took its appellation from
king Ægyptus. It was so called
according to Steph. παρὰ τὸν αἶρα,
καὶ γὰρ ἠερόεσαν αὐτὴν φασιν, or
according to the Etym. ὅτι τοῖς ἐπ'
αὐτὴν πλέουσι, κοίλῃ οὕσα, οὐ φαίνε-
ται πρὶν ἂν σχεδὸν ὀρμηθῶσι. καὶ τότε
ὥσπερ ἐξ ὀμίχλης καὶ ἀέρος κεκαλυμ-
μένη φαίνεται.

'Αετός. See αἰετός.

'Αζεσθαι to dread, E. 367.—to re-
spect, E. 956. S. 639.

'Αζηλος *unenviable, wretched*, P.V.
143. C. 1012.

'Αήδων *the nightingale*, A. 1116.
1017. S. 60.

- 'Αήθης *unwonted*, S. 502.
 'Άημα *a blast*, A. 1392. E. 865.
 'Άήσυρος *driven by the wind, light*,
 αήσυροι μύρμηκες P.V. 450. This is
 read only in Turn. and a few MSS.
 but is confirmed by Eustath. Od.
 iv. p.150, whence it has been adopted
 by Brunck and other editors for
 αείσυροι, which is the reading of all
 other MSS. and Edd. See αείσυρος.
 'Αθαμαντίς *a daughter of Athamas*.
 πορθμὸν 'Αθαμαντίδος "Ελλης P.70.
 the Hellespont.
 'Αθάνα [ā] *Minerva*. E.226.421.852.
 S.c.T. 469. Doric for 'Αθήνη. The
 Doric form of this word is always
 used by the tragic writers, as in
 δαρός, ἔκατι, κυναγός, ποδαγός, λο-
 χαγός, ξεναγός, ὀπαδός. They, how-
 ever, say, 'Αθηναία not 'Αθαναία.
 Porson on Orest. 26.
 'Αθάνατος *immortal*, E. 911. αθα-
 νάτων δ' ἀπέχειν χέρας E.330.(350.D.),
 i.e. αθανάτων ἔργον ἐστὶν ἀπέχειν
 χέρας τῶν ἡμῖν προσκόντων. So
 Dobree rightly explains the passage.
 — *giving immortality*. αθανάτας τρι-
 χός C. 610.
 'Αθαπτος *unburied*, S.c.T.1005.1036.
 'Αθέλειος *unwilling*. θέλειος ἀθέλειος
 S.842.
 'Αθελκτος *not to be soothed*. S.1041.
 'Αθεμιστως *unklawfully*, C. 635. but
 here οὐ θεμιστως is read for the sake
 of the metre by Pors. Herm. Schütz,
 and others.
 'Αθεος *ungodly, impious*, E. 146.
 513. P. 794.
 'Αθήρμαντος *not heated*. ἀθήρμαντον
 ἑστίαν δόμων C. 620. *a hearth where
 the sacred rites are not duly per-
 formed*. This is the best explana-
 tion. The Scholiast explains it by
 ἀθράσυντος, *not daring*. So Blomf.
 For this sense cf. θερμός. See, how-
 ever, the whole passage explained
 under τίειν.
 'Αθέτως *without control, arbitrarily*,
 P.V. 150. Hesych. ἀθέτως. οὐ συγ-
 καταθεμένως. Αἰσχύλος Προμηθεὶ
 δεσμώτη. This is restored from
 conjecture by Bentley for ἀθέσμως,
 which violates the metre, if θεμερῶ-
 πικς be correct in the strophe.
 'Αθῆναι *Athens*, P. 227. 277. 340.
 466. 702. 810. 'Αθᾶναι Dor. P.278.
 936.
 'Αθηναία *Minerva*. E. 278. 289.
 584. See 'Αθάνα.
 'Αθηναῖος *Athenian*. ἐξ 'Αθηναίων
 στρατοῦ P.347.
 'Αθικτος *not touching, actively*.
 κερδῶν ἄθικτον E. 674. *not touching
 bribes.—untouched, pass.* νόσοις ἄθικ-
 τον S.556. — *not to be touched, holy*.
 ἄθικτων χάρις A.362. The passage
 E. 674. may also be explained pas-
 sively, but see νερθηκοπλήρωτος.
 'Αθλεύειν *to undergo suffering*,
 P.V. 95.
 'Αθλιος *wretched*, A. 1587. C. 975.
 S. 567. S.c.T. 761. 905.
 'Αθλίως *in a miserable manner*,
 C. 972.
 'Αθλον (contr. of ἀεθλον) *a struggle,
 suffering*. στυγερὸν πέλει τόδ' ἄθλον
 S. 1015.
 'Αθλος *id.* P.V. 257. 262. 637. 704.
 754. 936.
 'Αθροίζειν *to collect*. pass. ἡθροιστο
 P.406.
 'Αθῦμειν *to be dejected*. P.V. 472.
 'Αθῦμος *dejected, dastardly*, S.c.T.
 598. — *causing dejection*. ὁδοὺς ἀθῦ-
 μους E.740.
 'Αθως *of Athos*. "Αθων αἶπος
 A. 276. *the height of Athos*.
 Αἶ an exclamation of grief. αἶ αἶ
 P.V. 66. 98. 136. S.c.T. 769. 873. 874.
 P. 252. 275. 323. 425. αἶ αἶ αἶ αἶ
 P. 659. 892. 1104. S. 546. C. 1003.
 With gen. αἶ αἶ αἶ αἶ μελέων ἔργων
 C. 1001. *alas for these wretched deeds!*
 See Lobeck on Soph. Aj. v. 370. 430.
 Αἶα *a land*, E. 58. S. 251. τὴν
 σιδηρομήτορα αἶαν P.V. 302. τὰν βα-
 θύχθον' αἶαν S.c.T. 288. πολύπυρον
 αἶαν S.550. ἀμφοτέρας αἶας P.129.
 Europe and Asia. Ἑλλάδα αἶαν
 P. 2. A. 417. Cf. P. 263. Περσίς
 αἶα P. 59. 244. 638. 1026. 1030.
 Δωρίδ' αἶαν P. 478. 'Ηδωνίδ' αἶαν
 P. 487. Τενκρίδα αἶαν A. 112. αἶας
 Φρυγίας S. 543.

Αιάζειν *to mourn*, P. 886.

Αιακός *to be mourned*, S.c.T. 828.
P. 895. — actively, *mourning*, P. 1025.
See *ναρθηκοπλήρωτος*.

Αϊανής *perpetual*. εἰς τὸν αἰανῆ χρόνον E. 542. From this comes the signification *tedious, vexatious*. See seq. — thence, *sad, painful*. αἰανῆ βάγματα P. 627. αἰανῆ αὐδάν ibid. 903. αἰανῆς νόσος E. 902. 457. Νυκτὸς αἰανῆ τέκνα E. 394. vulg. but here αἰανῆς from Farn. Turn. is preferred by Herm. Schütz, Bothe; vide not. ad loc. ed. Linw.

Αϊανὸς *livelong, wearisome, νυκτὸς αἰανῆς τέκνα* E. 394. See prec.

Αἰανῶς *for ever*. καὶ τὰδ αἰανῶς μένοι E. 642. See αἰανῆς. The forms αἰανῆς and αἰανὸς are often confused. Blomf. on P. 627. wishes to expunge the latter altogether, which Hermann on Soph. Aj. 672. justly disapproves, comparing Soph. El. 496. He also observes “re vera αἰανῆς et αἰανὸς idem esse atque ex eadem origine natum videtur, unde αἰανὸς est: quod nisi fallor, ab αἰεὶ deductum primo diuturnum, deinde diuturnitate molestum et grave, ideoque tædii plenum significabat.” See Lobeck on Soph. Aj. 672.

Αἶας *Ajax*. νῆσον Αἶαντος P. 299. 360. Αἶαντος περικλύστα νᾶσος 588. h.e. *Salamis*.

Αἰγαῖος *Ægean*. πῆλαγος Αἰγαῖον A. 645.

Αἰγεῖος *descended from Ægeus*. Αἰγεῖφ στρατῶ E. 653. *the Athenian people*,

Αἰγίλιψ *goat-defying, inaccessible*, S. 775. From αἶξ and λείπειν.

Αἰγίπλαγκτος *the name of a mountain in the Megarian district*, A. 294.

Αἰγίς *the ægis or shield of Minerva*, E. 382. — *a storm*, C. 585.

Αἰγισθος *Egisthus*, A. 1411. 1694. C. 109. 474. 645.

Αἰγυκίος *a vulture*, A. 49.

Αἰγύπτιος *Ægyptian*, P. 303. S. 797. 852.

Αἰγυπτιογενής *born in Egypt*, S. 30. 1039. In P. 35. the vulg. is Αἰγυπτιογενής, but M. several other MSS.

and Ald. Turn. have Αἰγυπτογενής. Wellauer rightly observes that the vulg. is contrary to analogy. Pauw, Porson, and Schütz adopt Αἰγυπτογενής. Bruck defends the vulg. supposing that Αἰγυπτιογενής is of five syllables, ω coalescing into one. Butler objects to this, because the crasis of ω would form a long syllable. This reasoning appears scarcely correct, the ε in such cases being probably equivalent to our γ, and the quantity of the syllable depending on the second member of the crasis, as in Αἰγυπτίας Il. I. 382. etc. πόλιος in B. 811. has the last long by the arsis. About the correctness of the reading Αἰγυπτιογενής there can, however, hardly be any doubt.

Αἰγυπτίος *Ægyptus*, S. 9. 318. 330. 382. 469. 722. 887. 906.

Αἰδεῖσθαι *to revere, stand in awe of*. Δία τοι ξένιον μέγαν αἰδουμαι A. 353. αἰδοῦνται S. 632. ᾗδέσω C. 106. αἰδοῦ S. 340. αἰδεσάι E. 511. C. 883. αἰδεῖσθε E. 650. αἰδεῖσθαι S. 473. αἰδουμένη C. 104. αἰδουμένοις E. 680. αἰδεσθεῖς A. 911. πατρίων αἰδεσθεῖς μύρον E. 730. *respecting the death of your father*. With inf. οὐ θεῶν βρέτη ᾗδούντο σὺλᾶν P. 796. *they did not scruple to spoil*. μητέρ' αἰδεσθῶ κατανεῖν; C. 886. *must I abstain through reverence?*

Αἰδεσθαι i. q. αἰδεῖσθαι, *to respect*. ποτιτρόπαιον αἰδόμενος S. 357. ξενοτίμους ἐπιστροφὰς δωμάτων αἰδόμενός τις ἔστω E. 519. *let every one observe the honourable entertainment of strangers*.

Ἀΐδης i. q. Ἄδης q. v. Ἀΐδας Dor. S. 772. Ἀΐδου P. V. 162. Here, however, νέρθεν θ' Ἄδου should probably be restored from Turn. Vid. Dind. not. ad loc. Ἀΐδα S.c.T. 850.

Αἰδοῖος *worthy of respect*. τὸν ἐμὸν αἰδοῖον πόσιν A. 586. βουλευτήριον αἰδοῖον E. 675. αἰδοῖου Διός S. 189. *Jupiter the protector of suppliants, who were peculiarly regarded as αἰδοῖοι*. — *respectful*. αἰδοῖα ἔπη S. 191. τέρμαρ' αἰδούων λόγων 450. αἰδοῖον

πρόξενον 486. δέξαιθ' ἱκέτην αἰδοίω
πνεύματι χώρας S. 28. *with a kindly
feeling on the part of the country.*

Ἄιδρις ignorant. With gen. S. 448.
A. 1076.

Ἄιδωνεύς i. q. Ἄδης Pluto. P. 641.
642.

Αἰδώς shame, modesty, P. V. 134. C.
654. τὴν ἐμὴν αἰδῶ μεθείς P. 685. *dread
at my presence.* δακρύων ἀποστάζει
πένθιμον αἰδῶ S. 574. *poetically, she
sheds tears of mournful shame.* With
inf. αἰδῶς ἦν ἐμοὶ λέγειν τάδε A. 1177.
I was ashamed to say these things.
πολλὴ αἰδῶς σωματοφθορεῖν A. 922.
I am greatly ashamed to spoil myself.

Αἰεὶ i. q. αἰεὶ always, P. 172. 594. E.
743. S. 660. 685. S. c. T. 838. τὸν αἰεὶ
ἀπέλευτον ἦκνον A. 1425. *death.* On
E. 76. βεβῶρ' ἂν αἰεὶ τὴν πλανοσυβῆ
χθόνα, see under ἂν. On δεῦρό γ'
αἰεὶ E. 566. see under δεῦρο. In many
of these passages, however, some
MSS. (especially M.) have αἰεὶ, which
probably ought, at least in the senarii,
to be restored instead of αἰεὶ. Cf.
not. in Soph. Œd. T. 401. ed. Linw.

Αἰεμνηστος ever to be remembered,
P. 746. Here probably αἰεμνηστον
should be read. See prec.

Ἄτειν to hear. With gen. P. 625.
With acc. A. 55. E. 807. 838. S. 57.
— to obey, P. 853.

Αἰέν i. q. αἰεὶ always, P. V. 426. P.
608. A. 865. This is said by Etym.
M. 302. 3. to belong to the Argive
dialect, which changes ι into ν, as in
σπείδω σπένδω, αἰεὶ αἰέν. The same
writer observes that Homer recogni-
sises only three forms, sc. αἰεὶ, αἰεὶ,
αἰέν. So likewise Æschylus. Twelve
dialectic varieties are, however, re-
corded by Etym. Reg. Par. MS.
quoted by Koen. on Greg. de Dial.
Dor. cliv, where see Bast's note.
Αἰεὶ is found even in Attic prose
writers. See Dorv. Charit. p. 280.
but scarcely ever without αἰεὶ being
in some MS. Porson, Pref. to Hec.
p. iv. decides that αἰεὶ always is to
be written, considering the penultima
common. So Pierson on Mæris

p. 231. q. v. Hermann denies this, and
thinks that the Attics wrote αἰεὶ or
αἰεὶ as the metre required. Apollo-
nius περὶ ἐπιρρημάτων, quoted by
Bast, confirms the opinion of Porson.
Cf. αἰεὶ.

Αἰερός an eagle, P. V. 1024. P. 201.
A. 136. C. 245. 256. The Ionic form
is changed into αἰερός by Brunck and
some others, in all these places. The
MSS. and Edd. have every where
αἰερός. Cf. αἰεὶ.

Αἰθαλόεις fiery. αἰθαλοῦσα φλόξ
P. V. 994. for αἰθαλόεσσα.

Αἶθιν to burn. ἕως ἂν αἶθρ πῦρ
ἐφ' ἐστίας ἐμῆς A. 1410. h. e. so long
as Ægisthus is a sharer in the same
house with myself. Καίθουσα for καὶ
αἶθουσα C. 599. but here καταίθουσα
is to be preferred from an emenda-
tion by Canter.

Αἰθήριος in the air, P. V. 157. S. c. T.
81.

Αἰθήρ the air or firmament, P. V.
88. 125. 280. 394. 1046. 1090. 1094. S. c. T.
140. S. 603. P. 357. A. 6. ἵπ' αἰθέρι
E. 351. opposed to κατὰ γᾶν. αἰθήρος
θρόνος S. 773. a seat in the air.

Αἰθιοψ an Æthiopian. παρ' Αἰθι-
οσιν S. 283. — the river so called.
ποταμός Αἰθιοψ P. V. 811.

Αἶθων fiery. αἶθων λῆμα S. c. T.
430. fiery in temper. See Lobeck on
Soph. Aj. 1038.

Αἰκῆς P. V. 470. contr. from αἰεκής,
q. v.

Αἰκία [ι] an insult or indignity,
P. V. 93. 177. 602. The penultimate
of αἰκία is long.

Αἰκίζεσθαι to treat with indignity,
P. V. 195. 227. 256. passive, ἐν γυνοπέ-
δαις αἰκιζόμενον P. V. 168.

Αἰκισμα an indignity. P. V. 991.

Αἰλινος a mournful exclamation
used by the Greeks. αἰλινον αἰλινον
εἰπέ A. 120. 137. 154. literally, alas for
Linus! Hesiod in Eustath. upon Il.
Σ. p. 1163. thus explains its origin.
Οὐρανίη δ' ἄρ' ἔτικτε Λῖνον πολυήρα-
τον υἱόν, "Ὅν δὴ ὅσοι βροτοὶ εἰσιν
ἄοιδοὶ καὶ κιθαρισταί, Πάντες μὲν θρη-
νοῦσιν ἐν εἰλαπιναῖς τε χοροῖς τε,

Ἀρχόμενοι δὲ Δίον καὶ λήγοντες καλέουσι. It is supposed by some that Homer alludes to this custom in Iliad Σ. 569. πᾶς φόρμιγγι λιγέη Ἰμέροεν κιθάριζε, Δίον δ' ὑπὸ καλὸν αἶδε Λεπταλή φωνῇ; but this Heyne disapproves. See Herodotus' account of Maneros, whom he affirms to be the same as Linus, ii. 79. Cf. also Soph. Aj. 627. with Lobeck's note. Eur. Or. 1392. The plural form is used by Call. H. Ap. 20. Θέτις Ἀχιλλῆα κινύρεται αἶλινα μήτηρ.

Αἶμα blood. ζώφυντον αἶμα S. 837. the life-blood.—blood that is shed. πέτωκεν αἶμα γαῖα S.c.T. 803. Cf. E. 427. αἶμα καθάρσιον S.c.T. 662. perhaps, the blood of a victim shed in expiation, but see καθάρσιος. ἀνδροκτασίαν αἵματος οὐ θεμιστῷ S.c.T. 676. murder, causing the shedding of unlawful blood. αὐτάδελφον αἶμα 700. a brother's blood. μελαμπαγές αἶμα φοίνιον 719. παρθενίον αἵματος A. 208. ἀνδρὸς μέλαν αἶμα 992. αἵματι οἶκος ἐφύρθη 714. αἵματος τυραννικοῦ 802. βρότειον αἶμα 1162. προτέρων αἶμα 1311. ὀξείαν αἵματος σφαγὴν 1362. h. e. αἶμα σφαζόμενον, the blood of a slaughtered victim. See σφαγή. λίπος αἵματος 1403. C. 47. 396. 526. 539. 571. 1051. 1054. E. 41. πρὸς αἶμα καὶ σταλαγμόν E. 238. ἐν διὰ νοῖν for σταλαγμόν αἵματος. (See Lobeck on Soph. Aj. 145.) Cf. ib. 270. 617. 623. 652. 935. In the sense of murder. αἶμ' ἀνικτον A. 1438. τὰ πάντα τις ἐκχέας ἀνθ' αἵματος ἐνός C. 513. λύσασθ' αἶμα προσφάτοις δίκαις 793. τόδ' αἶμα κοινόν 1034. E. 583. αἶμα μητρώον E. 221. 251. πράκτορες αἵματος 309. αἵματος νέου E. 195. 339. ἐφ' αἵματι δημηλασίαν S. 6. banishment for murder. δμαιμον αἶμα ibid. 444. the murder of relatives. πολιτῶν μέλεον αἶμα A. 696. In the sense of relationship by blood. σέθεν ἐξ αἵματος γεγόναμεν S.c.T. 128. αὐτάδελφον αἶμα E. 89. an own brother. μητρός αἶμα φίλτατον E. 578. the near relationship of a mother. ἐγὼ δὲ μητρός τῆς ἐμῆς ἐν αἵματι; 576. am I related to my mo-

ther? — The plural is also used. πολλῶν αἱμάτων C. 920. many murderers. παλαιῶν αἱμάτων S. 262. ὁμοσπόροις ἐκπροσῖσιν αἱμάτων A. 1491. —for the singular, αἱμάτων εὐθνησίμων ἀπορρύντων A. 1266. δι' αἵμαθ' ἐκποθένθ' ὑπὸ χθονός C. 64. αἱμάτων ἄγος E. 160. ὁσμή βροτείων αἱμάτων 244.

Αἱμάσσειν to stain with blood. αἱμάζει S. 472. A. 1571. αἱμάσσοντας S.c.T. 257. pass. αἱμαχθεῖσα ἄρουραν P. 587.

Αἱματηρός bloody, A. 789. 1037. 1516. C. 467. E. 132. 685. 821.

Αἱματηφόρος blood, S.c.T. 401.

Αἱματίζειν to stain with blood. αἱματῖσαι S. 648.

Αἱματοῖς bloody, C. 481. S.c.T. 737. A. 682. S. 1028. βλαχαὶ αἱματοῦ εἶσαι τῶν ἐπιμαστιδίων S.c.T. 330. the cries of the infants murdered at the breast. For this poetical transposition of epithets, see Lobeck on Soph. Aj. v. 7.

Αἱματολοιχός licking blood, A. 1457.

Αἱματορρόφος sucking blood, E. 184.

Αἱματοσταγής dropping blood, A. 1282. E. 343. S.c.T. 818.

Αἱματοσφαγής formed of the blood of the slain. πέλανος αἱματοσφαγῆς P. 802. a clot of blood shed in slaughter. Here αἱματοσταγῆς is a var. lect. in some MSS. and is adopted by Brunck, Dind. Schütz, Blomf. Pors. The vulg. perhaps, is more poetical, being, as Wellauer remarks, equivalent to πέλανος αἵματος σφαγέντος. He compares παρθενοσφάγοισι ῥεέθροις A. 213. Cf. also A. 1362.

Αἱματοῦν to stain with blood, Mid. v. μηδὲν αἱματώμεθα A. 1641. let us have no bloodshed.

Αἱμύλος fair, plausible, P.V. 207.

Αἱμων bloody. δι' ἔλου αἵμον' ἰζω σ' ἐπ' ἀμίδα S. 826. (847. D.) So Turn. Steph. which agrees with the Schol. ἡμαγμένον σε καθίζω. It may possibly mean I will place you bloody all over on board the vessel. αἵμονες ὥς is read by M. Ald. Rob. But as

the words δι' ὅλου (διώλου Herm.), and αἰνίδα are undoubtedly corrupt, nothing can be decided with any certainty respecting the passage.

Αἰνεῖν to mention or relate. ὅ τι καὶ δυνατὸν καὶ θέμις αἰνεῖν A. 98. ἡ μέγαν οἴκοις τοῖσδε δαίμονα—αἰνεῖς A. 1461.—to praise. νῦν αὐτὸν αἰνῶ, νῦν ἀποιμῶζω παρῶν C. 1009. (1014. D.) αὐτὸν here seems corrupt. Hermann suggests αὐτόν, h.e. ἑμαυτόν, but this would be contrary to usage. Schütz conj. νῦν αὖ τόδ' αἰνῶ. Blomf. νῦν ταῦτόν αἰνῶ, νῦν ἀποιμῶζω παρῶν. See παρῆναι. —ἐναισίμως αἰνεῖν A. 891. σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις 1376. μὴτ' ἀναρκτον βίον μῆτε δεσποτούμενον αἰνέσης E. 504. τὸ ἄρσεν αἰνῶ 707. αἰνῶ μύθους τῶνδε τῶν κατευγμάτων 975. εἰσχὰς αἰνῶ τάσδε σώφρονας S. 691.—to acquiesce in, to assent to. C. 78. 190. πράξας ἐν σοὶ πανταχῇ τὰδ' αἰνέσω E. 447. εἰ μὴ τις εἰς ναῦν εἴσιν αἰνέσας τάδε S. 879. κακοῦ τὸ διμοῖρον αἰνῶ 1056.—to permit, with part. δαίμονα μεγαυχῇ ἰόντ' αἰνέσαι' ἐκ δόμων. P. 634. permit him to come.—to command, or charge. with inf. αἰνῶ κρύπτειν τάσδε συνθήκας ἐμάς C. 548. αἰνῶ πράσσειν ὥς ὑπευθύνῃ τάδε. 704. αἰνῶ φυλάξαι S. 176.

Αἰνίγμα a riddle, P.V. 613. A. 1093. 1156. C. 874.

Αἰνιγματώδης enigmatical, S. 459.

Αἰνικτηρίως enigmatically. λαμπρῶς κοῦδὲν αἰνικτηρίως P.V. 853. 951.

Αἰνολαμπής shining horridly. φῶς αἰνολαμπές A. 378.

Αἰνόμετρος fatally married. A. 695.

Αἰνόμορος of unhappy destiny, S.c.T. 886.

Αἰνοπατήρ a wretched father. ὦ πατέρ αἰνόπατερ C. 313.

Αἶνος a tale or narrative. φεῦ, φεῦ κακὸν αἶνον ἀτηρᾶς τύχας A. 1462. (1483. D.) as an epexegetis to the words μέγαν οἴκοις τοῖσδε δαίμονα καὶ βαρύμηνιν αἰνεῖς. See Matth. Gr. 431. 5.—praise. δύναμιν πλόντου παράσημον αἶνψ A. 755. νέωσον εὖ-

φρον' αἶνον S. 529. renew our cheering glory. Schol. ἀνανέωσον τὴν φήμην ὅτι σοῦ ἐσμέν. αἶνος πόλιν τήνδε Πελασγῶν ἐχέτω 1002. ἐπιτύμβιος αἶνος A. 1527. a funeral panegyric.

Αἰνῶς miserably, P. 894. See αἰανῶς.

Αἰολόμητις crafty in counsel, S. 1019.

Αἰόλος quick-moving. λιγνὸν μέλαιναν αἰόλην πυρὸς κάσιν S.c.T. 476.—changing, various. αἰόλ' ἀνθρώπων κακὰ S. 323. See Buttm. Lexil. in voc.

Αἰολόστομος speaking things of various import, P.V. 684.

Αἰπολεῖσθαι (contr. for αἰγοπολεῖσθαι) to graze, lit. as goats, E. 187.

Αἶπος a hill. Ἄθων αἶπος A. 276. Ἄραχναῖον αἶπος 300.

Αἰπυμήτης lofty in counsel. αἰπυμήτα καὶ P.V. 18.

Αἰπύνωτος situated on a lofty ridge, P.V. 832.

Αἰρεῖν to take. δρᾶσαι τε μὴ δρᾶσαι τε καὶ τύχην ἐλεῖν S. 375. to take the alternative of fortune, sc. of doing or not doing.—to capture. στρατεύμ' ἐπακτὸν ἐμβαλὼν ἦρει πόλιν S.c.T. 1010. (1019. D.) he was taking, h.e. was endeavouring to take. For this use of the imperfect see Matth. Gr. 497. c. Bernhardy, Synt. Gr. c. x. 3. ἥρηκας A. 258. εἶλε P. 848. ἔλη P.V. 166. ἐλεῖν A. 1308. ἐλὼν S.c.T. 460. ἐλόντες A. 331. 563.—Pass. ἤδη τέχνησιν ἐνθέοις ἡρημένη A. 1182. inspired with prophecy.—to kill or destroy. ὅταν Ἄρης τιθασὸς ὦν φίλον ἔλη E. 336. πατὴρ σκοπαὶ δέ μ' εἶλον S. 767. Cf. S.c.T. 858.—Mid. v. αἰρεῖσθαι to take to oneself, to obtain. ἐκ χειρῶν εἶλεσθέ μου E. 749. 776. τοιαῦθ' ἐλίσθαι σοὶ πάρεστιν ἐξ ἐμοῦ 829. πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἰλόμην A. 341. (350. D.) the enjoyment which I have obtained is one of many blessings. The aorist is here used with the force of the perfect, as in E. 749. 776. S. 767. Hermann, whom Blomfield follows, reads τήνδ' unnecessarily. Hermann also con-

ceives that the particle *ἀν* is understood with *εἰλόμην*, which is rightly denied by Wunderlich, *Obas. Critt.* p. 173. who remarks, that in this case a protasis with *εἰ* must always be either expressed or implied. Cf. *Hom. Od. E. 426. Soph. El. 902.* with Hermann's note, *ib.* 1011. *Æsch. S.c.T. 1006.* Herm. also joins *πολλῶν ἐσθλῶν* with *αἰρεῖσθαι*, and not with *ὄνησιν*, in the sense, *I should prefer this enjoyment to many blessings*: it is, however, better to consider *πολλῶν* as an opposition to *διχορρόπως* in the preceding verse, Clytæmnestra's hope being for happiness, not under partial, but many blessings.—*to take upon oneself.* *δωμάτων γὰρ εἰλόμαν ἀνατροπὰς E. 334. τὰς ἐβδόμας—'Απόλλων εἴλετο S.c.T. 783. θάνατον εἴλετ' ἐν πόλει 1000. βλοσυρὸν αἰρούμενον ἄγος ἔχειν E. 161.* but here Heath rightly corrects *ἀράμενον* for *αἰρούμενον*, which violates the metre. Abresch, better still, *ἀρόμενον*. See *αἰρεσθαι. πόλεμον αἰρήσει νέον. S. 928. (950. D.).* In this passage, which is obviously corrupt, Porson, according to Blomf. in *Edinb. Rev.* xxx. p. 320. reads *ἡσταὶ γὰρ, ἡ δὲ πόλεμον αἰρεσθαι νέον.* Elmsley also on *Heracl. 506.* prefers *αἰρεσθαι*, which is certainly the more usual form, see *S. 337. 434.* but there does not appear sufficient reason for condemning the other. *ἀναιρεῖσθαι πόλεμον* occurs in *Eur. Supp. 492.* where see *Markl.* In *P. 473.* however, for *αἰροῦνται φυγὴν* should probably be read *αἶρονται* with *Elmsley* on *Heracl. 505.* who compares *Rhes. 54. 126. Soph. Aj. 243.* — *to choose.* *οὗς ἔβριξε—εἴλετο P. 7. μή μ' αἰροῦ κριτὴν S. 392. ξύμμαχον ἐλόμενος Δίκαν 390 τερασκόπον δὲ τῶνδ' ὅς αἰροῦμαι περὶ C. 544. ἐλοῦ γάρ P.V. 782. make your choice. Pass. ἀνὴρ κατ' ἀνδρα ἤρεθθ' S.c.T. 487. φόνων δικαστὰς ὀρκίων αἰρουμένους E. 461. But see not. ad loc. ed. Linw. — to take in preference, to accept. τοῦτ' ἀντ' ἐκείνων τοῦτος αἰροῦ-*

μαι σέθεν S.c.T. 246. δμως δ' ἀμομφον ὄντα ὅς αἰροῦμαι πόλει E. 453. See δυσπῆματος. τοῦθ' ὅμως αἰρούμεθα C. 921. (933. D.) Here Herm. *Obas. Critt.* p. 125. needlessly objects to the vulg. and reads *ὅμως ἀρόμεθα*, translating it, *tot cœdibus superatis, illud simul precamur, ut saluus sit ac superstes Orestes*, which *Well.* properly disapproves. *δμως* refers to *αἰμάτων*, and the meaning is, 'Orestes has added another to a long series of murders, yet, murder though it be, we accept it as an alternative,' etc. On *A. 1638.* where *Canter* reads *τὴν τύχην δ' αἰρούμεθα*, see under *εἰρεσθαι*.

Αἰρεῖν to raise. *ἀρ' ὄρθον αἰρεῖς φίλτατον τὸ σὸν κέρα; C. 489.* With acc. *ἐπεὶ μιν μέγαν ἄρας C. 780. having raised him to be great. ἀπὸ σμικροῦ δ' ἂν ἀρεῖας μέγαν C. 260.* For this use of the acc. see *Matth. Gr. Gr. 420. 3. Bernhardt, Synt. Gr. c. iii. 26. ii. Pass. αἰρεσθαι κίερα A. 578. to be elevated in spirit. ἤρθη φόβῳ πρὸς μακάρων λιγὰς S.c.T. 196. I was excited by my alarm to pray to the gods.—to amass, as wealth. ὄλβον δὲν Δαρείος ἤρεν P. 560. — to raise, as a lament. μόρον τῶν οἰχομένων αἶρω δοκίμως πολυπενθή P. 639. I raise a strain for the death of the departed. — to move, as an expedition. στόλον—*τῆσδ' ἀπὸ χώρας ἤραν A. 47. αἰροῦμεν στόλον P. 781.* but here the *a* in the antep. is long by contr. from *αἰέρω*, whence *αἰεῶ ἀρῶ*. See *αἰεῖν. pass. στόλον—ἀρθέντ' ἀπὸ προστομίων Νείλου S. 2. — to remove. ἀπὸ γάρ με τιμᾶν θεῶν δυσπάλαμοι παρ' οὐδὲν ἤραν δόλοι E. 808. have removed me from my honours as a thing of nought.—Mid. v. αἰρεσθαι to take upon oneself. πόλεμον αἰρεσθαι S. 337. 434. to engage in war. So perhaps in *S. 928.* but see prec. *αἶρονται φυγὴν P. 473. take flight.* where the vulg. is *αἰροῦνται*. See prec. *βλοσυρὸν ἀρόμενον ἄγος ἔχειν E. 161. (168. D.) having incurred a curse.* See prec. The construction here is *ὀμφαλὸν ἀρόμενον φονολιβή***

θρόμβον (ὥστε) ἔχειν βλοσυρὸν ἄγος. See not. ad loc. ed. Linw.—*to obtain for oneself*. ἄροισθε κῦδος τοῖσδε πολίταις S.c.T. 298 (316.D.) *may ye obtain glory at the hands of these citizens*. Blomf. rightly observes that this is imitated from Hom. Il. Δ.94. πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο. So Π.Ι.303. ἦ γὰρ κέ σφι μάλα μέγα κῦδος ἄροιο. For similar uses of the dative, see Pors. on Hec. 533. Matth. Gr. Gr. 394. 3. Bernhardt, Synt. Gr. c. iii. 6.

Αἴρεσις choice, P.V. 781,

Αἴς, i. q. Ἄδης Pluto, P.V. 431. S.c.T. 304.

Αἶσα Fate, personified, C. 637.—*fate, destiny*. P.V. 104. C. 914. S. 212. 658. ἐν αἴσᾳ by fate, S. 540. δούλιος αἶσα the fate of slavery, C. 75. παρ' αἶσαν S. 74. *contrary to fate*. θανατηφόρον αἶσαν C. 363. *death*.

Αἰσθάνεσθαι to perceive. With part. δισσοὺς τυράννους ἐκπεσόντας ῥηθόμεν P. 959.

Αἰσιμία a blessing, from αἰσμός. χαίρει' ἐν αἰσιμαῖσι πλούτου E. 950. *rejoice in all those blessings which wealth bestows*.

Αἴσιος well omened, A. 104. See ὀδῖος.

Αἰσσειν to rush, P.V. 679. P. 462. With acc. without prep. τὴν παρακτίαν κέλευθον ῥέας P.V. 839. *you rushed along the way of the coast*. Pierson on Mæris, p. 301. observes that αἰσσω is generally a dissyllable in the Attic writers; thus always in Sophocles, with one exception in Æschylus (P. 462), and two in Eur. sc. Hec. 30. Iph. A. 12. in the first passage he proposes for ἦϊξ, ἔπηξ' or ἀπηξ'. In Hec. 30. ἀνάσσω, in Iph. A. 12. ἔκροσθ' ἄσσεις. Porson, however, on the former passage of Euripides, observes "potius quam hæc omnia mutemus, licentiæ paullum poetis concedamus."

Αἰσοῦν to abolish, to destroy utterly, P.V. 151. 232.

Αἰστος or Αἰστος out of sight, forgotten, destroyed. ἐν αἰστοῖς A. 454.

among the dead. βωμοὶ αἰστοὶ P. 797. A. 513. θρόνων αἰστον ἐκβαλεῖ P.V. 912. It is a dissyllable in E. 535. ὦλετ' ἀκλανστος αἰστος.—αἰστον ὑβριν S. 858. *such insolence as was never heard of*.

Αἰσχος disgrace, S. 986. P. 324.

Αἰσχρομήτις counselling disgrace, A. 215.

Αἰσχροὺς disgraceful, A. 600. P.V. 1041. S.c.T. 393. κακῶν δὲ κἀσχροῶν οὐτὶν' ἐκλείαν ἐρεῖς S.c.T. 667. *nothing glorious can be said of what is at once bad and disgraceful*. αἰσχιστον P.V. 689.—αἰσχιστα adv. P.V. 961. αἰσchrà is the vulg. in S.c.T. 677. where ἐχθρὰ has been generally adopted from a number of MSS.

Αἰσchrῶς disgracefully, P. 436. C. 487. E. 98.

Αἰσchrύνειν [ῦ] to violate, pollute, A. 390. 1609.—Mid. v. αἰσchrύνεσθαι to be ashamed. With inf. A. 830. C. 904. With part. S.c.T. 1020. and as a various reading in P.V. 645, where ὀδύρομαι is generally read.

Αἰσchrύνη [ῦ] shame, h. e. sense of honour. Personified, S.c.T. 391.—disgrace, P. 760. S.c.T. 665.

Αἰσchrυντήρ a violator. ἔχει γάρ, αἰσchrυντήρος ὡς νόμου, δίκην C. 984. (990.D.) The genitive αἰσchrυντήρος in this passage arises, as Wellauer observes, from a confusion of two constructions, ἔχει δίκην ὡς αἰσchrυντήρ, and ἔχει δίκην αἰσchrυντήρος. Here, however, Canter reads νόμος, which Dindorf approves.

Αἰτεῖν to intreat, S. 366. with double acc. A. 1.—mid. v. αἰτεῖσθαι id. P.V. 620. 824. P. 213. 216. 617. S.c.T. 242. C. 2. 473. Upon the passage αἰτεῖ ξύμβολα κρᾶναι A. 142. see under *τερπνός*.

Αἰτία a cause or reason, P.V. 226.—blame. ἐκτός αἰτίας, without blame. P.V. 330. C. 1027. αἰτίαν ἔχω τοῦ φόνου E. 549. *I am accused of the murder*. ib. 99.—in a good sense, εἰ εὖ πράξαιμεν, αἰτία θεῶν S.c.T. 4. sc. ἀν εἰη. *it would be ascribed to the gods*.—a cause, or suit. αἰτίας τέλος E.

412. *the decision of the cause.* In S. 226. φύγη μάταιον αίτιας, is said to be put by enallage for αίτιαν μάταιον or τοῦ μάταιος εἶναι, *the charge of rash daring*, but the reading is probably incorrect. See μάταιος.

Αἰρίῳμα an accusation, P.V. 194. 255.

Αἴτιος *the cause or author of a thing*, C. 824. fem. P.V. 47. P. 865.—absolutely, τὸν αἴτιον C. 67. τοῖς αἰτίοις 115. *the guilty parties.* τοῦ πατρὸς τοὺς αἰτίους C. 271. *the murderers of my father.*

Αἰτναῖος of *Ætna*, P.V. 365.

Αἰφνίδιος *sudden*, P.V. 633. *the io* in αἰφνίδιος here, perhaps, coalesces into one syllable. See Αἰγυπτιογενής. Blomfield, from Porson's conjecture, transposes αἰφνίδιος αὐτόν. Wunderlich, Obs. Critt. p. 148. conjectures ἐξαίφνης from the Scholiast. So Gaisf. ad. Heph. p. 242.

Αἰχμάζειν *to fight with the spear.* ἐνδὸν αἰχμάζειν P. 742. *to fight at home*, an ironical expression for a dastard. Butler compares Pind. Ol. xii. 14. ἐνδομάχας ἄρ' ἀλέκτωρ. Cf. also Eum. 828. The word occurs first in Homer Il. Δ. 324. also in Soph. Trach. 354. Aj. 97.

Αἰχμάλωτος *taken in war*, A. 325. 1415. E. 378. ἐννὰν αἰχμάλωτον S.c.T. 346. *the couch of a captive.*

Αἰχμή *a spear or dart*, P.V. 422. S.c.T. 511. 658. σὺν αἰχμῇ P. 741. αἰχμᾶς ἀκόρεστον 960.—*an arrow.* τοξουλκὸς αἰχμή P. 235.—*a sceptre*, P.V. 404. 927.—*authority* (of which the sceptre is the badge) γυναικὸς αἰχμᾶ A. 470. γυναικεῖαν αἰχμάν C. 621. In E. 770, (803. D.) for βρωτῆρας αἰχμᾶς σπερμάτων Scaliger conj. αὐχμούς unnecessarily; αἰχμᾶς being metaphorically used in apposition to σταλάγματα, to express the evil influences emitted by the Furies. The metaphor appears to be taken from the sting of a poisonous animal. Cf. not. ad loc. ed. Linw.

Αἰχμήεις *armed with a spear.* Dor. αἰχμάεντα, P. 134.

Αἰψα *forthwith*, S. 476.

Αἰών *time.* μόρσιμος αἰών S. 46. *the time appointed by fate.* σύμφυτος αἰών A. 107. *the time destined for the omen to fulfil itself.* See πειθῶ.—*life.* δι' αἰῶνος through life, C. 26. P. 969. E. 533. δι' αἰῶνος μακροῦ S. 577. τὸν δι' αἰῶνος χρόνον A. 540. αἰῶνος ἀπάνστον S. 569. αἰῶνα διοιχνεῖ E. 305. S.c.T. 201. 756. A. 221. 238. 696. 1119. P.V. 864. P. 256. C. 345. 436.—*a generation.* αἰῶνα ἐς τρίτον μένει S.c.T. 729.

Ἀκαιρος *unseasonable, idle.* οὐκ ἀκαιρα P.V. 1038.

Ἀκαίρως *unfitly, unseasonably*, A. 782. On C. 615. see ρίειν.

Ἀκάκης *harmless*, P. 841.

Ἀκακος *id.* P. 653. 658.

Ἀκάματος *unwearied*, P. 869.

Ἀκαμπτος *unflinching*, C. 448.

Ἀκαρπία *sterility*, E. 768.

Ἀκαρπος *producing sterility*, E. 902.

Ἀκάρπωτος *fruitless*, Met. E. 684.

Ἀκασκαῖος *soft, delicate*, A. 721. Hesych. ἀκασκα, ἡσυχως, μαλακῶς, βραδέως.

Ἀκάτη *a boat*, A. 958. The word ἀκάτη is without authority, ἀκατος being the form in use. Blomfield and Bothe therefore read ἀκάτους. On this passage see under παρηβάν.

Ἀκέλευστος *uncommanded*, A. 713. 952.

Ἀκесμα *a remedy*, P.V. 480.

Ἀκηδεῖν *to be careless of.* with gen. P.V. 506.

Ἀκήρατος *pure, unadulterated*, P. 606.—*uninjured*, A. 647. The word is derived, according to Blomfield, from κηρ harm (whence κηραίνω) and not from κερᾶω. Passow, however, derives it from κερᾶω. Cf. Timæus, Lex. s. v. ἀκήρατοι, with Ruhnken's note.

Ἀκίθαρις *without the harp*, S. 665.

Ἀκίκυς *imbecile*, P.V. 547.

Ἀκίχρητος *inaccessible, inexorable*, P.V. 184.

Ἀκλανστος *unmourned*, E. 535. *actively, not weeping*, S.c.T. 678. Some prefer the form ἄκλαντος. See ναρθοκοπλήρωτος.

'Ακληρος *without a portion, destitute*. With gen. E. 333.

'Ακλητος *uncalled, uninvited*, P.V. 1026. C. 825.

'Ακμάζειν *to be at the height, or point*. impers. ἀκμάζει βρετέων ἔχουσθαι S.c.T. 94. *it is just the time to clasp the images*. — ἀκμάζει πειθώ δολία C. 715. *it is just the time for persuasion*. Here, however, if Pauw's conjecture δολίαν is admitted, the construction of ἀκμάζει will be the same as in the preceding passage. Cf. νύχιος.

'Ακμαῖος *mature, full-grown*, P. 433. E. 383. S.c.T. 11.

'Ακμή *a point of time*. μέλλειν ἀκμή P. 399. *time for delay*. τὸ μὴ μέλλειν ἀκμή A. 1326. *a time for no delay*. In circumlocutions, ποδὸς ἀκμάν E. 348. *the extremity of the foot*. ἀκμῇ χερῶν P. 1017. *the points of the fingers*.

'Ακμων *an anvil*. λόγχης ἀκμονες P. 51. *h.e. bearing the thrusts of the spear, like an anvil does the blows of the hammer*. Scholesfield compares Shakspeare Coriol. iv. 5. *the anvil of my sword*.

'Ακοή *hearing*, Dor. ἀκοά P.V. 692.

'Ακοιμητος *sleepless*, P.V. 139.

'Ακοιτις *a wife*, P.V. 670.

'Ακόμπαστος *without a boast*, S.c.T. 920.

'Ακομπος *id.* S.c.T. 536.

'Ακοντιστής *a javelin-man*, P. 52.

'Ακόρεστος *insatiable*. With gen. P. 960. — *incessant, never-ending* A. 734. 975. 1304. 1463. P. 537.

'Ακόρετος *id.* A. 1088. with gen. A. 1114.

'Ακος *a remedy*, A. 377. 1142. E. 482. With gen. κακῶν ἄκος P. 623. (see πλέον) *a remedy for ills*. πημονῆς ἄκη S. 446. πολλῶν τὸδ' ἐν βροτοῖς ἄκος E. 942. ἔστι τοῦδ' ἄκος 615. ὕπνου ἄκος A. 17. *a remedy against sleep*. οἴγοντι οὐτὶ νυμφικῶν ἑδωλίων ἄκος C. 70. *there is no means of repairing the violation of a virgin's chamber*. ἄκος τομαῖον πημάτων C. 532. ἄκη τομαῖα S. 265. See τομαῖος and ἐντέμνειν. ἄκος οὐδὲν τόνδε θρηνεῖσθαι

P.V. 43. *it is of no use to mourn for him*. In S. 263. (269.D.) τὰ δὲ — χρανθεῖς ἀνῆκε γαῖα, μηνεῖται δ' ἄκη, the words μηνεῖται δ' ἄκη are evidently corrupt. Among several unsatisfactory emendations, Porson's appears the most probable, μηνιτὴ δάκη, μηνιτὴ referring to γαῖα, and δάκη to κνωδάλων in v. 261. The word μηνιτὸς does not occur, but may be defended by the analogy of ὄζυμήνιτος and ἀμήνιτος. Heath proposes γηγενὴ δάκη. Butler μηνιθμῶν δάκη. Dind. from M. which omits δ', μηνιαὶ ἄκη, which he compares with ἔμμην' ἱερὰ in Soph. El. 281.

'Ακοσμος *disorderly*, P. 462.

'Ακόσμως *in a disorderly manner*, P. 366. 414.

'Ακούειν *to hear*. ἀκούω C. 646. ἄρ' ἀκούετε; E. 181. κλύοντες οὐκ ἤκουον P.V. 446. ἀκούσει fut. mid. E. 599 ἤκουσα S. 451. ἤκουσας S.c.T. 184. ἤκουσεν P. 355. ἤκούσαμεν C. 835. ἄκουε P.V. 633. S.c.T. 229. C. 501. ἄκουσον C. 452. S.c.T. 789. ἀκούσατε E. 114. ἀκούειν P. 207. ἀκούσαι C. 5. ἔργον καλὸν ἀκούσαι S.c.T. 563. μένω ἀκούσαι E. 647. ἀκούουσα S.c.T. 229. — With a genitive of the person. καὶ τῶνδ' ἀκούσας οὐτὶ μὴ ληφθῶ δόλω S.c.T. 38. with ἐκ. σαφῇ ἀκούεις ἐξ ἐλευθεροστόμου γλώσσης S. 926. — With a gen. of the thing. καὶ τῆσδ' ἄκουσον λοισθίου βοῆς S.c.T. 227. 249. A. 385. C. 493. ἤκουσαθ' ὧν ἤκούσατε E. 649. — With accusative of the thing. τὰς προσερπούσας τύχας ἀκούσατε P.V. 273. 283. 441. 705. 742. 804. 825. S.c.T. 96. 185. P. 699. 830. A. 316. 390. 446. 666. 1218. 1277. 1315. 1406. C. 443. 642. 677. E. 296. 528. 613. 909. S. 58. 450. 461. 610. 618. 904. ἀκούειν τόδε πῆμ' ἀελλπον P. 257. (265. D.) where the inf. is equivalent to ὥστε ἀκούειν, not to διὰ τὸ or πρὸς τὸ ἀκούειν, as Schütz and the Schol. assert. See Wunderl. Obs. Critt. p. 194. — With gen. of the person and acc. of the thing. ἀκούσασαι πατρὸς — λόγους S. 692. 962. P.V. 1056.

A. 343. — It has sometimes the sense of *to obey*. κεί μή τις ἀρχῆς τῆς ἐμῆς ἀκούσεται S.c.T. 178. ἐπεὶ οὐκ ἀκούεις ὁξὺ τῶν ἐμῶν λόγων S.884. ἐπεὶ ἀκούειν σοῦ κατέστραμμαι τάδε A. 936. *since I am constrained to obey you in these things.*—With acc. and inf. Ἰνδούς ἀκούω νομάδας ἱπποβάμοσιν εἶναι καμήλοισι S.281. τυτθὰ ἐκφυγεῖν ἀνακτ' αὐτὸν ὥς ἀκούομεν P. 557. on which construction see under ὥς, n. 3.

'Ακούσιος involuntary, A. 777.

"Ακρα *a top, a summit*. οὐδ' ὑπερθέοντ' ἄκραν E. 532. Λέρνης ἄκρην τε P.V. 680. (677. D.) Ion. for ἄκραν, but this is certainly incorrect. One MS. has ἄκραν. Here Canter, because Lerna was a valley, and not a hill, proposes Λέρνης τε κρήνην, which Blomf. adopts. Butler, however, properly observes, that the very idea of a valley implies surrounding hills, and quotes Paus. ii. 36. *κατιόντων δὲ ἐς Λέρναν. κατ' ἄκρας παρθούμεθα* C. 680. *from top to bottom*, h.e. utterly. This phrase occurs first in Hom. Il. O. 557. κατ' ἄκρης Ἴλιον αἰπεινὴν ἐλείν. Cf. Thucyd. iv. 112. κατ' ἄκρας καὶ βεβαίως ἐλεῖν τὴν πόλιν. Virg. Æn. ii. 290. *ruit alto a culmine Troja*.

'Ακραγῆς *not barking, dumb*, P.V. 805.

"Ακραντος *ineffectual*, ἄκραντα βάζω C. 869. τέχνηαι Κάλχαντος οὐκ ἄκραντοι A. 240.—ἄκραντος νύξ *the dead of night*, h.e. when nothing can be done. Cf. Lat. *nox intempesta*. τοὺς δ' ἄκραντος ἔχει νύξ C. 63. (65. D.) *some are surprised in the dead of night*. The Schol. and Stanl. less correctly explain ἄκραντος νύξ as *eternal night*, h.e. death. The passage does not appear to indicate *duration*, but different *points* of time, at which vengeance may overtake the guilty; some, namely, it visits ἐν φάει *in the prime of life*, others ἐν μεταχειμῶνι σκότου *in their declining years*, and with others again it is deferred till ἄκραντος νύξ, h.e. *the night or time of death*.

'Ακρατῆς *unable to control, γλώσσης ἀκρατῆς* P.V. 886.

"Ακράτος *unmixed, pure*. ἀκρατον αἷμα C. 571. — *intemperate*. ἀκρατος ὀργὴν Ἀργος P.V. 681.

'Ακρίβως *accurately*, P.V. 326.

"Ακριτος *not subject to trial, irresponsible*, S. 366.

'Ακριτόφρυτος *indiscriminately mingled*, S.c.T. 342.

"Ακρόβολος *struck upon the summit*. ἀκροβόλων ἐπαλξίων λιθὰς ἔρχεται S.c.T. 143. (158. D.) *a shower of stones comes (i.e. is aimed) against the battlements, struck upon their summits*. Blomf. denies that this can be the meaning of ἀκρόβολος, and joins ἀκροβόλων λιθὰς, i.e. *lapidum imber velitis jactus*, which is certainly extremely harsh. Wellauer takes ἀκροβόλος actively, *desuper tela jacens* and translates *a propugnaculis desuper jacentibus lapidum imber descendit*, but the words more naturally refer to an attack made upon the city from without, than to one upon the enemy from within. Schütz's interpretation, given above, appears upon the whole the best. For the passive sense of ἀκρόβολος cf. ἀμφιβόλοισι πολίταις in v. 280. and for the use of the genitive ἐπαλξίων after ἔρχεται see Matth. Gr. Gr. 350. If this construction be thought too harsh, we may join λιθὰς ἐπαλξίων h.e. *a shower of stones aimed at the battlements*. For the accent of the word ἀκρόβολος or ἀκροβόλος see further Lobeck on Soph. Aj. v. 324.

'Ακροθίνια *first fruits* E. 798.

'Ακροπενθής *mourning exceedingly*, P. 132.

"Ακρόπολις *a citadel*, S.c.T. 222.

"Ακρος *at the top*. σκοπέλοις ἐν ἄκροις P.V. 142. *on the summits of the rocks*. κορυφαῖς ἐν ἄκραις 366. ἄκρον κύρμυβον ὄχθου P. 650. *χερῶν ἄκρους κτένας* A. 1576. *the extreme points of the fingers*. οὐκ ἀπ' ἄκρας φρενός 779. *not from the surface of the mind*. h.e. deeply. Cf. Eur. Hec. 246. οἶδ'. οὐ γὰρ ἄκρας καρδίας ἐφανσέ μου. —

clever, dexterous. τοξότης ἀκρος A. 614. θεσφάτων γνώμων ἀκρος ib. 1101.

'Ακρωμία *the mutilation of the extremities*, E. 179. The Schol. explains it an *accumulation*; but the word is very doubtful. See not. ad loc. ed. Linw. and cf. χλοῦνις.

'Ακραίνειν *to lift up.* ἀκραίνειν βάσιν E. 36. *to lift up the foot, to spring.* This passage is referred to by Phrynichus and the Etym. M. under ἀκταινῶσαι and ἀκραίνω. See Ruhnken's note upon Timæus, s. ἀκραίνειν γανριᾶν καὶ ἀτάκως πηδᾶν.

'Ακτὴ *a shore*, P. 265. 295. 413. 562. 915. (see νύχιος) 925. A. 680. E. 10. ἦν ὁ φιλόχορος Πάν ἐμβατεύει ποντίας ἀκτῆς ἐπὶ P. 441. (449. D.) There should be no comma here after ἐμβατεύει, the succeeding words referring not to the situation of the island, but to Pan. κήρυκ' ἀπ' ἀκτῆς τόνδ' ὄρω A. 479. *I see a herald come hither from the sea coast.* — *any raised or projecting edge.* ἀκτὴ χύματος C. 711.

'Ακτὶς *a ray of the sun*, A. 662. P. 356. 495. P.V. 799.

'Ακτωρ *a leader*, P. 549. E. 377.

'Ακτωρ *prop. name of a man.* S.c T. 537.

'Ακύμων [ὑ] *without waves*, A. 553.

'Ακων (contr. for ἀέκων) *unwilling.* παρ' ἀκοντας ἦλθε σωφρονεῖν A. 174. οὐκ ἀκούσαις P.V. 277. θέλουσ' ἀκοντι κοινῶνι κακῶν (κακῶν for κακῶ) has been rightly adopted from MSS. and Edd. by Brunck, Schütz, Blomf. for the vulg. κακῶ ψυχῇ S.c.T. 1024. (1033. D.) ἀκοντος Διός P.V. 773. repeated, ἀκοντά σ' ἄκων — προσπασσαλεύσω P.V. 19. γαμῶν ἀκουσαι ἀκοντος πάρα S. 224. ἀπέκλεισε δωμάτων ἀκουσαν ἄκων P.V. 674.

'Αλαίνειν *to wander in mind, to dote*, A. 82.

'Αλαός *blind*, P.V. 549. *Metaph. dead.* ἀλαοῖσι καὶ δεδορκόσι E 312.

'Αλαπάζειν *to lay waste.* fut. ἀλαπάξει A. 129.

'Αλαῶσθαι *to wander.* P.V. 669. C. 130. E. 98. ἀλαθεῖς Dor. S. 849.

'Αλαστος *not to be forgotten*, an epi-

thet applied to any severe calamity or crime. ἀλαστα στυγνὰ πρόκακα P. 960. See seq.

'Αλάστωρ *a committer of heinous crimes*, E. 227. — *one who forgets not to punish crime, an avenger*, P. 346. A. 1482. 1489. S. 410. — *an evil genius, an author of ill*, P. 346. This and the preceding word appear to be derived from the Homeric form λέλασμαι, from λανθάνω. So Passow. Blomf. in his Glossary derives it from ἄλη, h. e. *mentis error, delirium*, whence ἀλάζω *decipio*, and from this ἀλαζών ὁ ἀπατεῶν καὶ κομπαστής Etym. M. ἀλάστωρ *qui in errorem perniciosum trahit, ἀλαστος, qui in errorem perniciosum inducitur*, whence, according to him, "*error ipse, et deinceps omnis calamitas, ἀλαστος dicebatur.*"

'Αλαρεία *wandering.* "Ἥρας ἀλαρείαις πόνων P.V. 903. *painful wanderings inflicted by Juno.* Here πόνων is omitted by Turn. and one MS. whence Schütz and Porson omit γάμων in the strophe.

'Αλγεῖν *to feel pain.* ἤλγησ' ἀκούσας P. 830. With gen. τὸν ζῶντα ἀλγεῖν χρὴ τύχης παλιγκότου A. 557. *to grieve for reverse of fortune.* With dat. ἄλγη-ον ἦπαρ ἐνδίκους οὐεῖδουσιν E. 130. With acc. ἀλγῶ μὲν ἔργα καὶ πάθος γένος τε πᾶν C. 1011. οἱ μάλα καὶ τόδ' ἀλγῶ P. 1002. *thus again do I express my sorrow*,

'Αλγεινός *painful*, S. 443. With inf. ἀλγεινὰ λέγειν P.V. 197. πάσχειν ἀλγειναῖσι ib. 238.

'Αλγίων [i] *more painful*, comp. from ἄλγος, P.V. 936.

'Αλγος *name of a river*, S. 251. The name, however, is doubtful. Vid. Interpp. ad loc.

'Αλγος *pain, grief*, P.V. 433. 701. S.c.T. 762. P. 533. 575. 821. A. 1446. C. 463. E. 174. plur. S.c.T. 350. P. 839. A. 50. (see ἐκπάτιος) C. 28. 734. E. 444. S. 1028. φθονερὸν ἄλγος A. 438. *a painful feeling of jealousy.* ἔμσυχον ἄλγος οἰκέταις A. 715. (733. D.) *a nuisance*, where ἄλγος is the acc. in apposition to the preceding words.

Cf. ἀγαλμα. ἄλγος sc. ἐστὶ it is painful. ἄλγος δὲ σιγᾶν P.V.198.261. C.907. — a lament, ὀλμαί σφε — ἦσιν ἄλγος ἐπάξιον S.c.T. 847.

Ἀλγύνειν [ῥ] to pain, or grieve, C. 735. S.c.T. 340. pass. ἡλγύνθη κέαρ P.V. 245. I am grieved in heart.

Ἀλδαίνειν to foster or cherish, S.c.T.12. P.V. 537. to increase. ἁλδαίνειν κακά S.c.T. 539.

Ἀλέγειν to care for, or respect. βωμῶν ἀλέγοντες οὐδέν S. 733.

Ἀλειφα oil, A.313. The more usual form is ἀλειφαρ, which Pearson and Schütz have restored, but against the authority of MSS.

Ἀλέκτωρ a cock. A.1656. E. 833.

Ἀλέξανδρος prop. name of Paris, A. 61. 354.

Ἀλέξημα a remedy, P.V. 477.

Ἀλεξητήριος averting. Ζεύς ἀλεξητήριος S.c.T. 8. Jupiter the averter of evil. Lat. averruncus. See ἐπώνυμος.

Ἀλεύειν to avert. ἄλευσον S. 523. S.c.T. 87. 128. ἄλεν' ὧ δα P.V. 577. where probably some corruption exists in the text.

Ἄλη wandering. πνοαὶ βροτῶν ἄλαι A.187. winds detaining the crews from their object.

Ἀλήθεια truth. τῆς ἀληθείας γέμων A. 599. ξὺν ἀληθείᾳ ib. 1548. ἀληθείᾳ φρενῶν 1529. ἐπ' ἀληθείᾳ S. 263. so that they come true.

Ἀληθεύειν to speak truth, S.c.T. 544.

Ἀληθής true, S.c.T.421.692.868.927. A.477.666. S.273. P.505. C.831. πῶς δῆρ' ἂν εἰπὼν κεδνὰ τάληθῃ τύχοις; A.608. (622. D.) might you but succeed in stating the truth favourably! h.e. I would it were possible that you might state what is at once favourable and true.

Ἀληθόμαντις a true prophetess. A. 1214.

Ἀληθῶς truly, correctly, S.380.580. A.1217. E. 763.

Ἀλήτης a wanderer, A.1255. C. 1038.

Ἀλίγκιος resembling, P.V.447.

Ἀλίδονος tossed by the sea, P.267.

Ἀλίμενος without a harbour, S.749.

Ἄλιος belonging to the sea. ἄλιον κύμα S. 14. ἄλιον πρῶνα P. 129.856. On both these passages see πρῶν.

Ἄλιρροθος resounding with the sea, P.359.

Ἄλιρρυντος flowing with waves. Metaph. ἁλῖρρυντον ἄλσος S. 848. the sea. See ἄλσος.

Ἄλις enough. ἄλις ἦσθ' ἀνάρσιος A.497. ὥς ἄλις λελεγμένων E. 645. ἄνδρας Ἀργεῖοισι Καδμείους ἄλις (sc. ἐστὶ,) ἐς χεῖρας ἐλθεῖν S.c.T. 681. πημονῆς ἄλις γ' ὑπάρχει A. 1641. there is enough of woe already. εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἄλις γ' ἐχρίμεθ' ἂν A.1644. (1659. D.) This passage is very obscure. Perhaps upon the whole it may be best to place the comma after ἄλις γ', and translate and if there should be indeed enough of these evils, we would grasp at or welcome it, stricken as we have been, etc. The word ἄλις will then be used emphatically with reference to v. 1641. if really enough, h.e. so that there arise no more. Cf. ἔχειν sub fin.

Ἄλίσκειν to take. pass. 2 aor. subj. ἄνδρες ὧν ἄλῃ πόλις S.c.T.239. part. ἁλούς A.460, ἁλούσα 792. S.c.T. 568. ἁλούσης A. 330. S.c.T. 199. ἁλόντων A.315. ἁλούσας E.67. perf. m. ἔάλωκε A.30. is taken.

Ἄλιστονος groaning with the waves, P.V.714.

Ἀλιταίνειν to offend. aor.2. ἀλιτεῖν. μηδ' ἀλίτοιμι λόγοις P.V.551. ὅψει δὲ κεῖ τις ἄλλος ἡλιτεν βροτῶν E.259. Here Heath reads ἄλλος for the vulg. ἄλλον. On E. 306. vid. seq.

Ἀλιτρεῖν (?) a doubtful form in E. 306. where the vulg. is ὅστις δ' ἀλιτρῶν ὥσπερ ὁδ' ἀνήρ. Wellauer proposes ἀλιτρῶν from ἀλιτραίνω as ἀλιτῶν from ἀλιταίνω. Hermann after Stanley reads ἀλιτῶν. The conjecture of Auratus ἀλιτῶν has been followed ed. Linw.

Ἀλίτυπος struck or beaten by the sea. λαοπαθῇ ἀλίτυπα βάρη P.907. (945. D.) the sufferings incurred in the

persons of those whose bodies were tossed upon the sea. The epithet ἀλίτυκα, which properly refers to the persons themselves, is here improperly applied to their sufferings: for instances of this see Lobeck on Soph. Aj. v. 7. Heath and Schütz incorrectly understand λαοπαθῆ and ἀλίτυκα to refer to two sorts of calamities, the one incurred by land, the other by sea: an error which may perhaps have arisen from the particles τε—τε, which have been ejected by Pass. Lachm. and Well. The passage probably is corrupt.

Ἀλκή strength or power. ἐν αἰστοῖς τελεθοντος οὔτις ἄλκά A. 454. there is no strength in one who is dead. ζυγὸν ἄλκᾱς B. 586. the yoke of authority. αἱ αἱ κεδνᾱς ἀλκᾱς 892. military force. ἀλκή πεποιθῶς C. 235. καταπνέει—ἀλκᾱν σύμφυτος αἰὼν A. 107. See πειθῶ. βακχᾶ πρὸς ἀλκήν S.c.T. 480. rages with all his might. See πρὸς. — support, assistance, ἀλκᾶ ἐκᾶς ἀποστατεῖ A. 1074. P.V. 545. S. c. T. 74, 197, 744. E. 248. S. 347, 712, 812. — fight, ἀλκήν ἄριστον S.c.T. 551. most excellent in fight. σὺν ἀλκᾷ S.c.T. 859. in fight.

Ἀλκίφρων magnanimous, P. 92.

Ἀλκμήνη prop. name of a woman, A. 1010.

Ἀλλά but; used in various connexions. In changing the subject, e.g. P. V. 106. ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας οἶόν τέ μοι τάσδ' ἐστί. So ib. 187, 261, 358, 439, 674, 749. S.c.T. 638, 648, 843, 1052. P. 146, 222, 229, 242, 337, 518, 728, 767, 835. S. 321, 705, 908, 943. A. 473, 1286, 1320, 1506, 1633. C. 187, 199, 336, 533, 586, 699, 770, 1040. E. 582. — With a negative preceding, e.g. S. 601. ἔδοξεν Ἀργείοισιν οὐ διχορρόπως, ἀλλ' ὥς ἂν ἡβήσαιμι. So in P.V. 232, 240, 444, 446, 454, 478, 521, 532, 571, 613, 655, 714, 968, 952, 1033, 1035. S.c.T. 199, 219, 459, 574, 599, 661, 867, P. 350, 366, 386, 684, 702, 801. A. 1337, 1628. C. 195, 466, 760, 825, 979. E. 177, 437, 599, 636, 762. — With imperative, in exhortation or encouragement, e.g. S. 73. ἀλ-

λά θεοὶ γενέται κλύετ' εἰ τὸ δίκαιον ἰδόντες. So ib. 188, 216, 459. P. V. 71, 315, 344, 607, 1060, 1073. S.c.T. 30, 111, 836. P. 136, 611, 620, 632, 683, 689, 823. A. 510, 1275. C. 469, 864, 905. E. 411. With infinitive, used in the sense of the imperative. ἀλλ' ὦ μεγάλοι μοῖραι Διόθεν τῇδε τελευτᾶν C. 304, upon which construction see Matth. Gr. Gr. 546. Bernhardt, Synt. Gr. c. ix. 3. — In answers which imply an objection, e.g. P. V. 629. μήτοι με κρύψης τοῦθ' ὅπερ μέλλω παθεῖν, to which Prom. replies ἀλλ' οὐ μεγάρῳ τοῦδε σοὶ δωρήματος. So ib. 936, 983. S.c.T. 193, 680, 700, 1037, 1041, 1044. P. 783. A. 1179, 1221, 1276, 1647, 1651. C. 220, 394. E. 199, 407, 567, 685, 801. S. 338, 506, 710, 741, 930. — In answers which imply an affirmation, e.g. A. 1020. πείθοι' ἄν, εἰ πείθοι' ἀπειθοῖς δ' ἴσως. to which Clyt. replies ἀλλ' εἵπερ ἐστὶ μὴ—κεκτημένη—πείθω νιν λόγῳ. So ib. 1087, 1337, 1637. — To obviate an objection implied, P. 781. S. 338. — With the optative, expressing a wish. ἀλλ' ἄντ' ἀγαθῶν ἀγαθοῖσι βρούοις S. 944. So A. 918, 1222. C. 1059. E. 287. Cf. at in Latin. ἀλλ' οὔν, in transition, P. V. 1060, 1073. See οὔν. ἀλλ' ἦ, in interrogations, S. 891. C. 218, 763, 764. ἀλλὰ—γάρ, in elliptical sentences, P. V. 943. C. 369. E. 764.

Ἀλλαγὴ change, alteration, A. 460.

Ἀλλάσσειν to exchange. With gen. P. V. 969.

Ἀλλεσθαι to leap. 2 aor. μάλα γὰρ οὔν ἀλομένα E. 346. So Herm. and Schütz conj. for the vulg. ἀλλομένα, which violates the metre. See Erfurdt on Soph. Oed. T. 1310.

Ἄλλῳ (adv. dat. of ἄλλος) in a different manner. ἀλλ' ἄλλῳ δ' ἐφορεύει E. 504. some in one way and some in another.

Ἀλληλοφόνουι slaying each other. ἵπ' ἀλληλοφόνουις χερσὶ S.c.T. 914. ἀλληλοφόνους μαρίας A. 1557.

Ἀλλήλων of each other. ἵπ' ἀλλήλων φόνῳ S.c.T. 803. murder by each other's hands. ἀλλήλοισι P. 406. ἀλ-

λήλοισι 498. P.V.200. ἀλλήλῃσι P.185. A. 640. where, however, ἀλλήλαισι has now been restored. ἀλλήλους P.V. 489. E. 210. 825. ἀλληλα P.V. 1089.

Ἀλλοδαπός *foreign*, S.c.T. 1068. Buttm. Lexil. s. v. ἐχθοδοπῆσαι, considers that this word is derived from the anastrophe ἄλλον ἄπο, others derive it from δάπεδον or ἔδαφος. Passow thinks it is merely a lengthened form of ἄλλος.

Ἄλλοθεν *from another quarter*. ἄλλος ἄλλοθεν *one from one place and another from another*, A.92.581. E.479.

Ἀλλόθροος *speaking a strange language, foreign*. ἀλλοθρόους S. 951. contr. ἀλλόθρονον A. 1173.

Ἄλλος *another*. P.V. 233. 321. 520. 776. 804. S.c.T. 462. P.33.258.360.812. 954. A.290.400.598.735.832.839.850.891. 1312.1553.1639. C.102.281.395.465.688. 802. (815. D.) (this verse, however, is) considered spurious by Herm. Schütz, and Seidler, and must be rejected, unless a verse in the strophe has been lost). 989. 1017. E. 230. 259. (see ἀλιταίνειν). 404. 429. 819. S. 241. 440. βωμὸν ἐπ' ἄλλους δαιμόνων 477. (482. D.) Here one MS. has ἄλλων, which would be the more usual construction, but see examples of this transposition of adjectives ap. Lobeck. Soph. Aj. v. — 7. ib. 650. 938. 970. οὐδὲν ποτ' ἄλλο C. 16. *it is nothing else*. — the *other*, the *rest*, in which sense ὁ ἄλλος is more usual. ποῦ δὲ φίλων ἄλλος ὄχλος P. 917. Γὰρ τε, καὶ ἄλλοι χθονίων ἀγεμόνες 632. Ἀρτεμίδος εἰνολαίσι σύν τ' ἄλλοις θεοῖς S.c.T. 432. σὺν ἄλλοις ib. 245. *with the rest*. πρὸς ἄλλων ναυτῶν A. 617. ἄλλοισιν ἐν νεκροῖσι E. 69. μετ' ἄλλῳ δορικμητὶ λαῶ C.360. — ἄλλος τις *some one else*. P.V. 48. 158. 1065. S.c.T. 1018. C. 186. 661. ἄλλην τιν' ἄτην ἀντ' ἐμοῦ πλουτίζετε A. 1241. where Voss's conj. ἄλλην τιν', ἄλλην is possibly correct. See ἄτη. οὗτις ἄλλος P.V. 465. τίς ἄλλος; *who else?* S. c.T. 655. P. 233. C. 112. S. 302. 313. in comparisons, *other than*. τίς ἄλλος ἢ γῶ; P.V.

438. τί δ' ἄλλο γ' ἢ πόνοι πόνων; S.c.T. 834. ὁ δ' οὐδὲν ἄλλο γ' ἢ πτήξας δέμας παρείχε P. 205 (209. D.) *he did nothing else than*, etc. On this form of expression, see Matth. Gr. Gr. 488. 11, and compare the use of *nilhil aliud quam* in Latin. See Zumpt. Lat. Gr. Sect. 83. — With πλὴν. οὐκ ἄλλο γ' οὐδὲν πλὴν ὅταν κείνῳ δοκῇ P.V. 258. With ἀντί. οὕτως ἄλλος ἀντ' ἐμοῦ P.V. 468. ἄλλην τιν' ἀντ' ἐμοῦ A. 1241. — In the sense of *besides*. ἄλλαν δεῖ τιν' ἐν λόγοις συγγεῖν φοινίαν Σκύλλαν C. 604. μόνον δὴ πρόσθεν ἄλλον — εἰσιδόμεν P. V. 423. Ἐρμῆς οὐδ' ἄλλος τοῖσιν Ἑλλήνων νόμοις S. 217. — pleonastically, ἥξει γὰρ ἡμῶν ἄλλος αὐτὴν τιμάσας. A. 1253. πικρὸν χεῖματος ἄλλο μῆχαρ βριθύτερον A. 192. *a remedy itself became more bitter even than the storm*. See Passow, Lex. in ἄλλος. — In enumerations, generally denoting *the second*. γίγας οὐδ' ἄλλος S.c.T. 406. κέρδει κέρδος ἄλλο τίκεται 419. Τιτανὶς ἄλλη E. 6. ἄλλος ἐκείνων παῖς P. 752. τέταρτος ἄλλος S.c.T. 468. — ἄλλος is sometimes used in the elliptical sense of *strange*, h.e. *other* (than usual). Ἀρῇ τὸν ἀρότοις θερίζοντα βορρῶν ἐν ἄλλοις S. 629. (636. D.) Ζεὺς ἄλλος ἐν καμῶσιν ib. 238. (231. D.) *another Jupiter*, h.e. *Pluto*. Hence it comes to signify *bad*, *untoward*. Cf. Hesiod. Op. et D. 344. εἰ γὰρ τοι καὶ χρῆμ' ἐγκώμιον ἄλλο γένοιτο h.e. *some mishap*. Cf. the use of ἕτερος, and see Passow, s. v. ἄλλος, who compares the Latin *alius* and *secus*. — Repeated, *rémi* γέρα ἄλλοισιν ἄλλα P.V. 230. *different privileges to different persons*. ἄλλος ἄλλον ἄγει S.c.T. 322. ἐπ' ἄλλην ἄλλος ἴθυνεν δόρυ P. 403. ἄλλος παρ' ἄλλου πληρούμενοι A. 304. *taken up each after the other*. ἄλλ' ἄλλα δ' ἐφορεύει E. 504. πρὸς ἄλλοις ἄλλον P.V. 276. ἄλλος ἄλλοσε P. 351. ἄλλος ἄλλοθεν A. 92. 581. E. 479. Cf. ἄλλη, ἄλλοσε, ἄλλοσε, ἄλλοθεν. After τὸ μέν. τὸ μὲν πινόν, ἄλλο δ' αἶρει S.c.T. 741. — With the strict sense of ἄλλος pre-

served in each case. λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰληχότα S.c.T. 433. δίκην ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης πρὸς ἄλλαις θηγάναισι Μοῖρα A. 1517. — οἱ ἄλλοι *the rest*. τοῖσιν ἄλλοις E.63. τὰ ἄλλα A.36. 818. 886. 1218. C. 505. 576. 717. E. 620. τᾶλλα C. 545. S. 702. — for κατὰ τὰ ἄλλα, *in other respects*, A. 595. 892. E. 633. S.992. ἄλλη adv. E. 504. Cf. ἄλλη. οὐδ' ἐφέστιον ἄλλην τραπέσθαι Λοξίας ἐφέτιο C. 1035. where if the reading of Med. Guelph. Ald Rob. be correct, ὁδὸν must be understood. ἐφ' ἐστίαν is, however, the vulg. reading. See ἐφέστιος.

"Ἄλλοσε *in another direction*. ἄλλος ἄλλοσε — ἐκωσοῖατο P.351. *some in one direction and some in another*.

"Ἄλλοτε *at another time* πρὸς ἄλλοτ' ἄλλον πημονή προσιζάνει P.V. 276. *sometimes near one and sometimes near another*. ἄλλως ἄλλοτε S.c.T. 1062. *differently at different times*.

"Ἀλλότριος *belonging to another*. ἄλλοτρίας διαί γυναικός A.435.

"Ἀλλόφυλος *belonging to another race*. ἄλλόφυλον χθόνα E.813.

"Ἄλλως *otherwise*. οὐκ ἄλλως ἐρῶ S.c.T. 472. 1062. A. 487. — *on other accounts*. ἔπειπερ ἄλλως, ὧ ξέν', εἰς "Ἀργος κίεις C. 669. *since you are going on other business*. Hence the phrase ἄλλως τε καὶ *especially*, *i.e.* *both for other causes, and also*, etc. E. 451. S. 749. ἄλλως τε πάντως καὶ P.V. 639. E. 696. P.675. *both on all other accounts and*, etc. See Herman on Viger, p. 619. — *idly, to no purpose*, οὗτοι δυσοίζω θάμνον ὡς ὄρνις φόβῳ ἄλλως A.1290. *I feel no idle alarm*. See Ruhnken's note on Timæus, s. οὐκ ἄλλως προνοεῖ. οὐ μάτην.

"Ἄμνη *the brine of the sea*, P.389. Morris remarks that ἄμνη in the Attic writers means *pickle of fish*, which in ordinary Greek was ζωμός. Sallier, however (not. ad loc. qu. v.), quotes this passage and one from Theophrastus (lib. ii. de Caus. Plant. cap. 9), to shew that the other sig-

nification is used also by Attic writers.

"Ἀμῆεις *briny*, S.824.

"Ἀλοῖδορος *not reproaching*, A.401. See under ἀφιέναι.

"Ἀλοξ *a furrow*, A.987. Metaph. ὄνυχος ἄλοκι C. 25. *a furrow cut by the nail*. βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος. S.c.T. 575. (593. D.) *having a rich store of wisdom in his mind*. Alluding to this latter passage, Timæus observes, βαθεῖαν αὐλοκα. ὅπερ ἐστὶ σχιστῆς γῆς ὑπὸ ἀρότρου μεταφορικῶς ἀπὸ τούτου βαθείας φρένας καὶ κεκρυμμένας σημαίνει. Stanley compares φρένα βαθεῖαν in Pind. Nem. iv. 13. and βαθύφρονα in Nem. vii. 1.

"Ἀλουργίς *a purple carpet*. Etym. M. ἐκ τοῦ ἄλς ἄλός, καὶ τοῦ ἔργον. σὺν ταῖσδε μ' ἐμβαίνοισθ' ἄλουργεῖσι A.920. (946. D.) where σὺν ταῖσδε (emend. by Heath for the vulg. σὺν τοῖς δέ) refers to ἀρβύλαις, understood from ἀρβύλας v. 918. As the genitive of ἀλουργίς is ἀλουργίδος, it is probable that ἀλουργέσιν comes from a form τὰ ἀλουργῆ, not from ἀλουργίς.

"Ἀλοχος *a wife*, S. 59.298. A. 1480. P. 63.

"Ἄλς *the sea*, A.1382. P.568. S.38. 128. πελαγίαν ἄλα P.419. 459. *the open or high sea*.

"Ἄλσος *a grove or mead*, S.503.504. 553. Metaph. πόντιον ἄλσος P.111. ἀλίσρυντον ἄλσος S. 848. *the sea*. Cf. Cic. in Arat. Neptunia *FRATA secanties*.

"Ἀλύειν [εῖ] *to rave*, S.c.T. 373.

"Ἀλυξίς *escape*. A.1212. See πλέων.

"Ἄλυσ name of a river, *the Halys*. P. 848.

"Ἀλύσκειν *to escape*. ὅπη πημονὰς ἀλύξω P.V.689. P. 94. A.1598. τόθεν οὐκ ἔστιν ὑπὲρ θνατὸν ἀλύξαντα φυγεῖν P.101 (100.D.) where τόθεν — ἀλύξαντα should be joined in construction. Upon ἀλύσκειν with a gen. see Musgrave on Soph. El. 617. ed Hermann.

"Ἄλυτος *indissoluble*, P.V. 154.

'Αλφεσίβοιος generally, *fetching the price of oxen*, as in Il. 18. 593. but in S. 835. *nourishing oxen*.

'Αλφηστής *inventive, finding gain*. A general epithet of men, in the Odyssey and in Hesiod. ἀνδρῶν ἀλφηστῶν ὄλβος S.c.T. 752.

'Αλως a circular area or disc. acc. δλω S.c.T. 471.

'Αλώσιμος *liable to capture*. Hence δλώσιμον παιᾶνα S.c.T. 617. a *præan celebrating the capture of the city*. δλώσιμον βάνιν A. 10. a *report of the capture of the city*.

'Αλωσις *capture*. 'Ιλιου ἄλωσιν A. 575. δαίτων ἄλωσιν S.c.T. 112. the *taking of the city by the enemy*

'Αμα at the same time. ξενικὸν ἀστικόν θ' ἄμα S. 613. ὄρθιον ἄμα ἀντηλάλαξε — ἤχώ P. 381. ὁ δαίμων κοινὸς ἦν ἀμφοῖν ἄμα S.c.T. 794. With part. κλύουσα πάταγον ἄμα — ἰκόμαν S.c.T. 221. εὐνὴν ἀνδρὸς αἰσχύνουσι ἄμα — ἐβούλευσας A. 1609. πολλὰ δὲ βρίζων ἄμα — ἐξημελξας C. 884. With dat. along with, ἡμεῖς δ' ἄμα τῷδε sc. ἴμεν S.c.T. 1064.

'Αμαζών an Amazon, E. 598. 655. P.V. 725. S. 284.

'Αμαθύνειν [v] *to lay in the dust, to destroy*, E. 897.

'Αμᾶν *to reap*. οἱ οὐκ οὐκ' ἐλπίσαντες ἤμυσαν καλῶς A. 1014. *have reaped a fine harvest* h.e. fortune.

'Αμαξήρης *belonging to a carriage*. ἀμαξήρης θρόνος A. 1024. a *carriage-seat*.

'Αμαρτάνειν *to miss a mark*. ἤμαρτον ἢ θηρῶ τι; A. 1167. — *to miss or fail in anything*. σώφρονος γνώμης ἀμαρτεῖν A. 1649. *to fail in sound judgment*. Συμμαχίας ἀμαρτῶν A. 206. *having failed in my alliance* h.e. *having forfeited my character as an ally*. τοῦ ρυσίου ἤμαρτε A. 521. *he lost his prize*. See ρύσιον. — *to fail or err*. P.V. 260. 266. 580. πόλλ' ἀμαρτῶν S. 893. *having erred in many things*.

'Αμαρτία an error or crime, P.V. 9. A. 488. 1170. C. 512.

'Αμαρτίνοος *having lost the senses*, S. 537.

'Αμάρτιον *the wages of crime*, A. 523. Schol. τὸν μισθὸν τῆς ἀμαρτίας. Some make it equivalent to ἀμάρτημα. On P. 663. see under διάγειν.

'Αμανρός *dark or obscure* ἐξ ἀμανρᾶς κληδόνας C. 840. *from an obscure report*. ἀμανρᾶς ἐκ φρενός μ' ἀναστίνειν A. 532. *from my secret soul*. Referring to those dead, or out of sight. τιθεῖσ' ἀμανρόν A. 453. κλύε — ἐξ ἀμανρᾶς φρενός C. 155.

'Αμανροῦν *to obscure*. τᾶμπαλιν δὲ τῶνδε γαίᾳ κάτοχ' ἀμανροῦσθαι σκότῃ P. 219.

'Αμάχετος *invincible*, S.c.T. 85.

'Αμαχος *id.* P. 90. 841. A. 715. 746. C. 53.

'Αμβλύνειν [v] *to blunt, render of no effect*, S.c.T. 826.

'Αμβλὺς *blunted*. Met. *having lost the power to hurt*, E. 229.

'Αμβλωπός *dimming the eyes*, E. 915. Upon the various forms οψ, ωψ, ωπης, ωπος, and the accentuation of them, see Lobeck on Soph. Aj. v. 955. Pors. on Eur. Med. 1363.

'Αμβόαμα Dor. and contr. for ἀναβόημα a *loud cry*, C. 34.

'Αμβοᾶν for ἀναβοᾶν *to shriek, to bewail loudly*, P. 564. For similar instances of syncope in the tragedians, see Blomf. note on S.c.T. 740. ed. Blomf.

'Αμβροτος *immortal*, E. 249.

'Αμέγατος *unenvious*, h.e. *mournful, unpleasant*, P.V. 401. (see κρατύνειν) S. 633. The word is derived from μεγαίρω, and means *that which no one envies or grudges another*. Buttman (Lexil. in voc.) observes that this word is applied only to *mournful objects*, and is not used in the meaning of *immense*, as is the case with ἀφθονος, from φθονέω.

'Αμείβειν *to change*. χροῖας ἀμείψεις ἄνθος P.V. 23. With dat. ἀμείβων χρῶτα πορφυρέα βαφῇ P. 309. — *to give in exchange, or by way of return*. χάριν τροφᾶς ἀμείβων A. 711. ἐπεὶ μιν μέγαν ἄρας, δίδνμα καὶ τριπλᾶ παλίμποινα θέλων ἀμείψει C. 780. 782. (791. 793. D.) where ἀμείψει is the

third person active referring to Orestes, not the second person middle, as Pauw and Bresch suppose. This is sufficiently proved by the participle θέλων: ἄρας will, therefore, be the nominative absolute for σοῦ μιν ἄραντος. For this use of the nom. abs. see Matth. Gr. Gr. 562. 1. Bernhardy, Synt. Gr. c. xiv. 15. Valck. on Eur. Phœn. 292. See also under ἀσπνύειν. — From the sense of *exchanging* is derived the meaning of *exchanging place*, h. e. *passing from one place to another*; either as referring to the place from which the exchange is made, in which sense the active is more common, or that to which it is made, where the middle is generally used. κορθμὸν ἀμείψας Ἀθαμαντίδος Ἑλλης P. 69. *having passed the Hellespont*. εἰ δ' οὖν ἀμείψω βαλὼν ἔρκειον πυλῶν C. 564. *if I pass the threshold*. Mid. v. ἀμείβεσθε τόνδε τὸν τόπον S. 229. *come and occupy this place*. ποῖον ἀμείψεσθε γαίης πέδον τᾶσδ' ἄρειον; S.c.T. 286. *what better land than this will ye occupy in exchange?* χρόνος ἀμείψεται πρόθυρα θυμάτων C. 1014. *time will cross or enter the doors of the house*. Hence to *pass through* generally, as implying the exchange of one point of locality for another. οὐτις ἀσινῇ βίον ἀμείψεται C. 1014. *no one will pass through life exempt from harm*. Wunderlich, Obs. Critt. P. 182. compares the use of *mutare* in Latin, as in Hor. Od. i. 17. 1. Il. 16. 18. Carm. Sec. 39. The passage in S.c.T. 838 (856. D.) πίνυλον δς αἰὲν δι' Ἀχέρονι' ἀμείβεται τὰν — θεωρίδα — εἰς ἀφανὴ χέρσον, is somewhat obscure. Schütz translates ἀμείβεται by *sequitur*, which Wunderlich justly disapproving conjectures πέμπεται. Blomfield translates it *deduco*, which is probably correct, though ἀμείβειν does not occur elsewhere in the sense of *causing to pass over*. For the somewhat unusual usage of the middle for the active, see Matth. Gr. Gr. 496. 7. This is clearly the idea in-

tended by the word: Wellauer's explanation, *intrat cymbam (πίνυλος?) et cum ea per Acherontem in locum inferorum se confert*, is absurd. — It is also used in the middle in the sense of *exchanging words*, or *answering*. ἔπος ἀμείβον πρὸς ἔπος E. 556. πρὸς ταῦτ' ἀμείβον S. 246. τοῖτοισ ἀμείβον πᾶσιν εὐμαθὲς τί μοι E. 420. with double acc. ἔπη ξένους ἀμείβεσθ', ὡς ἐπήλυδας πρέπει S. 192. On the corrupt passage ἀγαθὸ δ' ἀμείψομαι A. 1240. see under ἀγαθός.

Ἀμείλιχος *severe, cruel*, C. 814.

Ἀμείνων *better*, P.V. 1037. ἀμεινὸν ἐστὶ *it is better*, S. 185. With ἐστὶν omitted, S. 711. With infin. πολλὰ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφες ἢ σαντόν P.V. 335. Cf. P. 676. ἀπὸ στρατείας γάρ νιν ἠμποληκότα τὰ πλεῖστ' ἀμεινόν' εὐφροσιν δεδεγμένη Δροίτη, περῶντι λουτρὰ καπὶ τέρματι Φᾶρος παρεσκήνωσε E. 601. seqq. (631. D.) This passage is very obscure, and undoubtedly corrupt. Bothe's conjecture ἢ φράσαι for εὐφροσιν, which Butler approves, appears upon the whole among the best proposed. Butl. translates, *ab expeditione igitur bellica eum redeuntem, ubi plurima melius quam dici potest, administrasset, balneis excipiens*. It may perhaps be better to place the comma after πλεῖστα, and join ἀμεινον (ἀμεινον, not ἀμείνον'. So Herm.) ἢ φράσαι δεδεγμένη as referring to Clytemnestra. The whole passage may be translated, *receiving him with a bath, more courteously than can be expressed, upon his return from the expedition, where he had gained the utmost honours — as he was passing through the water and had reached the end (of the vessel, or, when he had ended his ablutions), she threw over him a cloak, etc.* [See, however, not. ad loc. ed. Linw. where another mode of emendation and interpretation is proposed.]

Ἀμελεῖν *to neglect*. τὸ μὴ ἀμελεῖν μάθε E. 86. With gen. S. 706. 754. 1016.

Ἀμεμπτος *blameless*. ἀμεμπτος

χρόνου P.678. *blameless as regards the time of my stay.* Mœris asserts, that in the Attic writers this word has only an *active* signification. So Thom. Mag. and Phavorinus. Sallier, however, quotes against Mœris the present passage, and Eur. Iph. A.1158. to which Pierson adds ἀμεμπτος φίλος from Xen. Cyr. v. 10.

Ἀμέμπτως *blamelessly, unerringly,* S. 266.624.

Ἀμεμφής *blameless,* S.576. — *not to be complained of, h. e. abundant.* πλούτος ἀμεμφής P.164. On C.603. see under ἀμόμφητος.

Ἀμεμφία *absence of blame.* διαλακτῆρι οὐκ ἀμεμφία φίλοις S.c.T. 892. (909. D.) *their friends do not fail to cast blame upon the reconciler.* For this use of the dat. see Bernhardy, Synt. Gr. p.92. who compares the usage in P.V. 499.616. C.233. (ed. Well.) Compare also P.V.251.615. and see Herm. on Viger. App. vi. p.716.

Ἀμηνίτος *without anger.* ἔνν ἀμηνίτῳ βάζει λαῶν S.953. *with a kind expression on the part of the people.* χειμῶνα οὐκ ἀμηνίτον θεοῖς A.635. *a storm caused in anger by the gods.*

Ἀμηνίτως [ι] *without anger, graciously.* ἐπεὶ σ' ἔθηκε Ζεὺς ἀμηνίτως δόμοις κοινωνὸν εἶναι χερνίβων A.1006. (1036. D.) *Since Jupiter has graciously caused you to share with our house in the lustral waters.* The epithet may either refer to Cassandra, whom Jupiter had so far favoured as to make her the slave ἀρχαιοπλούτων δεσποτῶν, or to Clytæmnestra, as expressing her sense of the favour of Jupiter to herself in granting the capture of Troy. So Wunderl. Obs. Critt. p.151. The former sense, however, appears the best suited to the general meaning of the passage, nor is it necessary with Schütz to adopt the conj. of Auratus, ἀμηνίτοις.

Ἀμηνχεῖν *to hesitate, to be perplexed,* S.374. ὥστ' ἀμηνχεῖν ὅποι τράποντο P.450. ἐξ αἰνιγμάτων ἐπαρ-

γέμοισι θεσφότοις ἀμηνχῶ A.1064. With acc. τίρμα ἀμηνχῶ ib.1150. *I am in doubt as to the god.* ἀμηνχῶ εὐπάλαμον μέριμναν ὅπα τράπωμαι. ib.1512. *I am perplexed in thought, as to whither I must turn.*

Ἀμήχανος *helpless,* S.c.T. 209. *irremediable,* E.531.739. P.V.59. S.615.

Ἀμηχάνως *helplessly.* ἀμηχάνως ἔχοντα C.401. — *without possibility.* μένειν πέμπειν δὲ δυσπήμαντ' ἀμηχάνως ἐμοί E.459. See δυσπήμαντος.

Ἀμίαντος *unpolluted.* ἡ ἀμίαντος sc. θάλασσα P.570. (578. D.) *the sea.* Schol. δηλαδή θαλάσσης, οὐ γὰρ μαιίνεται πώποτε, καὶ πολλῶν μολυσμάτων ἐπιχυθέντων αὐτῇ. This usage of descriptive epithets instead of the names of persons or things is illustrated by Götting, Pref. to Hesiod p. xv. He refers it to the didactic school of poetry cultivated by Hesiod and his followers, and adopted in the oracular style at Delphi. As examples of this, he quotes from Plutarch de Pyth. Orac. 24. πυρκαίοι denoting *the Delphians*, ὀφιβόροι *the Spartans*, ὀρεᾶνες *men*, ὀρεμύοι *rivers*. In Hesiod are found φερέουκος *a tortoise*, ἀνόστειος *the polyrrus*, πέντοζος *the hand*, χλωρὸν and αὖον *the nail* and its *paring*, ἴδρις *an ant*, ἡμερόκοιτος *a thief*. In epic poetry this usage is scarcely found. Homer once only calls ships ἄλως ἵπποι. Æschylus has some few instances of it, thus ἡ ἀνθεμουργός. P.604. *the bee*, and in this passage ἡ ἀμίαντος *the sea*. Perhaps περωτός S.505. is thus used. Götting wrongly, however, refers χαλκοῦ βαφαί A.591. to this head.

Ἀμικτος *not mingled, distinct,* A.312.

Ἀμιλλα *rivalry, emulous exertion,* περὶ γων θοαῖς ἀμίλλαις P.V.129.

Ἀμῖς. ἐπ' ἀμίδα S.822.827.(842.847.D.) It is generally translated *a ship*. For this signification of the word, see Butl. not. Philolog. in loc. It appears, however, to be corrupt.

Ἀμισθος *not hired,* A.952. C.722.

Ἀμιστρης *prop.name of a man.* P.21.

'Αμίστρις id. P. 312. Probably the same as the preceding, altered for the sake of the metre.

'Αμνημονεῖν to forget, E. 24.

'Αμνήμων forgetful. With gen. S.c.T. 588.

'Αμοιρος having no part in, destitute. With gen. S.c.T. 715. E. 333.

'Αμόμφοτος (?) blameless. καὶ μὴν ἀμεμφῇ τόνδ' ἐτεινάτην λόγον τίμημα τύμβου τῆς ἀνοιμώκτου τύχης C. 503. (510.D.) Here the vulg. is ἀμόμφοτον δέ τινα τὸν λόγον. Hermann. Obs. Critt. p. 97, considers this verse to be spurious. So Porson (Præf. ad Hec. p. xl.), Butler and Well. It is omitted by Ald. and Turn. In Rob. it is placed after v. 504. Canter assigns it to the Chorus. Erfurdt also assigns it to the Chorus, and reads ἀμεμφῇ τόνδε τιμήσει λόγον. Tyrwhitt ἀμόμφοτον γε τῆναι, whence Wellauer δ' εἶναι. Seidler conj. καὶ μὴν ἀμεμφῇ τόνδ' εἶναι τὸν λόγον. Herm. de Vers. Spur. ap. Æsch. p. v. assigns it to the Chorus with the three following verses, and reads καὶ μὴν ἀμεμφῇ τόνδ' εἶναι τὸν λόγον. So Blomf. substituting only ἐτεινάτην for ἐτεινάτον. This appears correct. For the explanation of the next verse, see under τίμημα.

'Αμοφος blameless. Ἐπὶ τοῖς ἑμῶν ἀμοφοῖς E. 648. blameless in your sight. ἀμοφον πόλει ib. 453. one against whom the city has no complaint. Cf. δυσπήμαντος. — having nought to complain of E. 391. Here ἀμοφον is the vulg. for which Rob. rightly has ἀμοφον. These words are confused again in v. 648. where Ald. has ἀμοφοῖς.

'Αμός a Doric form of ἡμέτερος, our, S. 99. 318. S.c.T. 399. 636. mine, as ἡμεῖς is sometimes put for ἐγώ, E. 418. C. 422. 431. Brunck on Andr. 1172. says "ἀμός Doricum est pro ἡμέτερος, ἀμός Atticum pro ἐμός," but this distinction is probably incorrect. See Matth. Gr. Gr. 149. Blomf. Gloss. S.c.T. 413. The aspirated

form is used by the Dorians, and the soft by the Æolic, epic, and tragic writers.

'Αμοχθεῖ or ἀμοχθί without labour, P.V. 208. Upon the probable formation of adverbs in εἰ and ι, see Blomf. Gloss. in loc. who decides that when derived from the dative of nouns in α or η, gen. ης, they ought to be written with εἰ, this being the ancient form of the dative; but that when derived from nouns in ος, they should be written with ι, the ο being omitted to distinguish them from the nom. plur. It is, however, a question of great uncertainty, owing to the continual variation of the MSS. See Matth. Gr. Gr. 257. Herm. and Lobeck on Soph. Aj. 1206. (ed. Herm.). The quantity of ι in the last syllable, as Blomf. shews in opposition to Apoll. de Adv. p. 571. is common, except in the case of gentile adverbs in τι, which have the ι short.

'Αμπέλος the vine, P. 607.

'Αμπέμπειν to send up, C. 376. for ἀναπέμπειν. See ἀμβοᾶν.

'Αμπέχειν to clothe, P. 834.

'Αμπίπτειν to fall back, A. 1581. for ἀναπίπτειν.

'Απλακεῖν to err. 2 aor. ὡς τὰδ' ἤμπλακον A. 1185. when I had thus offended. pass. τί δ' ἤμπλάκηται S. 894. what offence has been committed? Monk on Hipp. 145. is of opinion that ἀπλακεῖν, ἀπλακία, ἀπλάκημα, without μ, is the proper orthography in the tragic writers, there being many passages which require this. This is undoubtedly true so far, but neither does there appear sufficient reason for rejecting the other form ἀμπλακεῖν, κ.τ.λ. which (except in S. 227) is the form constantly preserved in the MSS. and Edd. throughout Æschylus. Both forms probably were in use by the tragic writers, μ being inserted for the sake of euphony, as in ἀμφασία, ἀμβροτος, κ.τ.λ. See Herm. on Soph. CEd. T. 472. Trach. 120. and de Em. Rat. Gr. Gr. p. 19. The derivation of the word appears

correctly given by Blomf. Gloss. P.V. 112. ed. Bl. "videtur formatum esse a πλάζω *etare facio*, a praeſixo πλειοναστικῶς vel κατ' ἐπίτασιν, ut στάχυν ἀσταχυν, βληχρὸς ἀβληχρὸς, μέλγω ἀμέλγω, et similia.

Ἀμπλάκημα an offence, P.V. 112. 386. 623. S. 227. In E. 894. the shorter form ἀπλακήματα must be read with Pauw for ἀμπλακήματα.

Ἀμπλάκητος read by some in A. 336. See ἀναμπλάκητος.

Ἀμπλακία an offence, P.V. 562. See ἀμπλακεῖν.

Ἀμπυκτῆρ a frontlet or ornament to fasten a hair on a horse's forehead, S.c.T. 443.

Ἀμπυξ a band encircling the forehead, S. 426. "Est ἀμπυξ quicquid caput circumdat," Blomf. Gloss.

Ἀμπυγμός laceration, C. 24.

Ἀμυναθέσθαι to ward off from oneself. ἀμυναθοῦ E. 416. On the accent of this word vid. not. ad loc. ed. Linw. also on Soph. *Æd.* Col. 1015.

Ἀμύνειν [ῡ] to ward off, A. 102. Mid. v. to ward off from oneself, A. 1354.

Ἀμύσσειν to tear. καὶ με καρδίαν ἀμύσσει φροντίς P. 157. pass. φρὴν ἀμύσσεται φύβῃ ib. 115.

Ἀμφήκης two-edged, P.V. 694. (ἀμφάκει, Dor. Dind.) 1046. A. 1120.

Ἀμφί with gen. concerning, respecting, S.c.T. 1003. A. 62. 1044. 1053. 1111. S. 386. 610. 787. In P.V. 714. (702.D.) τὸν ἀμφ' ἐαυτῆς ἄθλον ἐξηγουμένης, there seems a mixture of two constructions, sc. ἐξηγουμένης τὸν ἐαυτῆς ἄθλον, and ἐξηγουμένης ἀμφί ἐαυτῆς τὸν (ἐαυτῆς) ἄθλον. — With dat. denoting place, about, around, A. 317. P.V. 55. 71. P. 195. 821. 833. ἀμφί σκηναῖς τροχηλάτοις ἐπισθεν ἐπόμενοι ib. 961. See θάπτειν. — concerning, on account of. τὰς ἀμφί σοι λαμπτηρουχίας A. 864. ἀμφί σοι πάθη ὀρώσα 867. ἦ δόλον τιν' ἀμφί μοι πλέκει; C. 218. δέδια ἀμφί σαῖς τύχαις P.V. 182. ἀμφί νόστῳ τῷ βασιλείῳ ὀροσλοπεῖται θυμός P. 8. ἀμφί ὀφθαλμοῖς φόβος 164. ἀμφί τάρβει C. 540. (eo Pors. Schütz)

would mean *through fear*; but see ἀμφιταρβής. — With acc. denoting place, about, around, P.V. 416. 555. 727. 808. 832. 1031. S.c.T. 136. (or this may be referred to the next head.) P. 301. 368. 475. 854. S. 900. A. 1130. E. 283. In P. 702. ἀμφ' Ἀθήναις πᾶς διέφθαρται στρατός, Brunck, Schütz, and Blomf. read Ἀθήνας, unnecessarily as regards the sense (see A. 317. Eur. *Iph.* T. 6, etc.); this reading is, however, supported by several MSS. and Turn. — about, denoting time. πῆδημ' ὀρούσας ἀμφί Πλειάδων δύνειν A. 800. — concerning, μέριμνα ἀμφί πόλιν S.c.T. 136. πολύθρηνον αἰὼν' ἀμφί πολιτῶν μέλειον αἰμ' ἀνατλάσα A. 697. εἰρηκας ἀμφί κόσμον ἀψευδῇ λόγον S. 243. ἔχειν ἀμφί τι to engage in anything. πόντ', εἰ μὴ νῦν, ἀμφί λιτὰν ἔχομεν; S.c.T. 98. when shall we engage in prayer? Separated from its verb by tmesis, ἀμφί δέ κυκλοῦντο πᾶσαν νῆσον P. 449.

Ἀμφιάρως Attic for Ἀμφιάρῳς proper name of a man, S.c.T. 551.

Ἀμφιβαίνειν to stand about, as a protection, S.c.T. 158. An Homeric usage; cf. Il. A. 37. Od. A. 198, etc.

Ἀμφιβάλλειν to place upon. ζυγὸν ἀμφιβαλεῖν P. 50. 72. to place a yoke upon.

Ἀμφίβληστρον anything thrown about the person, as chains or a net. κώλοισιν ἀμφίβληστρον ἔχει P. V. 81. ἀμφίβληστρον ὥστερ ἰχθύων A. 1355. C. 485.

Ἀμφίβολος struck on all sides, S.c.T. 280. See ἀκρόβολος.

Ἀμφιβόλως doubtfully, undecidedly, οὐκ ἀμφιβόλως S.c.T. 845. In P. 871. ἀμφιβόλως is adopted by Blomf. and others from a few MSS. and Ald. Rob. Schol. for the vulg. ἀμφιβόλως.

Ἀμφίβουλος hesitating, undecided in warfare. With inf. ἀμφίβουλος οὔσα θυμουῖσθαι πῶλει E. 703.

Ἀμφίζευκτος fastened at both ends. τὸν ἀμφίζευκτον ἄλιον πρῶνα P. 128. See πρῶν, and cf. vv. 50. 708. 722.

'Αμφιθαλής *flourishing* or *abounding* on all sides. Met. ἀμφιθαλή κακοῖς βίον A. 1115. *a life abounding on all sides with ills*. The word is peculiarly applied to children whose father and mother are both living; and also to the gods who live in perfect happiness. See Ruhnken's note on Τιμᾶευσ, s. v. ἀμφιθαλεῖς. In C. 388. καὶ πότ' ἂν ἀμφιθαλὴς Ζεὺς ἐπὶ χεῖρα βάλοι; it seems rather to have an active signification, *causing both of us to flourish*. Schol. ὁ ποιῶν ἂμψω ἡμᾶς θάλλειν.

'Αμφιλαφής lit. *laying hold upon all sides*, h. e. *ample, extensive*. πολλὰ δόσεις ἐκ Διὸς ἀμφιλαφής A. 986. γόος ἀμφιλαφὴς ταραχθεὶς C. 328. *lamentation extensively excited, a universal wailing*, where, as Butler observes, the adjective has the force of an adverb. Upon the meanings of this word, see Ruhnken's note on Τιμᾶευσ, s. v. ἀμφιλαφές. πολὺ καὶ ἄφθορον. It is derived, according to Hemsterhuys, from λάφω, an old form of λαφύω, λαφύσω. The old grammarians derive it from λαβεῖν, quasi ἀμφιλαβής.

'Αμφιλεκτός *of double import, two-fold*. ἀμφιλεκτα πῆματα ἐμοὶ προφωρῶν A. 855. *disputing*. ἀμφιλεκτός ὦν κράτει ib. 1567. *disputing for the sovereignty*.

'Αμφιλέκτως *doubtfully*. οὐδ' ἀμφιλέκτως S. c. T. 791. *in right good earnest*.

'Αμφιλόγως *doubtfully*. οὐκ ἀμφιλόγως P. 871. *without doubt*. See ἀμφιβόλως.

'Αμφινευκής *made a subject of contention*, A. 672.

'Αμφίπολις *involving the whole state*, C. 73.

'Αμφίσβαινα *a sort of snake, capable of moving backwards as well as forwards*, whence its name, A. 1206.

'Αμφιστρέυς *prop. name of a man*, P. 312.

'Αμφιταρβής *encompassed with terror*, C. 540. ἀμφιταρβής Turn. Steph. Here ἀμφὶ τάρβει is read by Porson

and Schütz. Cf. ἀμφί. Blomfield reads ἀμφιταρβεῖ, understanding it actively.

'Αμφιτειχῆς *encompassing the walls*. γείτονες καρδίας μέριμναι ζωπυροῦσι τάρβος τῶν ἀμφιτειχῆ λεών S. c. T. 272. (290. D.) For an explanation of the usage of the accusative here, see under κλύειν.

'Αμφιτόμος *cutting both ways*, A. 1475.

'Αμφιχάσκειν *to open the mouth about*. μαστὸν ἀμφέχασκ' ἐμόν C. 538. *sucked at my breast*.

'Αμφίων [ῖ] *prop. name of a man*, S. c. T. 510.

'Αμφότερος *both*. ἀμφοτέρως κοινὸν αἵας P. 129. h. e. *the two continents of Europe and Asia*. ἀμφοτέρους ὁμαίμων τὰδ' ἐπισκοπεῖ Ζεὺς S. 397. *regards both parties in this matter*. ἀμφοτέρα γὰρ ἦν τὰδε P. 483. ἀμφοτέρα sc. πεζός τε καὶ ναύτης P. 706. On E. 458. ἀμφοτέρα μένειν ἐμπειν δέ, see δυσπήμαντος.

'Αμφω *both*, C. 252. 556. ἀμφοῖν S. c. T. 794. A. 1632.

'Αμωμος *faultless*. κάλλει ἀμώμω P. 181.

Αν a particle, joined with the past tenses of the indicative, with the optative, subjunctive and infinitive moods of verbs, and in certain cases with participles. It is used in Æschylus—I. in the apodosis of a sentence with the past tenses of the indicative, preceded by a protasis with εἰ, expressing a condition which was not fulfilled, e. g. εἰ ἦν' Ἰλίου—κατηναρίσθης, πολύχωστον ἂν εἶχες τάφον C. 341-346. *if thou hadst been slain under Troy (which thou wast not) thou wouldst have been possessing*, etc. So in S. c. T. 645. A. 844. 1000. 1369.—With the aorist, denoting a completed action, εἰ τοξοτευχεῖς ἦτε, κάρ' ἂν ἤκασα S. 285. A participle may stand in the protasis for a finite verb with εἰ, as in πολλῶν πατησμένων εἰμάτων ἂν εὐξάμην, δόμοισι προννεχθέντος ἐν χρηστηρίοις A. 397. where προννεχθέντος is equivalent to εἰ προνήχθη. Sometimes this

protasis is omitted, but may easily be supplied, e. g. αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγὴ P.V. 756. sub. εἰ θανεῖν ἦν πεπρωμένον. Ib. 985. σὲ γὰρ προσηύδων οὐκ ἂν, ὄνθ' ὑπερέτην sub. εἰ σωφρονεῖν ἠπιστάμην. So in C. 690. εἰ δυνατόν ἦν, in P.V. 244. εἰ παρὴν μὴ εἰσιδεῖν, or similar protases may be understood.—With the aorist, ἄλλος ὁμοίως ἦλθεν ἂν τὰδ' ἀγγελῶν C. 698. sub. εἰ σὺ μὴ ἦλθες. So in S. 581.—II. With the optative, preceded by a protasis with εἰ and the indicative, expressing a *present* condition, e. g. ἐγὼ γὰρ οὐκ εἰ δυστυχῶ τοῦδ' οὐνεκα θέλοιμ' ἂν ὥς πλείστοισι πημονάς τυχεῖν P.V. 346. *if I am unhappy, I should not therefore wish*, etc. So P. V. 980. P. 624. S. 384. C. 202. E. 847. 848. A relative may stand in the apodosis for εἰ, e. g. πῶς οὐκ ἂν (sc. ἡδοίμην) ἦ τις ἐκ Διὸς πάσχω κακῶς P.V. 761. τί δ' ἂν φοβοίμην, ᾧ θανεῖν οὐ μύσειμον; ib. 935.—With the optative, preceded by a protasis with εἰ, expressing a *future* condition, e. g. εἴης φορητὸς οὐκ ἂν, εἰ πράσσοις καλῶς P.V. 981. *you would not be to be borne, if you should be prosperous*. So S.c.T. 6. 387. 534. P. 422. A. 1644. E. 398. S. 734. 903. 919. ἐπειδὴν—κάνωνισιν in S.c.T. 716. forms the protasis to τίς ἂν πόροι, κ. τ. λ. in v. 720. In this construction, as above, a participle may supply the place of εἰ with the finite verb in the protasis, e. g. χοροῖαν τίνα ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἡδονήν h. e. εἰ χοροῖαν τίνα ἔχοι P.V. 492. ὅξος τ' ἄλειφά τ' ἐκχέας ταυτῷ κύτει, διχοστατοῦντ' ἂν οὐ φίλως προσεννέποις A. 314. h. e. εἰ ἐκχέαις. The same is the case in P.V. 760. 987. S.c.T. 177. 652. P. 208. A. 314. C. 257. S. 223. 225. 286. 583. Hence the optative with ἂν very frequently has the force of a softened future, and may in this case be preceded by a protasis containing a future indicative. εἰ ᾧδε τραχεῖς καὶ τεθηγμένους λόγους ῥίψει, τὰχ' ἂν σοῦ—κλύοι Ζεὺς P.V. 312. ἄγοιμ' ἂν, εἰ τις τάσδε μὴ ἔαιρήσεται S. 902. This future in

the protasis may also be expressed by a genitive absolute, e. g. θεῶν θελόντων ἂν ἀληθεύσαιμ' ἐγὼ S.c.T. 544. *if it be the will of the gods, my words will come true*. So θεῶν διδόντων, οὐκ ἂν ἐκφύγοι κακά ib. 701. h. e. εἰ θεοὶ δώσουσι. In C. 336. ἔτ' ἂν ἐκ τῶνδε θεὸς χρήζων θεῖη κελάδους εὐφρογγετέρους, the ἂν of θεῖη refers equally to κομίσσειεν in v. 340. τοιόνδε τοι ταρβούντες ἐνδίκως σέβας—ἔχοιτ' ἂν E. 672. h. e. εἰ ταρβήσετε. Cf. 7. 76. In S. 760. the *wish* μέλας γενοίμαν καπνός—ὀλοίμαν forms the protasis to the words ἀφικτον οὐκίτ' ἂν πῖλοι κίαρ v. 765. So likewise, in many passages where the protasis is not expressed, ἂν gives the verb a future sense, e. g. οὐδ' ἥσσαν ἂν γένοιτο δώμασιν φίλος C. 697. which is equivalent to the preceding future οὗτοι κυρήσεις. So E. 521. οὐκ ἀναλβος ἔσται, πανώλεθρος δ' οὐ ποτ' ἂν γένοιτο, where the protasis is δικαίως ὦν. For instances of this future signification, see P.V. 518. 619. 935. S.c.T. 357. 384. 454. 550. 689. 896. P. 259. A. 870. 1019. 1101. 1423. 1560. C. 388. 403. 559. 1046. E. 94. 290. 407. 412. 980. S. 325. 363. From its having this sense, we find εἰ joined (if the reading is correct) with πράσσοιμ' ἂν A. 904. πράσσοιμ' ἂν A. 904. (930. D.), πράσσοιμ' ἂν being equivalent to πράξω, and ἂν strictly limited to πράσσοιμι. [πράσσοιμεν Dind. see his note.] Wellauer wrongly refers to this and to A. 338. as cases of ἂν being joined with εἰ, which is not so. In the latter passage ἂν refers to γένοιτο, unless ἀναμπλάκτης (q. v.) be the true reading. In A. 1320. (1347. D.) where the vulg. κοινωσώμεθ' ἂν is obviously corrupt, Pors. and Blomf. read κοινωσαίμεθ' ἂν (the latter needlessly making the sentence interrogative), which may be explained as equivalent to the future.—It is also used with the optative as a milder form of imperative, εἰ βούλοιο, or something similar being understood. Thus γένος τ' ἂν ἐξέυχοιο καὶ λέγοις πρόσω S. 289. γοι

may tell us, etc. λέγοις ἂν S.c.T. 243. C. 103. 106. 165. S. 451.906. λέγοιτ' ἂν S.c.T. 695. C. 657. ἔρδοις ἂν C. 506. κλύοιτ' ἂν E. 651. στείχοιτ' ἂν S.495. μύζοιτ' ἂν E. 117. εὐδοιτ' ἂν ib. 94. is better read interrogatively. The protasis is sometimes expressed e.g. χαίροιτ' ἂν, εἰ χαίριτε A. 1367. πείθοιτ' ἂν, εἰ πείθοιο A. 1019. may be also thus explained.—It is likewise very commonly used with the optative to express the meanings *could, would, should, might*, e.g. οὐκ οὖν ἂν ἐκφύγοι γε τὴν πεπωμένην P. V. 516. *he could not escape fate*. Cf. ib. 63. 500. 907.908. 916. S.c.T. 451. 720. P. 239. 430. A. 992. 1171. 1301. 1314. 1546. C. 511. 834. E. 615. 633. 686. 819. S. 223. 225. 324. 440. 442. 504. 585. 773.—ἄσμενος δὲ τῶν σταθμοῖς ἐν οἰκείοις κάμψειν γόνυ P.V. 395. *he would gladly rest himself* Cf. ib. 754. 969. A. 1650. C. 260. 476. 766. 829. 995. 997. E. 219. 274. 554. S. 212. 332. 483. In P. 230. πᾶσα γὰρ γένοιτ' ἂν Ἑλλάς βασιλέως ὑπὸ ἡμῶν, the protasis is to be understood from the preceding verse, sc. εἰ θηράσεται. So E. 203. οὐκ ἂν γένοιθ' ὄμαιμος αὐθέντης φόνος, sc. τὸ γυναικῆ ἀνδρῶν νοσφίσει. The use is elliptical in S. 699. (718. D.) ἄγαν καλῶς κλύουσά γ' ὥς ἂν οὐ φίλη, sc. κλύοι. Cf. Dem. Mid. 6. καὶ γὰρ εἰδνύουσιν ἂν ὑμῖν λέγοιμι P.V. 439. *I should be telling it to you who know it already*. Cf. S.c.T. 379. 686. P. 772. S. 205, 768.—πατρόθεν δὲ συλλήπτωρ γένοιτ' ἂν ἀλάστωρ A. 1489. *your father's avenging spirit might have lent its assistance*. Cf. C. 904. E. 488. 499. S. 182. 278. 481. The usage in ὅπως ἂν μῆτε πρὸ καιροῦ μῆτ' ὑπὲρ ἄστρον βέλος ἡλίθιον σκῆπτειν A. 355. (364.D.) belongs to this; ὅπως not denoting *the purpose* (in which case ἂν would not have been used) but *the manner* of the action, sc. *in such a manner*, that the arrow might or would strike, etc. See Matth. Gr. Gr. 520. Obs. 2. ἂν sometimes seems to be omitted, as in S. 708. ἴσως γὰρ ἡ κῆρύξ τις ἢ πρέσβυς μόλοι. Here, however, Bur-

gess proposes ἴσως γὰρ ἂν. A. 1349. πημονὴν ἀρκύστατον φράζειν. Here likewise Elmsley corrects πημονῆς ἀρκύστατ' ἂν, which has been generally received by scholars.—III. With the subjunctive with ὅπως or ὥς to denote a purpose present or to come, e.g. ὅπως δ' ἂν εἰδῇ μὴ μάτην κλύουσά μου,—φράσω P.V. 826. So C. 573. E. 543. 984. S. 230. ὥς ἂν διδαχθῇ τὴν Διὸς τυραννίδα στίργειν P.V. 10. So 657. 708. A. 885. C. 20. 981. S. 488. 513. 908. In this construction ἂν may either be added or omitted.—With relatives and similar words to express an indefinite notion, e.g. with ὅς. μῆτ' ἔπος μῆτ' ἔργον, ὃν ἂν δύναμις ἡγεῖσθαι θέλῃ P. 170. *in whatsoever things I may have ability to do*. ὥς. μαντεύομαι ὥς ἂν ἡγήται θεός. E. 33. *just as the god may direct me*. ὅστε. οὐτ' ἂν ἐκ χειρῶν θεοῦ θυσίαν δέχωνται S.c.T. 682. *from the hands of whomsoever*, etc. ὅστις. ἅπας δὲ τραχύς, ὅστις ἂν νέον κρατῇ P.V. 35. *whosoever is recently in power*. ὅσπερ. μέλοι δὲ τοι σοὶ τῶν περ ἂν μέλλῃς τελεῖν A. 948. *whatever you may be about to do*. Cf. C. 769. ὁπότερος. ὁπότερ' ἂν κτίσης S. 429. *whichever you may do*.—With particles of time, to express an indefinite period, present or future. ἕστ' ἂν *until*. ἕστ' ἂν Διὸς φρόνημα λωφῆσθαι χόλου P.V. 376, ἐπισχῆς ἕστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς 699. ἕστ' ἂν ἐξίκη πρὸς Γοργόνεια πέδια 795. ἕστ' ἂν — σφαγαὶ καθαιμάξωσι E. 427. εὐτ' ἂν *whenever, as soon as*. εὐτ' ἂν εἰς οἶκον μόλωμεν P. 226. A. 12. C. 732. 6. Cf. P. 366. where the construction depends on *προφωρεῖ* which is the *historical present*. In A. 411. εὐτ' ἂν ἐσθλά τις δοκῶν ὁρᾶν, there is an ellipsis of ἢ, if the reading be correct. See under εὐτε. ἕως ἂν *so long as*. ἕως ἂν αἰθῇ πῦρ ἐφ' ἐστίας ἐμῆς Ἀιγισθος A. 1610.—*until*. ἕως ἂν ἐξίκη καταβασμόν P.V. 812.—ὅφρα ἂν *until*. ὅφρ' ἂν γὰν ἐπέλθῃ E. 323.—*before that, until*, with a negative preceding. οὐδὲ λήξει πρὶν ἂν κορέσῃ κίερα P.V. 165. Cf. 175.

721.758.772.993.1029. — IV. With the infinitive, either to express past time, as *ἐν ποικίλοις ἂν κάπτα μοι βῆναι δοκεῖ* A. 907. *methinks he would have walked*, etc. *πλήθους μὲν ἂν σάφ' ἴσθ' ἕκατι βαρβάρους ναυσὶν κρατῆσαι* P. 329. *know that they would have been superior*, etc.; or future, as *εὗξω θεοῖς δεισας ἂν ὦδ' ἔρδειν τάδε*; A. 907. *was it through fear that you vowed to the gods that you would do thus?* To the former case belongs the elliptical passage *τί δ' ἂν δοκεῖ σοι Πρίαμος* (sc. *ποιῆσαι*), *εἰ τὰδ' ἤνυσεν*; A. 909. *ἂν* is also to be taken with the inf. in C. 989. (995. D.) the construction being *ἐχιδν' ἔφν (ὥστε) σήπειν ἂν, θιγοῦσα*. Wellauer incorrectly joins *ἂν* with *θιγοῦσα*, which by itself without *ἂν* is equivalent to *εἰ θίγοι*. See seqq.—The passage in E. 76. *ἐλῶσι γάρ σε καὶ δι' ἡπείρου μακρᾶς, βεβῶτ' ἂν αἰεὶ* (so vulg.) *τὴν πλανοσσιβῆ χθόνα*, is one of considerable difficulty, owing to *ἂν*, which neither from its position can be referred to *ἐλῶσι* (it being, moreover, extremely doubtful whether *ἂν* is ever joined in pure Attic with the indicative future); nor can it, without great awkwardness, be taken for the preposition *ἀνὰ* separated by tmesis from its case. [This, however, has been, on consideration, adopted in the late ed. of the Eum. coll. Plat. Legg. viii. p. 832, c. ab Hermann cit. Vid. not. ad loc. ed Linwood.] Recent editors have adopted the reading *ἀνὰ* from Turn. Steph. which they explain as referring to *ἐλῶσι*, without impediment, h. e. incessantly. So Butler; but this is certainly very harsh; neither shall we perhaps be disposed to set greater value on Müller's conjecture *ἀλὰ*. The best MSS., it must be acknowledged have *ἂν αἰεὶ*, but the variation between ANATEI and ANAIEI is so slight, that we may perhaps be justified, as far as such authority is concerned, in adopting the correction. We may, in that

case, refer *ἀνὰ* to *βεβῶτα*, and understand it to imply a gracious promise on the part of Apollo to Orestes, that notwithstanding all his hardships, he should remain essentially unharmed, which seems to accord very well with the general meaning of the passage.—That *ἂν* with a participle can exert a conditional force, appears to be extremely questionable. Hermann, indeed, on Viger, 483. and Matth. Gr. Gr. 598. maintain the contrary, and attempt to explain many passages where *ἂν* is repeated, by referring the former *ἂν* to a participle, in the sense of *si forte*, and the latter to the finite verb. Thus in Soph. Œd. T. 339. *τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἐπὶ κλύων*; Hermann joins *τοιαῦτ' ἂν κλύων* in the sense of *si forte talia audierit?* That this explanation is doubtful, appears from two reasons:—1. We find no instance where *ἂν* is joined with a participle expressing a condition, without finding a finite verb in the sentence also. 2. There are numerous instances where, without any participle, a double *ἂν* occurs with a finite verb, and where, notwithstanding Hermann's refined explanations, we can hardly doubt that they both refer to the same, e.g. *ἀνθρώπεια δ' ἂν τοι πήματ' ἂν τύχοι βροτοῖς* P. 692. *κακῶν δὲ πλῆθος οὐδ' ἂν, εἰ δέκ' ἡματα στοιχηγοροῖην, οὐκ ἂν ἐκπλήσαιμι σοι* P. 421. *οὕτω γένοιτ' ἂν οὐδ' ἂν ἐκβασίς στρατοῦ* S. 752. Hence we conclude that in such passages as *τί δ' ἂν εἰπόντες τύχοιμεν ἂν*; C. 412. *πῶς δ' ἂν γαμῶν—ἀγνός γένοιτ' ἂν* S. 224. *ἔχουσ' ἂν ἤδη—ἂν ἐξεύχοιο* ib. 269. *οὐκ ἂν γ' ἐλόντες αὐθις αὐθάνοιεν ἂν* A. 331. *ἐντὸς δ' ἂν οὔσα—πέθοι* ἂν ib. 1018. the participle exercises its independent power of expressing condition, cause, etc. and that the *ἂν* in both cases refers to the finite verb. Possibly the usage may originally have been adopted in those passages where, owing to a parenthesis intervening, the force of *ἂν*

would otherwise have been lost to its verb, and may subsequently have been employed to give additional force in others where the same necessity did not exist. — On the quantity of *ἀν*, which Dindorf, Præf. ad Poet. Scen. Græc. p. vii. seqq. affirms to be occasionally lengthened in the tragic writers, see Hermann, Opusc. iv. p. 373, who maintains that it is always short. The question appears doubtful; some of the passages quoted by Dindorf certainly seem to favour his position (Cf. under *γε* sub. fin.), others are susceptible of probable emendation. Upon the whole, it may be questioned whether, if such a licence had been allowable in the Attic tragic writers, we should not find more frequent and indisputable evidences of it in their remaining writings.

Ἀνά through, on, over, P.V. 573. S.c.T. 327. P. 576. S. 823. 833. *ἀμπεδίηρεις* for *ἀνὰ πεδιήρεις* P. 558. With dat. *ἀμ πέτριάς* for *ἀνὰ πέτραις* S. 346. Used for the imperative *ἀνάστητε* C. 957. (963.D.) *ἀνα γε μὴν δόμοι, up! arise!* where *ἀναγε μὴν* is the vulg. corrected by Blomfield, who compares II. Σ. 179. Soph. Aj. 194. On E. 76. vid. prec. p. 32.

Ἀναβάλλειν to throw up. ἀνὰ κινδυνον βαλῶ S.c.T. 1019. *I will run the risk.* So *κινδυνον ἀναρρίπτειν*. Blomf. denies that *ἀναβάλλειν κινδυνον* can have this sense, and proposes *κάμει κινδύνῳ βαλῶ*. Herod., however, as Well. observes, has the expression *μάχας ἀναβάλλεσθαι* v. 49. where see Schweighæuser.

Ἀναγγέλλειν to report, P.V. 664.

Ἀνάγειν to bring up or back. τῶν φθιμένων (sc. *τινά*) *ἀνάγειν* A. 994. mid. or pass. *ἀνάγεσθαι to set sail. ἀναχθεὶς ἐξ Ἰλίου* A. 612. On C. 957. see *ἀνά*. On ib. 129. see *ἀνάσσειν*.

Ἀναγκαῖος forced, painful, A. 878. This verse is thought by some to be spurious. So Blomf. Butler, however, retains it, and observes that it contains the reason why so many

epithets are used, and translates “*est enim jucundum necessitatem omnem effugisse, idcirco illum hisce dignor salutationibus.*”

Ἀναγκάλως of necessity. ἔστ’ ἀναγκάλως ἔχον C. 237. *it is a matter of necessity.*

Ἀνάγκη necessity, P.V. 105. 512. 573. 1054. A. 211. 1012. 1041. E. 404. (see *κόρος*) *πρὸς ἀνάγκαν* Dor. P. 561. *by necessity. ὑπ’ ἀνάγκας* S. 1013. *id. γαστρὸς ἀνάγκαις* A. 708. *the cravings of hunger. ἀνάγκας ἄτερ* E. 520. (550. D.) *except by some necessity.* Here, however, *ἐκὼν* should probably be read with Wieseler for *ἐκ τῶνδ’* in the beginning of the verse, which will alter the meaning.—*distress, hardship, compulsion.* C. 73. P.V. 108. P. 579. *ἀνάγκη ἔστι* *it is necessary.* With inf. S. 435. With *ἔστιν* omitted, P.V. 72. P. 250. C. 743. S. 473. With dat. of person, P.V. 16. P. 285.

Ἀναγνος unholy, A. 213. C. 980.

Ἀναδαλεῖν to kindle. ἀνδαλοντες contr. for *ἀναδαλοντες* A. 286.

Ἀναίμακτος unstained with blood, S. 193.

Ἀναίματος bloodless, E. 292.

Ἀναίνεσθαι to refuse or reject. A. 291. With inf. *οὐκ ἀναίνομαι θανεῖν* A. 1637. S. 782. With part. *νικώμενος λόγοισιν οὐκ ἀναίνομαι* A. 569.

Ἀναιρεῖν to kill, C. 998. On C. 467. see under *ἔμμοτος*.

Ἀναίσσειν to spring up. τίς ὁ κραιπνῷ ποδὶ πηδήματος εὐπετέος ἀνέσσειν; P. 96. (95.D.) This is the reading of Turn. and Steph. (only by the former written *ἀναίσσειν*, by the latter *ἀναίσσειν*) for the vulg. *ἀνάσσειν*. So Brunck, Pors. Schütz, Blomf. Wellauer retains the vulg. explaining it in his Lexicon, *potestatem habere*, to avoid the awkward enallage supposed by Brunck and Blomf. of *κραιπνῷ ποδὶ πηδήματος εὐπετέος* for *κραιπνοῦ ποδὸς πηδήματι εὐπετεῖ*. His explanation, however, seems harsher than the enallage. There is probably no enallage at all, the words *πηδήματος εὐπετέος* being

an attributive of *ποδί*, and equivalent to *τῷ ἐπικεῶς πηδῶντι*. For this usage see Matth. Gr. Gr. 316. f. Bernhardt, Synt. Gr. c. iii. 45. Wordsworth, however, in Philol. Mus. vol. i. p. 219, defends *ἀνάσσω*, comparing *ἐφόδων ἀνάσσεις* Eur. Ion. 1049. Æsch. Ag. 529. But these passages are hardly parallel. On A. 77. see *ἀνάσσειν*.

'Αναίτιος *guiltless*. With gen. A. 1486. C.860.

'Ανακαλεῖσθαι *to call up*. Δαρεῖον ἀνακαλεῖσθε P.613. — *to call back*. contr. ἀνδρὸς μέλαν αἷμα τίς ἂν πάλιν ἀγκαλέσαιο; A. 993.

'Ανακτᾶσθαι *to recover*, C.235.

'Ανάκτωρ *a king*, C.352.

'Ανακωκύνει [*ū*] *to shriek out*, P.460.

'Αναλκεις *cowardly*, P.V.870. A.1197.

'Ανᾶλουν *to destroy*, S.c.T. 795. pass. τοὺς ἀναλωθέντας A. 556.

'Αναλντήρ *a deliverer*, C.158. Cf. δορυσθενής.

'Ανάλωμα *cost, damage*, S.471.

'Αναμένειν *to await*. ἀναμένω τέλος δίκης E. 234. Here Abresch and Stanley read ἀναμενῶ, but Butler justly prefers the present as the stronger form of expression.

'Αναμπλάκῃος *not straying from the path*, A.336. (345.D.) In this passage the vulg. is θεοῖς δ' ἀναμπλάκῃος εἰ μὲν οἱ στρατός, for which Stanley conjectured θεοῖσι δ' ἀμπλάκῃος. Pauw merely separated the word into ἂν ἀμπλάκῃος. So Porson, except that he inserts the comma after ἂν, and writes ἀπλάκῃος, without the μ. In this orthography he is followed by Blomfield. See Monk on Eur. Hipp. 145. quoted under ἀμπλακεῖν. As regards the meaning of the word, Blomf. on P.V. 112. appears properly to derive it from ἄ and πλάζω, *errare facio*, the ἄ being intensive. Hence ἀπλακεῖν or ἀμπλακεῖν signifies *to miss or lose anything*, and metaphorically, *to err or commit a crime*. Thus there appears equal reason for interpreting ἀναμπλάκῃος in the original sense of *not led astray, not missing the way*,

as for translating ἀπλάκῃος (which no where else occurs) in the secondary one of *having committed an offence*. Blomf. retains the vulg. and explains it to mean *nullis erroribus actus*, which is probably correct, although Wellauer calls it "*sensus satis ineptus*." The word occurs in Soph. Œd. T. 472. Trach. 120. in both cases apparently with reference to this sense. See Hermann's notes. We may, therefore, reasonably prefer the vulg. in the present passage, the meaning of which will be as follows: — Clytæmnestra expresses a hope that the army at Troy may not offend the gods by an abuse of victory; "for" (she says) "it is not enough for them to have taken the city, it remains for them to effect a safe return; and this the gods, if offended, may prevent. Nay more, even though the army should return without any check on the part of the gods (θεοῖς ἀναμπλάκῃος) yet still the crime incurred by any acts of destruction, would (eventually) not fail to rise against them, even though no fresh mischances should (immediately) befall them." The words τὸ πῆμα τῶν ὀλωλότων do not refer to those slain in battle, but to any mischief committed by the army after their victory. θεοῖς may either be joined with ἐγρηγορός γένοιτ' ἂν (so Porson), h. e. *will be kept alive in the minds of the gods*, or with ἀναμπλάκῃος, as explained above; cf. χεῖμῶνα οὐκ ἀμήνιτον θεοῖς A. 635.

'Αναμυχθίζεσθαι *to draw a deep sigh*, P.V.745.

'Ανανδρία *unmanliness*, P.741.

'Ανανδρος *without men*. χρημάτων ἀνάνδρων πλῆθος P. 162. ἀνανδρον τάξιν ἡρήμον θανών P. 290. (298. D.) which Wellauer rightly explains ἡρήμον τὴν τάξιν ὥστε ἀνανδρον εἶναι. He is wrong, however, in altering the vulg. ἀνανδρον into the reading of Rob. ἀναρχον. The vulg. has precisely the same meaning, nor is there occasion for understanding it,

"si Diis placet, cum Heathio de *eviratorum spadonum cohorte*." — *without husbands*. πολλὰς Περσίδων ἔκτισαν ἀνάνδρους P. 281. τὰς ἀνάνδρους Ἀμαζόντας S. 284.

"Αναξ a king. As an epithet of the gods. πάντων δ' ἀνάκτων τῶνδε κοινοβωμίαν S. 219. ἀναξ ἀνάκτων—Ζεῦ S. 519. Cf. ib. 587. 1048. P. 748. P. V. 586. ἀναξ Ἀπόλλων A. 499. C. 552. 1063. E. 85. 189. 544. S. c. T. 783. ὁ Πύθιος ἀναξ A. 495. ἀνακτος Ἥλιου P. 228. ποτομέδων ἀναξ S. c. T. 122. — applied to men. S. c. T. 39. 354. 904. 990. P. 5. 435. 556. 643. 773. 853. 930. A. 35. 42. 198. 509. 516. 585. 881. 935. C. 425. E. 16. S. 249. 323. 344. 509. 587. 611. 815. 886. — metaphorically, a *manager*, or *commander*. πᾶς ἀνὴρ κώπης ἀναξ P. 370. *every one managing an oar*. Cf. Arist. Rhet. 3. 2. ap. Stanl. ναῶν ἀνακτες P. 375. *the commanders of ships*.

Ἀνάξιος *unworthy, undeserved*. Ἰφιγένειαν ἀνάξια δράσας A. 1507. (1527. D.) *having treated her unworthily*. Here Hermann reads τῆς πολυκαύτης Ἰφιγενείας, ἀξία δράσας, ἀξία πάσχων, h. e. ἀξία ἀξίων δραμάτων πάσχων, but neither the unauthorised alteration of the text nor the artificial meaning assigned to the latter clause recommend themselves for adoption. Dindorf alters the accentuation, sc. Ἰφιγενείαν, and adopts Hermann's emendation in the next line.

Ἀναπέμπειν *to send up*. contr. ἀμπέμπων C. 376.

Ἀναπίπτειν *to fall back*. contr. ἀμπίπτει A. 1581.

Ἀναπομπός *one that sends up* (as spirits from the dead), P. 641.

Ἀναπεροῦν *to excite, throw into suspense*. pass. ἀνεπερώθη C. 227.

Ἀναπτύσσειν *to unfold*. Metaph. *to relate*. P. 250. 286.

Ἀνάριθμος *innumerable*, P. 40.

Ἀναρκτος *without a ruler*, E. 500.

Ἀναρπάξανδρος *carrying off men*, S. c. T. 758.

Ἀνάρσιος *hostile, implacable*, A. 497.

Ἀναρχία *absence of authority*, οὐκ ἔρεϊτ' ἀναρχίαν S. 888. *you shall not say that rulers are wanting*. — *disobedience to authority*, S. c. T. 1021. A. 857.

Ἀναρχος *without a ruler*. τὸ ἀναρχον E. 866. *anarchy*. On P. 290. see ἀνανδρος.

Ἀνασπᾶν *to drink up*, E. 617.

Ἀνασσα a *queen*. — applied to a goddess, S. c. T. 147. E. 226. 278. 421. 852. — to a woman, P. 151. 169.

Ἀνάσσειν *to rule*. ὡς Ζεὺς ἀνάσσει P. V. 202. Here many MSS. have the conj. ἀνάσση. With gen. A. 404. S. 772. With dat. πῶς ἀνάχομεν δόμοις; C. 129. (131. D.) or δόμοις may simply be the dative of place. Here some make ἀνάχομεν to be the future of ἀνάγειν and join it in construction with φίλον τ' Ὀρέστην, removing the stop after Ὀρέστην. But the dative after ἀνάγειν seems objectionable. The Schol. explains ἀνάχομεν by βασιλεύσομεν. μυελός στέρνων ἐντὸς ἀνάσσων A. 77. Here ἀνάσσων is read by Schütz, Blomf. Well. from an emendation by Hermann. The vulg. is probably correct. Klausen not inaptly remarks, "quid est medulla saliens?" There does not appear much force in Wellauer's observation that "infantium medulla nondum ἀνάσσει sed ἀνέσσει," the epithet being a general one of μυελός, which, in the degree in which it exists, may even in infancy be said στέρνων ἀνάσσειν. On P. 96. see under ἀναΐσσειν.

Ἀνάστασις a *raising up, a restoration*, E. 618. — *an overthrow*, A. 575. P. 107.

Ἀναστατήρ *an overthrower*, C. 301. S. c. T. 1006.

Ἀναστάτης *id.* A. 1200.

Ἀναστενάζειν *to mourn for*, C. 332.

Ἀναστίνειν *to groan*, A. 532. 1259.

Ἀναστρέφειν *to return*, P. 325.

Ἀναστροφή a *place of resort*, E. 23.

Ἄνασχερός *tolerable*. *οὐκ ἀνασχετός intolerable*, S.c.T. 164. P.V. 921.

Ἀνατεῖ *without harm*, E. 59. On E. 76. see under δν.

Ἀνατέλλω *to arise*. contr. ἀντέλλουσα S.c.T. 517.

Ἀνατλήναι (aor. 2.) *to endure*, A. 698.

Ἀνάτος *unharméd*. With dat. ἀνατος Λοκίου κότῳ A. 1184. — *not causing harm*, S. 351. 405. ἀνατον φνγάν S. 405. *a flight caused by no crime*.

Ἀνατρέπειν *to overthrow*. S.c.T. 1068. contr. P. 159.

Ἀνατρέφειν *to cherish*. μηδὲν ἐν φάει καρδίας ἀνατρέφων E. 497. *in the lightness of his heart cherishing no source of grief*.

Ἀνατροπή *an overthrowing*, E. 335.

Ἀναύγητος *without light*, P.V. 1030.

Ἀναύδητος *speechless*. Dor. ἀναυδάτῳ μένει S.c.T. 879. *with fury depriving of power of speech*.

Ἀναυδός *dumb*, A. 482. κόνις ἀναυδὸς ἄγγελος S.c.T. 82. So S. 177. ἀναυδῶν παῖδων τὰς ἀμιάντων P. 569. *fishes*. This is an epithet peculiarly applied to fishes, who are hence called ἑλλοπες from ἑλλός or ἑλλός *dumb*. See Lobeck on Soph. Aj. 1297. Stanley compares Lucret. 11. 1081. *mutas squamigerum pecudes*. See other examples quoted by Blomf. Gloss. on this passage. — *making dumb*. χαλιῶν ἀναυδῶ μένει A. 229.

Ἄναυς *no longer a ship*. P. 666. νᾶες ἄναες, by the figure oxymoron.

Ἀναφαίνειν *to raise up*. contr. ἀμφαίνω S. 809. mid. v. *to appear, be brought to light*, C. 325.

Ἀναφέρειν *to shed, as tears*, C. 441. *to bear, endure*. καὶ τόδ' ἀμφέρειν δόμοις γένοιτ' ἂν ἀχθος δειματοστογᾶς C. 828. (841. D.) but here the reading of Turn. ἂν φέρειν is preferable on account of the sense. Blomf. conj. αἶ φέρειν.

Ἀναφυγή *escape*, C. 931.

Ἀνδρακάς *separately, each man by himself*. ἀνδρακάς, ἀντὶ τοῦ καθ' ἑαυτόν Gl. Farn. The passage A. 1577. (1595. D.) ἔθρουπτ' ἀνωθεν ἀνδρακάς

καθήμενος, is usually considered corrupt. Hermann thinks that something is wanting, a conjecture which is certainly plausible, from the change of the subject in v. 1578. This does not appear, however, in itself a sufficient reason for supposing an omission; ἔσθαι may be referred to πατὴρ as understood from πατρί v. 1573. The meaning is, *Atræus, sitting by himself at the head of the table, broke into small pieces* (sc. to prevent their being recognised) *the extremities of the feet and hands, and (my father) taking (some) of the pieces* (thus) *disguised*, etc. Dindorf's emendation, καθήμενος ἀσημ' ὁ δ' αὐτῶν is highly probable, and removes the objection arising from the change of subject at ἔσθαι. The particle μέν in τὰ μέν ποδὶρη does not answer to δὲ in ἀσημα δ' αὐτῶν, but is put by itself without an apodosis, to distinguish these parts from the others which did not require, and therefore did not receive, such treatment.

Ἀνδρεία *manliness*, S.c.T. 52.

Ἀνδρηλατεῖν *to expel or banish*, A. 1393. 1568. E. 212.

Ἀνδρηλάτης *driving into exile*. ἡ ζῶντ' ἀτιμαστήρα τῶς σ' ἀνδρηλάτην φυγῇ τὸν αὐτὸν τότ' οὖν τίσασθαι τρόπον S.c.T. 619. (637. D.) Here the words ἀτιμαστήρα τῶς σ' ἀνδρηλάτην are to be strictly joined and referred to Eteocles, or, *in case you live*, (opp. to κτανὼν θανεῖν πέλας in v. 621.) *that he will punish you by banishing you in like manner, you, who have thus dishonoured him by expelling him* (from his country). It must be acknowledged, however, that this construction is singularly harsh. Blomfield's conjecture ἀνδρηλατῶν appears probable. We might suggest, as a further correction, ἀτιμαστήρ' ὅπως for ἀτιμαστήρα τῶς, the particle τῶς being very awkwardly separated from its context, referring as it does, of course, as the passage now stands, to the words in the following line.

'Ανδρόβουλος *manly in counsel*, A. 11.

'Ανδροδάκτος *lacerating or slaying men*, C. 847. See *ναρθηκοπλήρωτος*.

'Ανδροθήης *involving the death of men, murderous*. A. 788.

'Ανδροκμής *slaying men*, S. 663. C. 876. E. 239. 916.

'Ανδροκτασία *slaughter*, S.c.T. 675.

'Ανδροκτονεῖν *to slay a man or husband*, E. 572.

'Ανδρολέτειρα *destroying men*, A. 1444. S.c.T. 296.

'Ανδρόπαις *a man though scarcely more than a youth*. *ἀνδρόπαις ἀνὴρ* S.c.T. 515.

'Ανδροπλήθεια *a number of men*, P. 231. Blomf. from one MS. reads *ἀνδροπληθία*, to which Wellauer justly objects.

'Ανδρος *name of an island*, P. 860.

'Ανδροτυχής *obtaining a husband, married*. *ἀνδροτυχεῖς βίους* E. 918. *wedded life*.

'Ανδροφόντης *a manslayer*, S.c.T. 554.

'Ανδρών *the mens' apartment in a house*, A. 235. C. 701.

'Ανέδην *at full speed*, S. 14.

'Ανεῖν *to accomplish, to make*. Pass. *ἀνομένων βημάτων* C. 788.

'Ανέκαθεν *from above*, C. 421. E. 349.

'Ανεκτός *to be borne*, A. 1337.

'Ανελεύθερος *servile, unworthy a freeman*, A. 1473. 1499. 1502.

'Ανέλλην *not Greek*. *ἀνέλληνα στόλον* S. 231. Here Bothe reads *ἀνελληνόστολον*. See *στόλος*.

'Ανέλπιστος *unexpected*, S. 325.

'Ανεμόεις *windy*, C. 584.

'Ανεμος *the wind*, P.V. 1048. 1087. E. 865. S. 35.

'Ανέρχεσθαι *to rise*, A. 644. C. 529. Here Valck. and Wakefield, followed by Schütz and Bothe, read *ἀνῆθον*. In C. 458. the vulg. *ἀν ἔλθοι* appears preferable to Lachmann's conj. *ἀνέλθοι*.

'Ανευ *without*, S.c.T. 381. P. 192. 599. A. 204. 451. 807. 898. 963. C. 425. E. 187. 279. 524. 633. 855. S. 437. 617. 803. *οὐκ ἀνευ not without*, h.e. *with*, by

aid of, by authority of, P. 160. A. 1466. C. 1023. S. 393.

'Ανευρίσκειν *to trace out*, A. 1065.

'Ανέχειν *in mid v. to put up with, to endure*. *ἡνειχόμεσθα* A. 879. *ἀνέξομαι* E. 874. *ἀνασχέσει* S.c.T. 234. *ἀνεσχόμεν* C. 736. With part. *σοῦ κλύων ἀνέζεται* P. 824. *καλουμένη ἀνεσχόμεν* A. 1247. On the augment of this word, see Pors. Suppl. Præf. ad Hec. p. xix.

'Ανεψιός *a cousin*, P.V. 858.

'Ανη *means of accomplishment*. *λέγουι' ἂν ὧν ἀνη τις* S.c.T. 696. *say those things of which there is some means of accomplishment*.

'Ανήκεστος *incurable*, C. 509.

'Ανηκουστεῖν *to disobey*. With gen. P.V. 40.

'Ανηλεῶς † *without pity*, P.V. 240. But here Blomf., from a conjecture by Elmsley, reads *ἀλλά νηλεῶς*. On the formation of this word, see Blomf. Gloss. in loc.

'Ανήλιος *without the light of the sun*, C. 50. E. 365. P.V. 451. Dor. *ἀνάλιον* S.c.T. 841. Blomf. considers *ἀνάλιον* in this passage as a gloss.

'Ανήμερος *rude, uncultivated*, E. 14. P.V. 718. — *causing barrenness*, E. 770.

'Ανὴρ *a man*, as opposed to *γυνή*. e.g. *ἀνὴρ γυνή τε* S.c.T. 179. — *redundant*, e.g. *ἀνδρας ἀντιστάτας* S.c.T. 499. *ἀνδρὸς φινυκοιμένος* E. 871. *ἀνὴρ ὀπλίτης* S.c.T. 448. *ναυβάτης ἀνὴρ* P. 367. *δορυσθενὴς ἀνὴρ* Σκύθης C. 157. a *prosopopœia* for *the sword*. *ἀνὴρ* for *ὁ ἀνὴρ* C. 719, etc. *ἀνὴρ* has, in many instances, been restored by modern editors where the MSS. and old Edd. have *ἀνὴρ*, without the crasis of the article. — *a husband*, C. 131, etc. — *a man*, as opposed to a god, A. 899. E. 73. In P. 639. (648. D.) 'Η φίλος ἀνὴρ, φίλος ὄχθος, Burney, whom Blomf. follows, reads *ἀνὴρ*. This is shewn to be incorrect by the absence of the article with *ὄχθος*, whence we may safely infer with Well. that the penult. of *ἀνὴρ* is here long. This may be justified

as occurring in a lyrical passage. Well. refers to E. 727. (757. D.) 'Αργεῖος ἀνὴρ (so vulg.) αὐθις ἐν τε χρήμασιν οἰκῇ πατρίοις, where Porson rightly reads ἀνὴρ. Well. is wrong in his remark upon the latter emendation. 'Αργεῖος ἀνὴρ would not be ὁ ἀνὴρ 'Αργεῖος *Argivus ille vir*, which would of course be incorrect, but means *the man is an Argive*, h.e. no longer an exile, but in all respects again an Argive. It is extremely improbable that ἀνὴρ with a long penultimate would have been admitted into the tragic senarius.

'Ανήριθμος unnumbered, P.V. 90.

'Ανήροτος unploughed, P.V. 710.

'Ανθεῖν to flourish, or abound. Met. μίμνοντι δὲ καὶ πάθος ἀνθεῖ C. 1004. suffering is also ripe for him who remains alive. ἀνθοῦν νεκροῖς A. 645. spotted with dead bodies.

'Ανθεμίζεσθαι to gather flowers. Met. to tear one's face (in grief) S. 69. See γόεδνος.

'Ανθεμονργός sc. μέλισσα, the bee, as gathering honey from flowers, P. 604. See under ἀμίαντος.

'Ανθεμώδης flowery, P.V. 453.

'Ανθίστασθαι to resist, oppose P. 689. Τυφῶνα θοῦρον, πᾶσιν δὲ ἀντίστη θεοῖς P.V. 354. This is the reading of all the MSS. and Edd. except Rob. who has δὲ πᾶσιν. The objection to the former reading is the anapæst in the fourth place. Hence various emendations have been offered. δστις Blomf. omitting πᾶσιν, from a conj. by Gaisford, approved by Porson. Τυφῶν ἅπασιν δστις Elmsley. If the objection to the anapæst be valid, Wunderlich's correction, adopted by Dindorf, is the least violent, πᾶσιν δὲ ἀνίστη. Dind. observes that the dative is governed by ἀνίστη as in Hom. Il. ψ. 634. πῦξ μὴν εὐίκησα Κλυτομηδέα, 'Ηνιοπος υἱόν, 'Αγκαῖον δὲ πάλῃ Πλευρώνιον, δὲ μοι ἀνίστη.

'Ανθονομεῖν to crop flowers, S. 43.

'Ανθόνομος affording a flowery pasturage, S. 534.

'Ανθος a flower, P. 610. beauty of colour, bloom. χροῖας ἄνθος P.V. 23. ἤβας ἄνθος S. 649. the flower (i. e. the best) of an army, country, etc. 'Αραβίας ἄρειον ἄνθος P.V. 418. So P. 248. 889. A. 190. τοιόνδ' ἄνθος Περσίδος αἴας οἴχεται ἀνδρῶν P. 59. The former genitive is here to be taken strictly with ἄνθος, in conjunction with which it governs the second genitive ἀνδρῶν, as if it were ἄνθος Περσικὸν ἀνδρῶν. So νυκτὸς ὄψις ἐμφανὲς ἐνυπνίων, i. e. νυκτερὰ ὄψις P. 510. εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς, h.e. εὐναῖον παροψώνημα A. 1422. (1447. D.) καρδίας ἐλνδώνιον χολῆς C. 181. Cf. Soph. Ant. 1190. Aj. 54. — ἔρωτος ἄνθος A. 723. a blossom of love, i. e. most lovely. χρημάτων ἄνθος A. 929. the most precious things. — an ornament, or prerogative, P.V. 7.

'Ανθρακοῦν to reduce to cinders, pass. P.V. 372.

'Ανθρώπειος of men, human, A. 911. P. 692.

'Ανθρωπος a man, as opposed to θεός A. 649. E. 70. 912. S.c.T. 407. ἄνθρωποι, men, mankind, generally, P.V. 443. 449. P. 424. 758. A. 832. 1135. etc.

'Ανιδεῖν to look up, h.e. to recover its former good estate. εἰ δὲ ἀνιδεῖν δόμον ἀνδρός C. 796. So Schol. ἀναβλέψαι.

'Ανίεσθαι to send up (as a spirit from the dead) P. 641. C. 482. — to raise up, as the earth its creatures or productions S. 263. to vomit, E. 174. to derive, as a pedigree, pass. σπαρτῶν δ' ἀπ' ἀνδρῶν — ῥίζωμ' ἀνέιται, S.c.T. 395. his origin is traced back from them.

'Ανίερος unholy, impious, S. 738. A. 213. 746.

'Ανιος miserable, P. 252. 1012. 1018.

'Ανίπτασθαι (inus. in Att. see Pors. on Eur. Med. 1.) to fly up, 2. aor. ἀμπτάσα δ' ὥσεϊ κόνις S. 763. This is, however, only an interpolated reading of Turnebus. The passage is corrupt.

Ἀνίπτος *not to be washed out*, A. 1438.

Ἀνιστάναι *to raise up*, A. 1334. as a protector does suppliants, S. 319. — aor 2. ἀναστῆναι *to rise up*, P. 197. A. 555. fut. ἀναστήσει E. 121. imp. ἀνίστω E. 128. 136.

Ἀνιστορεῖν *to interrogate*. ὦν ἀνιστορεῖς ἐμέ P. V. 965.

Ἀνίσχειν intrans. *to rise up*, A. 93.

Ἀνοία *madness, folly*, P. V. 1081. τάχ' ἂν γένοιτο μάντις ἡ νόια τινί S. c. T. 384. (D. 402.) *his folly, his arrogant device, may perhaps become prophetic to some one, i.e. to him*. See τίς. The reading ἡ νόια (ἡ ἀνοία MSS.) has been suspected because of the lengthening of the last syllable in ἡ νόια. Hence Blomf. conj. ἐννοία or ὑπονοία. Wellauer, however, (observing that it should be written without elision ἡ ἀνοία), quotes Eur. Andr. 520. τόνδ' Ἑρμόνη· καὶ γὰρ ἀνοία, where it clearly lengthens the α. He also refers to Soph. Trach. 350. Phil. 129. Hence the vulg. reading may be retained. ἡ νόια is recorded as a MS. reading by Burton, whence Dindorf corrects ἡ νόια.

Ἀνοίγειν *to open*. A. 590. C. 864. Met. *to disclose*, S. 317.

Ἀνοιμύζειν *to shriek out*, P. 457.

Ἀνοίμωκτος *unwept*, C. 427. *not honoured by weeping*. τίμημα τύμβου τῆς ἀνοιμώκτου τύχης C. 504. See τίμημα.

Ἀνολβος *unhappy*, E. 521.

Ἀνολολύζειν *to raise a cry*, A. 573. ὀλολύζειν and ὀλολυγμός are said of women, παιανίζειν or ἀναλαλάζειν of men: thus Xen. Anab. iv. p. 324. quoted by Blomf. Gloss. on S. c. T. 254. ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον· ξυνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι. This verb is used by the ancient authors only in speaking of joyful occasions.

Ἀνόμοιος *unlike*. τά τε νῦν ἐπιδείξω πιστὰ τεκμήρια, τά τ' ἀνόμοια, οἷδ', ἀελπτά περ ὅντα φανέεται S. 53. *I will*

both point out some testimonies which may be immediately credited, and some which are (at first) unlike (h.e. incredible), will, I am sure, though unexpected, be clear at last. Cf. v. 55. This is, however, only suggested as a possible way of explaining the passage as it stands, which is obviously very corrupt.

Ἀνομος *unlawful*, A. 147. — as derived from νόμος *a song*. νόμος ἀνομος A. 1113. *a song which ought not to be sung*.

Ἀνόσιος *impious, savage*, S. 743 S. c. T. 533. 548. 593.

Ἀνοστούζειν lit. *(to cry ὀστοῖ) to shriek out*, A. 1044.

Ἄνους *foolish*. compar. ἀνούστερος P. V. 989.

Ἀνταῖος *hostile*, C. 581. In P. 596. (604. D.) ἐμοὶ γὰρ ἤδη πάντα μὲν φόβον πλέα, ἐν ὄμμασιν τὰνταῖα φαίνεται θεῶν, the meaning is obscure. Ald. Rob. have ἐν ὄμμασι τ' ἀνταῖα, whence Stanl. conj. ἐν ὄμμασιν τ' ἀνταῖα which later editors have adopted. This reading, unless τὰ θεῶν were read, is unintelligible. The meaning of ἀνταῖος given by Hesychius, sc. ἐκείσις is, as Well. observes, probably the one intended here, and with this the vulg. may be satisfactorily explained. θεῶν is the gen. after πάντα τὰ ἀνταῖα, and the meaning is, *every act of supplication to the gods has an aspect of terror to me*, h.e. instead of obtaining comfort from it, I only increase my alarm. There should, if this explanation be right, be no comma after πλέα.

Ἀντακούειν *to hear in reply*, E. 189.

Ἀνταλαλάζειν *to return a shout*, P. 382.

Ἀνταλλάσσειν *to exchange*. mid. *to receive in exchange*, C. 131.

Ἀνταμείβεσθαι mid. *to requite or repay*, S. c. T. 1040. C. 121.

Ἀντᾶν *to meet with, to experience*, S. 36.

Ἀνταποκτείνειν *to kill in return*, C. 119. 272.

'Αντειπεῖν to say in opposition to, P.V.51.

'Αντέλλειν. See ἀνατέλλειν.

'Αντεπαῖν to love in return, A. 530.

'Αντερεῖν to refuse, to deny. *τεθνᾶναι οὐκέρ' ἀντερῶ θεοῖς* A.525. *I will no longer refuse to the gods to die.*

'Αντέχειν to hold out, to resist, P. 405.

'Ανθήλιος placed in the sunshine, A.505. Upon the form ἀνθήλιος for ἀνθῆλιος, and others similar, see Lobeck on Soph. Aj. v. 805.

'Αντήνωρ instead of a man, ἀντήνωρος σποδοῦ A. 430. *the ashes brought instead of the man.*

'Αντηρέτης an adversary, S.c.T. 265.577. *δορὸς ἀντηρέτας* Dor. ib. 981. *an antagonist with the spear.*

'Αντί in recompense of, P.V.31. A. 1291.1292.1525.1541. C.307.310.513. S. 944. — *in the stead of. τοῦτ' ἀντ' ἐκέλευν τοῦπος αἰρούμαι σέθεν* S.c.T. 246. *I prefer this last to all you have said before.* Cf. A. 423. C. 338. — With anastrophe, *βωμοῦ πατρῶν δ' ἀντι* A.1250. — *εἰς ἀπαντας ἀνθ' ἐνὸς τόδ' ἔργον ἦν* S.c.T. 1041. *this deed was against all instead of (against) one.* *σὺ δ' ἀντὶ φωνῆς φράζε καρβάνῃ χειρὶ* A.1031. *speak with your hand instead of (with) your voice.* — In comparison, *οὐτις ἄλλος ἀντ' ἐμοῦ* P.V.465. *no other than I.* *ἄλλην τιν' ἀντ' ἐμοῦ* A. 1241.

'Αντιάζειν to come and meet. A. 1538.

'Αντιβαίνειν to oppose, P.V. 234.

'Αντιγόνη prop. name, S.c.T. 844.

'Αντιδέχεσθαι to receive as a return. C. 903.

'Αντιδίδοναι to give in return, C. 491. E. 254. 939. *absolutely, ἀντιδοῦναι τοῖσι πέμπουσιν τάδε* C. 92. See δόσις.

'Αντίδικος an adversary, A. 41.

'Αντίδουλος in the position of a slave, C. 133.

'Αντίδουπος sounding responsively, P. 120. adv. *βῶα ἀντίδουπά μοι* P. 997. 1005. 1023.

'Αντικατακτείνειν to kill in return.

ἀντικατακτείνειν C. 142. (144.D.) restored by Herm. for vulg. ἀντικαθαίνειν, which, if correct, will require the change of δίκη into δίκη, as conjectured by Is. Voss. Scaliger proposes ἀντικατακτείνειν, which approaches nearly to the marginal reading in M. ἀντικατακταίνειν.

'Αντίκεντρον acting as a goad or sting, E. 131. 444.

'Αντικρυς distinctly, entirely, C.190.

'Αντικτόνος killing in return, ἀντικτόνοις ποινάσι E. 442.

'Αντιλάμπειν to blaze in turn, A. 285.

'Αντίμισθος serving as a reward, S. 267.

'Αντίμολπος opposing by song. ἔκνον ἀντίμολπον ἄκος A. 17. *a remedy opposing sleep by song.*

'Αντιπικᾶν to conquer in turn. C. 492.

'Αντίος contrary, A. 485. *ἀντία λέξαι σέθεν* P.681. *ἀντία φάσθαι* ib. 687. *to make reply to.*

'Αντιοῦσθαι aor. to oppose. *ἀντιωθῆναι* S.384.

'Αντιπαθής returning calamity for calamity. In E.753 and 780. (782. 812. D.) ἀντιπαθής σταλαγμός is explained by Butler to be *gutta s. virus malum malo rependens*, i.e. *virus quod calamitatem vicissim inferat pro ea quam passus sumus*. But here ἀντιπαθής is now read from the best MSS. authority.

'Αντίπαις like a child, E.38.

'Αντίπαλος an antagonist. *τὸν ἀμὸν ἀντίπαλον* S.c.T.395. *our champion.* — *opposed, θεῖτ' ἀντίπαλον κράτος* Ζεύς P.V. 526. *set it in opposition.*

'Αντιπενθής returning sorrow for sorrow. E. 753.780. Schol. *ἰσπενθῆ. ὁμοῖα ὀνύχων οἷς πέπονθα*. See ἀντιπαθής.

'Αντίπνοος blowing adversely, A. 145. contr. P.V.1089.

'Αντίποινος avenging, acting as a punishment, E.258. (268.D.) But here, for the vulg. ἀντιποίνους τίρεις ματροφόνας δῦας, Schütz conjectures with

much probability ἀντίποιν' ὡς τίνης, making ματροφόνας δύας the genitive. See not. ad. loc. ed. Linw. pl. ἀντίποινα P.468. a punishment.

Ἀντίπορος across the sea or channel, S.509. P.67.

Ἀντιπυροῦν to raise with towers in opposition, E.658.

Ἀντιρρέπειν to be of equal weight, A.560.

Ἀντισηκοῦν intrans. to counter-balance, P.429.

Ἀντισπᾶν to draw back P.V. 337.

Ἀντιστάτης an antagonist, S.c.T. 499.

Ἀντίστροφος turned in the opposite direction. βᾶριν εἰς ἀντίστροφον S. 859. (882.D.) where, according to Heath, it means that the vessel was turned round with its prow to the sea, in order to return to Egypt. But here Porson corrects ἀμφίστροφον (h. e. rowed on both sides) from the explanation of the Schol. τὴν ἐξ ἀμφοτέρων τῶν μερῶν ἐλισσομένην, ὃ ἐστὶν ἀμφιέλισσαν.

Ἀντιτάσσειν to place in opposition, S.c.T.377.390.603.

Ἀντιτίνεσθαι mid. v. to exact as a recompense. aor. ἐμῆς ἀγωγῆς ἀντιτίσασθαι φόνον A.1236. to avenge herself for my being brought by slaying me.

Ἀντίτολμος daring to oppose, E. 523.

Ἀντίτυπος an adversary. Διὸς ἀντίτυπον δέμας S.c.T. 503. the figure of the adversary of Jupiter.

Ἀντίφερνος instead of a dowry, A. 394.

Ἀντίφωνος effected by mutual slaughter, S.c.T.874. E.937.

Ἀντιφωνεῖν to reply, E.293.

Ἀντλεῖν to exhaust. Met. to undergo, P.V. 375. C. 737.

Ἀντλος water admitted by leaking, S.c.T.778.

Ἀντολή rising. ἀντολὰς ἡστρων P.V.455. ἡλίου πρὸς ἀντολὰς 789. ἀντολὰς φλογῶπας ἡλιοστιβεῖς 793. ἀστέρας ὅταν φθίνωσιν ἀντολὰς τε τῶν A. 7. is considered by Valck. on

Phoen. 506. as spurious. So Pors. Schütz, Butler, Blomf. and Dind. Be this as it may, the words seem to mean ἀστέρων τῶν μὲν τὰς φθίσεις, τῶν δὲ τὰς ἀντολὰς, h. e. the risings of some and the settings of others. Scholefield not unaptly remarks "κάτοιδα ἀστέρας ὅταν φθίνωσιν idem est quod ἀστέρων φθίσιν." In v. 4 the watchman speaks of the assemblage of stars generally. He then proceeds to state his observation of those stars more particularly conspicuous, by whose rising and setting the change of seasons is discerned. Schütz and Butler refer λαμπροὺς δυνάστας to the sun and moon; but the words refer probably to the more remarkable stars, such as the Pleiades, Sirius, etc. Cf. P.V. 452. ἦν δ' οὐδὲν αὐτοῖς οὔτε χειματος τέκμαρ, οὔτ' ἀνθεμῶδους ἥρος, οὔτε καρπίμου θέρους βέβαιον — ἔστε δὴ σφιν ἀντολὰς ἐγὼ ἄστρων ἰδεῖξα τὰς τε δυσκρίτους δύσεις.

Ἄντρον a den or cave, E.184. P.V. 193.301.352.451.

Ἀνύειν to accomplish, succeed in. With inf. πῶς στρατὸς τοσόσδε ἤνυσεν περᾶν; P. 707. how did it succeed in crossing? With acc. 712. 730. 734. 752. A. 909. mid. v. ἀνύεσθαι to obtain for oneself, P.V.702. πῶς ἴσον εἰποῦς' ἀνύσσωμαι C. 845. (858.D.) Here Heath makes εἰποῦς' ἀνύσσωμαι equivalent to ἀνύσσωμαι ὥστε εἰπεῖν, how can I succeed in saying what is just? But it may mean, How, having said what is suitable, can I succeed thereby in my object? This suits better the force of the middle voice of the verb. On the accent of the verb ἀνύειν or ἀνύειν see Soph. Œd. Col. 432. ed. Linw. not.

Ἀνύειν id. in mid. v. ἀνύεσθαί to grow up, A.1131.

Ἄνω above, with verbs of motion. πέμπετε ἄνω P.636. πομπὸς ἴσθι τῶν ἐσθλῶν ἄνω C.145. With verbs of rest. ἤμενον ἄνω S. 94. κῆρυξ μέγιστε τῶν ἄνω τε καὶ κάτω C. 163. (165.D.) This verse is probably to be placed after v. 121. So Herm. In

its present position, it is wholly unintelligible. *ἄνω τε καὶ κάτω up and down, in confusion*, E. 620.

"*Ἀνωγα* (perf. mid.) *I order*, E. 862. P.V. 949. 1039. C. 724. imper. irreg. *ἄνωχθι* C. 761.

"*Ἀνωθεν* *above*. *ἄνωθεν ἡμένου* S. 592. *ἄνωθεν γῆς ἐποπτεύειν ἄχῃ* A. 1561. *ἄνωθεν καθήμενος* A. 1577. *at the head of the table*. *ἄνωθεν ἀνέκαθεν* C. 421. τοῖς *ἄνωθεν* 821. πολλὰς *ἄνωθεν ἀρτάνας ἐμῆς δέξης ἔλυσαν ἄλλοι* A. 849. (875.D.) h. e. as Schütz says, "*in superiori aditum contignatione ubi fere se suspendere solebant vitæ pertæsi*." On A. 845. see under *λέγειν*.

"*Ἀνωτέρω* *higher*, P.V. 312.

"*Ἀνωφελής* *useless*, P.V. 33.

"*Ἀνωφίλητος* *id.* C. 741.

"*Ἀξιόμισος* *worthy of hatred*, E. 344.

"*Ἄξιος* *name of a river*, P. 485.

"*Ἄξιος* *worthy, deserving*. οὐδὲν *ἄξια* C. 439. *as a thing of nought*. σίβουσαι γ' *ἄξιαν* σ' ἐπ' *ἄξιων* E. 413. *respecting you as worthy of reverence in a matter which befits you*. superl. A. 517. *suitable, worthy, ἄξιαν τριβὴν ἔχει* P.V. 642. *it is well worth while*. On A. 1508. see *ἀνάξιος*. *ἄξιον* (sc. *ἐστίν*) οὐρανοῦχον ἀρχὰν σέβειν C. 954. *it is proper to reverence*. *ἄξια* n. pl. *one's deserts*. So probably in C. 696. See *ἄξιως*.

"*Ἀξιῶν* *to condescend, think proper*, P.V. 215. A. 1646. —Mid. v. *id.* A. 361. E. 403. —*to esteem worthy, pass.* τοῦτον τυχεῖν οὐκ *ἡξιώθη* αὐτός P.V. 240. πολλῶν τὰδ' *ἡμῖν ἐστίν ἡξιωμένα* S. 485. *valued at a high price*. —*to have confidence, think oneself fit*, P. 327. —*to honour, with dat. of thing*. τοιαῖσδε τοί νιν *ἡξίω προσφθέγμασιν* A. 877.

"*Ἄξιως* *in a worthy manner*. οὔτοι κυρήσεις μείον *ἄξιως* σέθεν C. 696. (707. D.) *you shall not obtain less than you deserve*. This would involve an ellipsis of *ἡ*, but here Pauw with the Schol. reads *ἄξιων*, which is in all probability correct. See, however, under *ὤς*, on P.V. 632.

"*Ἀξονήλατος* *moving on the axle*, S. 178.

"*Ἀξυνήμων* *not understanding*, A. 1030.

"*Ἀξύστατος* *restless, irregular, uncontrollable*. *ἀξύστατον ἄλγος* A. 1446.

"*Est συνίστημι consisto, ἀξύστατον igitur, quod consistere nequit ideoque quod modum omnem superat*." Butler.

"*Ἀξων* *an axle-tree*, S.c.T. 138.

"*Ἀοζος* *the attendant at a sacrifice*, A. 223.

"*Ἀοιδή* *a song*, A. 952. E. 914.

"*Ἀοιδός* *a songster*, S. 676.

"*Ἀοινος* *made without wine*, E. 107. 822.

"*Ἀπαγγέλλειν* *to announce*, P. 322. A. 590. 618. C. 264. S. 909. S.c.T. 996.

"*Ἀπάγειν* *to carry away, as from one place or state to another*, A. 1249. S. 120. mid. v. *ἀπάζομαι* E. 257. —*as a criminal to punishment*. E. 895.

"*Ἀπάγχεσθαι* mid. v. *to hang oneself*, S. 460.

"*Ἀπαγώνιος* (?) *freeing from a struggle*, A. 496. (512.D.) So Schol. Some take it for καὶ *ἐπαγώνιος*. Schol. records a probable anonymous conjecture, καὶ *παιώνιος*.

"*Ἀπαθής* *free from suffering*, P. 846.

"*Ἀπαιόλημα* *an act of deceit; thence, one who deceives, the thing being put for the person*, C. 956.

"*Ἀπαις* *childless*, A. 732. C. 1000. P. 572. —*παῖδες ἄπαιδες* E. 987. *children yet no children*. Wakefield translates *puellæ vetulæ*, coll. *παλαιαὶ παῖδες* v. 69.

"*Ἀπαιτεῖν* *to demand*, C. 392.

"*Ἀπαλέξειν* *to avert*. aor. *Ζεὺς ἀπαλέξει γάμον* S. 1038.

"*Ἀπαλλαγῇ* *release*, P.V. 316. 756.

A. 1.20. καὶ δυστυχούντων γ' *εὐμαρῆς ἀπαλλαγῇ* S. 334. *it is an easy matter to get rid of unfortunates such as we*.

"*Ἀπαλλάσσειν* *to free from*, P.V. 775. E. 83. Intrans. *to come off, come to an end*, A. 1262. —Mid. v. *to depart from*, E. 171. *pass. ἀπαλλαγήναι to be rid of*, P.V. 469. 752. A. 327.

Ἄπαλός *tender*, S.67. P.529.
 Ἀπαμβλύνειν [ῥ] *to blunt, check*, S.c.T. 697. pass. P.V.868.
 Ἀπαναίνεισθαι *to refuse, deny*. ἀπανηναμένος E.930:
 Ἀπανθίζειν *to gather flowers*. γλῶσσαν ἀπανθίσαι A.1647. *to gather the flower of speech, to give free liberty to the tongue*. In A.1647. some editors read ἀπηνθίσω or ἀπηνθισεν for ἐπηνθίσω. See ἐπανθίζειν.
 Ἀπάνθρωπος *solitary, uninhabited*, P.V. 20.
 Ἀπαντλεῖν *to draw off, diminish from*, P.V. 84.
 Ἀπαξ *once*, A.847.900.1295. E.618. οὐχ ἀπαξιμόνον P.V. 209. *more than once*.
 Ἀπαξιούσθαι mid. v. *to deem unworthy*, E.345.
 Ἀπαπτος *without a grandfather*. οὐκ ἀπαπτον Ἰδαίου πυρός A. 302. *not underived from the fire on Ida*.
 Ἀπαράμυθος *inexorable*, P.V. 185.
 Ἀπαρκεῖν *to suffice*, P. 466. In A. 369. ὥστε κάπαρκεῖν may either be from ἐπαρκεῖν or ἀπαρκεῖν. Blomf. observes that ἀπαρκεῖν is said of things, ἐπαρκεῖν of persons, and therefore prefers to derive it from ἐπαρκεῖν.
 Ἀπαρνος *refusing, denying*. ᾧ τ' οὐδὲν ἀπαρνον τελέθει Πειθοῖ S.1024. *whom nothing can refuse*, or this may be pass. sc. *to whom nothing can be denied*.
 Ἀπαρτίζειν S.c.T. 356. (374. D.) The meaning of this word appears to be *to complete, to make perfect*. Compare ἀπαρτί. Møris gives for its Attic synonym the word ἀποτελεῖν. Sallier on Møris translates this passage, *sed illius festinatio non sinit gradum absolvere*. Blomf. adopts the reading of Guelph. οὐ καταρτίζει, in the sense of "*does not suffer it to rest*." This, however, as Well. observes, is hardly the meaning of καταρτίζειν, but rather *restituere, conciliare*. Herm. proposes οὐ καταρτίζει, which Erf. on Soph. Ant. 439. Schütz, and Wellauer approve, but which Blomf. very properly rejects. Pauw translates οὐκ ἀπαρτίζει *facit ut pes sibi non sit æqualis*, h.e. *haste prevents him from*

making equal steps, and this is perhaps nearly the true meaning. The particle καὶ refers to the spy alluded to in the preceding speech of the Chorus. Butler quotes Hesych. ἀπαρτίζει· τελειοῖ.

Ἀπαρχος (?) *a leader*, P. 319. But here ἑπαρχος is undoubtedly to be preferred. So N. and v. l. in B. Cf. ἑπαρχος.

Ἄπας *every one*, ἅπαν *every thing*, P.V.35. A.876. S.624.—*all, the whole*, S.c.T.18.324. P. 245. E.462.708.733. 804.835. ἅπαντες *all*, P.456.771. A. 509. C.889. S.c.T.1041. ἅπαντα *every thing*, P.V.49.265. ἅπαντ' ἀπήμων A. 540. *in all respects unharmed*.—With art. τὰς ἀπάσας νόσους P.V.481. τὰς ἀπάσας ἡμέρας ib.752.

Ἀπάτη *deceit*, P.93. ἄταν ἀπάτη μεταγνοῦς S.102. (110. D.) as explained by Schütz, *understanding when too late, by (the discovery of) our deceit, the harm (done to them by our flight)*.

Ἀπατιμάζω, *to dishonour*, perf. pass. E.95.

Ἀπανρᾶν (inus. in pres.) *to derive good or evil*, generally the latter. aor. τοιαῦτ' ἀπήρω τοῦ φιλανθρώπου τρόπου P.V.28. *such is the harm you have derived from your humanity*. But here Elmsley more correctly reads ἐπήρουν, which nearly coincides with the reading of M. ἐπήρω. Ἰάνων ἀπηύρα ναύφρακτος Ἄρης P.911. *our naval force suffered harm at the hands of the Ionians*. Upon the forms ἀπήρω, ἀπηύρα, and their meaning, see Buttm. Lexil. in voc.

Ἀπανστος *never-ceasing*, S. 569.

Ἀπίδilos *unsandalled*, P.V.135.

Ἀπειθεῖν *to disobey*. A. 1019.

Ἀπειλεῖν *to threaten*, S.c.T. 422. with dat. and acc. πύργους ἀπειλεῖ δεινά S.c.T.408. Cf.531. In A.1396. (1422. D.) the vulg. is λέγω δέ σοι τοιαῦτ' ἀπειλεῖν, ὥς παρεσκευασμένης ἐκ τῶν ὁμοίων χειρὶ νυκῆσαντ' ἐμοῦ ἄρχειν, where no alteration is wanted but in the stopping. παρεσκευασμένης is the gen. abs. The constr.

is, λέγω δέ σοι ἄρχειν (σε) ἐμοῦ νικήσαντα χιρί, ὥς ἐμοῦ παρεσκευασμένης ἀπειλεῖν τοιαῦτα ἐκ τῶν ὁμοίων. *I bid you control me (h.e. if you are to do so) by conquering me with your hand, seeing that I am able to return your threats upon equal terms.*

Ἀπειλή *a threat*, P.V.174.

Ἀπείναι *to be absent*. ἀπίστω A. 878. ἀπῆ S.117. ἀπόντων A.535. ἀπούσης E.720.

Ἀπειπεῖν *to forbid, warn off*, A. 1306.—*to fail, come to an end*, S.c.T. 822.

Ἀπειργεῖν with gen. *to keep off*, S.c.T. 453. *to prohibit from*, C.291. *to keep out*. τί δὴ πύλαισι τὸν ἱκέτην ἀπειργεῖ; C.562. (569.D.) *why do you keep the suppliant outside at the gates?* This must be supposed to be addressed by one of the passers-by to the door-keepers. Well. has adopted the reading of M. Guelph. Rob. ἀπειργεῖται, which he refers to Ægisthus; but for this there seems no necessity.

Ἀπειρόδακρυς *that never yet has known weeping*, S.68. Some translate *weeping without end*, but this does not appear so consistent with usage.

Ἀπειρος *inexperienced*, P.V.373. C. 116.365.—*endless, without outlet*. A.1355.

Ἀπεμῆν *to vomit forth*. ἀπὸ σφαγῆς ἐμῶν A.1581. (by tmes.) *vomiting forth (a portion) of the slaughtered food*. So Stanl. Aurat. for the corrupt ἐρῶν.

Ἀπενθής *free from sorrow*, P.V. 958.

Ἀπένθητος *id.* A.869. E.872.

Ἀπεννέπειν *to forbid*, S.c.T. 1044. E.916.

Ἀπέραντος *endless, without limit*, P.V.153.1080.

Ἀπέρατος *infinite*, S.1035.

Ἀπέρωτος ἔρως *an unholy, improper love*, by fig. oxymoron. C.592.

Ἀπευθύνειν [ῶ] *to direct*. δεῦρ ἀπευθύνῃ μολεῖν A.1652. *direct him to come hither*.

Ἀπενκτός *to be detested, abominable*, S.770. A.624.

Ἀπεύχεσθαι *to repudiate*, E.578.

Ἀπεύχετος *to be deprecated, abominable*, C.153.—With dat. ἀπεύχεται ὁμοίως C.616.

Ἀπέχειν *to keep off*. intransitively, ἴα, ἀπεχε, θεῦ P.V.659. transitively, A.1096. E.330. mid. v. S.737.

Ἀπεχθεία *hatred*. δι' ἀπεχθείας ἐλθόντα P.V.121. See ἔρχεσθαι.

Ἀπήμαντος *free from harm*. ἔστω ἀπήμαντον A.368. *let my condition be free from calamity*. See under εἶναι.—*harmless, gentle*, S.571.

Ἀπήμων *safe from harm*, A.540. With gen. E.853.—*not causing harm*. S.183.

Ἀπήνη *a car*, A.880. 1009.

Ἀπία a name of the Peloponnesus. S.257.758. A.248. Schol. Venet. in Il. A.22. (ἡ Πελοπόννησος) Ἀπία ἐκλήθη ἀπὸ Ἀπιδος τοῦ Φορωνέως τοῦ Διός. Ἀπίαν βοῦνιν S.110, where Burgess thinks there is an allusion to the Egyptian Apis. This word is entirely different from the ἀπῆ γαῖα of the Iliad and Odyssey, in which ἄπιος is nothing but an adjective formed from ἀπός, as ἀντίος from ἀντί, and signifies *distant*. Moreover, the α of ἀπῆ in Homer is always short, whereas in ἀπία derived from Ἀπιδος the α, like that of Ἀπιδος, is long. See Buttm. Lexil. in ἀπῆ γαῖα.

Ἀπιδος proper name of a man, S. 259.266.

Ἀπιστεῖν *to disbelieve*, P.V.642.

Ἀπιστία *incredulity*, A.259.

Ἀπιστος *incredible*, P.V.834. S.274. S.c.T.828.—*disobedient*. βουλαὶ ἄπιστοι Λαίου 824. *the counsels of Laius by which he discredited the oracle of Apollo*. Cf. S.c.T.1021.—With gen. φίλων ἄπιστοι S.c.T.857. *not to be persuaded by friends*.

Ἀπλάκημα *an offence*, E.894. See ἀμπλάκημα.

Ἀπληστος *insatiable*, A.102. P.V. 371. Here Blomf. needlessly conj. ἀπλάρου.—With gen. E. 933. S.723.

'Απλοία *difficulty of sailing*, A.145. 181.

'Απλοῦς *simple, straightforward*, C.547. ἀπλῶ λόγῳ P.V.46. 613. 977. *in simple truth*.

'Απλῶς *simply*, C.119.

'Από *from*, marking the place from which anything goes, comes, or is removed, or from which any act is performed. e.g. S.90. 211, etc. With anastrophe, βυβλίνων ὀρῶν ἀπο P.V.813. So P.452.606.785. ἀπὸ ζώντος ῥοφεῖν ἐρυθρὸν ἐκ μελέων πέλανον E.376. *clotted gore from the limbs of a living man*. μέλαν' ἀπ' ἀνθρώπων ἀφρόν E.174. *from men eaten by them*. 'Αχαιῶν τῶν ἀπὸ στρατοῦ A.524. *the Greeks belonging to, or remaining of, the army*. βαιά γ' ὥς ἀπὸ πολλῶν P.982. *few as remaining from many*. — *far from*. νοῦσον ἰσμός ἀπ' ἀστῶν ἴζοι S.687. Met. ἀπ' ἐμᾶς ἐλπίδος A.970. *contrary to my expectation*. — *separate from*. οὐδ' ἀπ' Ἰσμηνοῦ λέγω S.c.T. 255. (273. D.) *nor do I speak separate from (i.e. excluding) the Ismenus*. But this is obviously corrupt. See under λέγειν. Blomfield translates, *but those (i.e. the gods) of the Ismenus I speak not of*. This, however, would require the addition of τοῦς, and is besides, very harsh in itself. ἀπ' ὀμμάτων ἐπλάγχθη S.c.T.786. *he deprived himself of his eyes*. — signifying *origin*, or that from which any thing proceeds. e.g. σπαρτῶν ἀπ' ἀνδρῶν S.c.T.394. etc. τῶνδ' ἐκάς οὐδ' ἀπ' ἄλλων ἀλλ' ἀπ' αὐτῶν C.465. *by the agency not of others but ourselves*. See ἔμμοτος. χάρις δ' ἀφ' ἡμῶν ὀλομένων θαυμάζεται S.c.T. 685. *the gratification arising from us perishing (i.e. from our death) is highly esteemed by the gods*. τάπ' ἐμοῦ τεκμήρια S.208. *the proofs to be had from me*. ἀπὸ σοῦ βουσὴν φερόμαν E.255. *I would wish to make a meal of you*. — signifying *the matter of which a thing is made*. ὅταν τεύχη ἀπ' ὀμφακος πικρὰς οἶνον A.944. — *the instrument with which a thing is done*.

σφενδόνας ἀπ' εὐμέτρου A.282. *with a moderate cast of a sling*. ἴδοιτο πρενυμενοῦς ἀπ' ὀμματος S.207. ἀπὸ γλώσσης A.787. *by word of mouth*. ἀπ' ἄκρας φρενός A.779. *superficially*. ἀπὸ γνώμης E.644. *according to the real opinion of the mind*. — signifying *the cause of a thing*. ἀπὸ ψυχῆς κακῆς A.1275.1627. *through cowardice*. μόρσιμ' ἀπ' ὀρνίθων ὀδίῳ A.152. *portended by the birds*. — signifying *the time since which a thing was done*, P.V.840. S.339. P.173. — *after*, denoting order of place, P.V.855. P.756. — *of time*, ἀπὸ στρατείας E.601. *after coming from an expedition*.

'Απογυμνάζειν *to exercise*, S.c.T. 423.

'Αποδεικνύναι *to shew or display*, A.709. E.958. — *In mid. v. to make, perform*. στάσιν ἀποδεικνύμενα P.V. 1089.

'Αποδίδειν *to cast off, throw down*, aor. ἀπιδίδες, ἀπέταμες A.1384. sc. τὸν ἄνδρα.

'Αποδύρεσθαι *to bewail*, P.V.640.

'Αποzeugνύναι *to unyoke*. pass. metaph. δεῦρ' ἀπεζύγην πόδας C.665. *I set out to come hither*.

'Αποθαυμάζειν *to admire*, A.309.

'Αποθραύειν *to shiver off*, P.402.

'Αποικία *a colony*, P.V.816.

'Αποικος *a stranger, a settler from a foreign land*. Χάλυβος Σκυθῶν ἀποικος S.c.T.710. *a prosopopœia for iron, as brought from the Chalybes, a Scythian nation*.

'Αποιμῶζειν *to lament*, A.320. C.1009.

'Αποινα neut. pl. *a penalty*, P.794. A.1394. 1655.

'Αποινοῖς S.93. This passage is corrupt. See δαιμόνιος.

'Αποκείρειν *to mow down, to destroy*, P.885.

'Αποκλάζειν *to pronounce*. ἀπέκλαξε A.151.

'Αποκλαίειν s. ἀποκλάειν *to bemoan*, P.V.640.

'Αποκλείειν s. ἀποκλήειν *to shut out*. κἀπέκλεισε (or as it should probably be written κἀπέκλῃσε) P.V.673.

'Αποκοπή *a cutting off*, S.821.

'Αποκρύπτειν *to conceal*, P.V.24.
 'Αποκτείνειν *to kill*, A. 1223.
 'Αποκωκύνειν [ῦ] *to bewail*, A.1524.
 'Απολακτίζειν *to reject with disdain*, P.V.654. ἀπολακτίσας ὕπνον E.136. *shaking off sleep*.
 'Απολακτισμός *a casting off or giving up*, S. 915.
 'Απολείπειν *to leave*, P.923.
 'Απόλεμος *not to be overcome*, A. 746. C. 53. ἀπόλεμος πόλεμος P.V. 906. by fig. oxymoron, *a war which ought not to be fought*.
 'Απολις πόλις *a city yet no longer a city*, by same figure, E.435.
 'Απολλύναι *to destroy*. ἀπώλυ P. 644. ἀπώλεσε ib. 467.543.553. A.1050. C.607. S.396 — *to lose*, P.719. S.c.T. 967. — mid. v. ἀπολωλέναι *to be lost, to have perished*. οἰκτερε μὴ 'πολωλότας S.206. *pity us ere we perish*. τὰπολωλότα S. 896. (918. D.) *that which was lost*. Here for πῶς δ' οὐχὶ τὰπολωλόθ' εὐρίσκων ἐγώ, which can only be explained by an aposiopesis, Valck. ad Phœn. 712. reads πῶς δ' οὐχί; τὰπολωλόθ' εὐρίσκων ἔχω. Porson prefers τὰμ' ὀλωλόθ' εὐρίσκων ἄγω. — ἀπώλλυτο P. 270. ἀπώλετο P.320. C.94.
 'Απόλλων Apollo, S.c.T. 144. 727. 783. A. 55. 499. 1043. 1047. 1175. 1230. 1242. C. 552. 1053. E. 85. 189. 289. 544. 580. 714. S. 280. 'Απόλλω acc. S.211. emphatically, 'Απόλλων ἐμός A.1050. 1055. *my destroyer*, with allusion to the word ἀπολλύναι.
 'Απομούσως *foolishly, absurdly*. κάρ' απομούσως ἦσθα γεγραμμένος A. 775. *I pictured you as a very foolish person*.
 'Απονός *free from suffering*, P.846.
 'Απόξενος *not received with hospitality*. τοῦδ' ἀπόξενος πέδου E. 844. *discarded by this country — an exile from a place*, A.1255. C. 1038.
 'Αποπέμπεσθαι in mid. v. *to send away from oneself, to part with*, P. 135.
 'Απόπολις *an exile from the city*, A. 1384.
 'Αποπτύνειν lit. *to spit out*, h.e. *to*

detest, E. 293. generally in aor. 1. ἀπέπτυσα *I detest*, as P.V.1072. A. 1165. C.195. In A.953. (980. D.) οὐδ' ἀποπτύσας δίκαν δυσκρίτων ὀνειράτων θάρσος εὐπιθὲς ἵζει φρενὸς φίλον θρόνον, ἀποπτύσας is the nom. abs. for ἀποπτύσαντος ἐμοῦ. Casaubon and others, whom Blomf. follows, read ἀποπτύσαν, perhaps unnecessarily. For other instances of the nom. absolute, cf. Eur. Iph. T.349.695. Soph. Œd. T. 60. Ant. 266. 419. etc.
 'Απόπτυστος *detested*, E. 182.
 'Απόρητος *inexpugnable*, P. 340. This epithet was peculiarly applied to Athens. Cf. Eur. Med. 822.
 'Απορος *difficult of passage, difficult* P.V.906. See πόριμος.
 'Απορρεῖν *to flow away*. pass. ἀπορρύνεντος A.1267.
 'Απορηγνύναι *to break off, to yield up (as the breath)* P.499.
 'Απορρίπτειν *to cast away (in a contemptuous sense)*, C. 901. (914. D.) The sense, as well explained by Wellauer, is "profecto non extruisti in hospitibus domum, sed misi." — *to reject, despise*, S. 479. (see λόγος). E. 206.
 'Απορφανίζειν *to make an orphan, to bereave*. pass. C. 247.
 'Αποσπᾶν *to pull away*. ἀποσπάσας κόμης S.883. *pulling by the hair*.
 'Αποστάζειν *to shed*, S. 573.
 'Αποστατεῖν *to stand aloof, to be absent from*. A. 1075. C. 438.813. E. 65.392.
 'Αποστέγειν *to keep out, be proof against*, S.c.T. 216.
 'Αποστείχειν *to depart, retire*. S. 750.
 'Αποστέργειν *to detest*, A.485. (499. D.) Upon the aposiopesis in this passage, which is equivalent to *EITHER he will bring us intelligence of a joyful kind, OR of a contrary sort, but THAT I detest to speak of*, cf. Herm. App. to Vig. ii.
 'Αποστερεῖν *to deprive*, with gen. P.V.684. *to remove, take away*, P.V. 779. S.1048.
 'Αποστρέφειν *to turn away*, A.

824. (according to Porson's reading, see πῆμα) 1279.

'Αποστροφή *a refuge from, a means of averting*, P.V. 771.

'Αποσῦλᾶν *to despoil*, pass. σκῆπτρον τιμάς τ' ἀποσῦλᾶται P.V. 171. *is to be deprived of the honour of his sceptre*.

'Αποσφάλλεσθαι *pass. to be deceived, to fail*. ἀποσφαλεῖς φρενῶν P.V. 470. *demented*. γνώμης ἀποσφαλεῖσιν P. 384. *deceived in opinion*.

'Αποτέμνειν *to cut off*. ἀπέταμες A. 1384. *See αποδεκν*.

'Αποτίειν *to expiate, atone for*, A. 1311. *to give as atonement*, 1484.

'Αποτμος *wretched*, P. 272.

'Αποτρέπειν *to avert*, S. 857. 868. 877. — *mid. v. to turn from, to dread*, with acc. S.c.T. 1052.

'Αποτροπή *a means of averting*, P. 213.

'Απότροπος *having the power to avert*. — ἀποτρόποισι δαίμοσι P. 199. Stanley observes, "Cum triste quidpiam in somniis viderant antiqui, θεοῖς ἀποτροπαίοις sacrificabant. Xen. Symp. p. 699. οὐκοῦν, ἔφη ὁ Καλλίας, καὶ εὐχεὶ μηδέποτε πλουτεῖν, καὶ ἐάν τι ὄναρ ἀγαθὸν ἴδῃς, τοῖς ἀποτροπαίοις θεοῖς. Talis fuit apud Romanos Jupiter Prodigialis. Plaut. Amph. ii. 2. sed, mulier, postquam expectata es, prodigiali Jovi, aut mola salsa hodie, aut thure, comprecata oportuit." The same gods were likewise called ἀλεξητήριοι or ἀλεξικάκοι, cf. S.c.T. 8. — With gen. ἀπότροπον κακῶν C. 42. The passage C. 152. (155. D.) ἴτετε δάκρυ — πρὸς ἔρυμα τόδε κακῶν κεδνῶν τ' ἀπότροπον ἄγος ἀπεύχετον κεχυμένων χοῶν, is very obscure. Herm. on Soph. Ant. 841. reads ἔρυμα. Schütz, Seidler, Herm. Blomf. trans-

pose the words κακῶν κεδνῶν τ'. Blomf. appears to be correct in translating ἔρυμα κακῶν κεδνῶν, *praesidium quo confugiunt pariter mali ac boni*, and also in assigning to ἀπότροπον a transitive force. By ἔρυμα is understood *the pouring of libations*, a means by which both good and bad seek to

appease the dead, and to do this being, in Clytæmnestra's case, ἄγος ἀπεύχετον, the Chorus exhort each other to shed a propitiatory tear, *to obviate the effect of* (πρὸς) *this ἔρυμα κακῶν κεδνῶν τε*, and *to avert* (ἀπότροπον) *the ἄγος ἀπεύχετον incurred by the pouring out of these impious libations*.

'Απουσία *absence*, A. 889. 1232.

'Αποφαίνειν *in mid. v. to display, set forth*. μοῦσαν ἀποφαίνεσθαι E. 299. *to deliver a song*. πρῶτα μὲν εὐδοκίμον στρατιᾶς ἀπεφαινόμεθα P. 843. (857. D.) *formerly we were distinguished as having a splendid military force*. The const. is ἀπεφαινόμεθα εὐδοκίμον στρατιᾶς, which is equivalent to ἀπεφαινόμεθα ἔχοντες εὐδόκιμον στρατιάν. See Bernhardt, Synt. Gr. iii. 45. 46. and a further explanation of the whole passage under πύργινος.

'Αποφθίρειν *to destroy*, C. 254. 256.

'Αποφθίνειν *to perish, pass away*, A. 831. *trans. πρὸς γυναικὸς ἀπέφθισεν βίον* A. 1429.

'Αποφθορά *destruction*, E. 178.

'Απόχρη *it suffices*, A. 1556.

'Αποχρήματος *without money*. ἀποχρήματοι ζημίαι C. 273. (275. D.) Soph. ap. Rob. reads ἀχρημάτοι. Schütz understands it to mean *the loss of his paternal property inflicted by Ægisthus and Clytæmnestra*. This is probably correct. Others suppose ἀποχρήματοι or ἀχρήματοι ζημίαι to mean *penalties, but not of money, h.e. of blood*, as referring to the punishment to be inflicted on Hector by Apollo, if he failed to execute his commands.

'Αποψιλοῦν *to make bare of*, C. 684.

"Ἀπριγδα *firmly grasping*. ἀπριγδ' ἀπριγδα μάλα γόεδνα P. 1014. 1020. This adverb is the same with ἀπρίξ, and is derived from a intensive and πρίειν *to set the teeth firmly together, to gnash*. It is less correctly explained by Hesych. Suid. Schol. on Soph. Aj. 310. ὁ οὐχ οἶόν τε πρίσαι διὰ τὴν σύμφωνιν. So Helladius, Phot. p.

869. Timæus, ἀπρίξ, ἐμπεφυκώς, where see Ruhnkens's note. Schütz rightly observes, "ἀπριγδα vox est pilos sibi præ dolore tenaciter et cum impetu vehementi evellentium." The word is well illustrated by Lobeck on Soph. Aj. 1030. where πισθεῖς ἰππικῶν ἐξ ἀντύγων is equivalent to δεθεῖς, h. e. firmly bound. "Proprie πρίειν dicuntur τὰ ὠδοντώμενα, unde πρίων ὀδόντων Crinag. Epigr. xxvii. 4. πριστῆρες ὀδόντες Epigr. ἀδεσπ. cc. πρίσις ὀδόντων Plutarch. de Ira, tom. ii. p. 458. c. quæ solet esse iræ nota, similiterque Antipater, Thess. xliii. 3. "Ἡρα προιμένη κάλλει Γανυμῆδος, et Ἀpoll. iv. 1671. λευγαλέον δ' ἐπὶ οἱ πρίεν χόλον nec apud Hesychium πρίεται, φουσούται quicquid novandum præter φυσιοῦνται quod ipsum irati facere solent. Indidem translata sunt δάκνειν χόλον Apollon. iii. 1170. θυμὸν ὀδᾷς πρίοντες Oppian. Cyn. iv. 138. et αὐτοῖς ὠργισμένοι Arist. Lysist. 687. Canis captam feram tenet ἐμπεπρικῶς τοὺς ὀδόντας Diod. xvii. 92. p. 444. Jam ut Latine dicitur mordicus tenere, in eundem intellectum poetæ verbum Græcum deflectunt, Opp. Hal. ii. 375. ἐνθα μιν ἀμφιβάλων περιηγῇ πάντοθεν ὀλεῶ ἴσχει ἐμπρίει τε, de quo Scholiastæ multa commentantes unum afferunt quod ad veritatem dirigit, ἐμπρίει significare πιέζει, id est arcte colligatum tenet: quomodo lib. iii. 314. χεῖρ προιμένη arcte constricta. Hinc etiam adverbio significatio firmæ comprehensionis communicatur."

'Απριγδόπληκτος firmly aimed, C. 419. from prec. and πλήσσω. So Blomf. for ἀπριγκτόπληκτα.

'Απροβούλως imprudently, C. 611.

'Απρομήθητος unforeseen. ἐξ ἀέλπτων κάπρομηθήτων S. 352. Cf. ἐκ sub fin.

'Απρόξενος without a host, S. 236.

'Απρόοπτος unforeseen, P.V. 1076.

'Απρόσδεικτος not to be pointed out, out of sight. ἀπρόσδεικτος πέτρα S. 777.

'Απροσδόκητος unexpected, P.V. 683. S. 693.

'Απρόσκοπος not seeing before, dim-sighted. ἐν ἡμέρᾳ μοῖρ' ἀπρόσκοπος βρότων E. 105. On this passage see not. ad loc. ed. Linw.

'Απρόσοιστος impossible to encounter, P. 91.

'Απτεῖν to join. χορὸν ἄψωμεν E. 207. let us join in the dance. πάλην ἄψειν C. 855. to wrestle. — to kindle, A. 286. — mid. v. to touch, attack, with gen. A. 1590. στράτευμ' ἀπτόμενον πυρὶ δαίψ S.c.T. 204. (222. D.) sc. τῆς πόλεως.

'Απτερος without wings, E. 51. 241. — very swift (with a intensive) A. 267.

'Απύειν to pronounce, P.V. 595. P. 122. Here ἀπύων is in the nominative absolute. See Brunck's note, and also under ἀποπύειν. — to invoke, S.c.T. 130.

'Απυρος very fiery (with a intensive) P.V. 882. — without fire. ἀπύρων ἱερῶν ὀργὰς ἀτενεῖς A. 70. See under ἱερός.

'Αρά a curse, P.V. 912. S.c.T. 637. 748. 769. 926. A. 445. 1383. 1387. 1599. C. 690. λάκτισμα δείκνου ξυνδίκως τιθεῖς ἀρᾷ A. 1583. See λάκτισμα and συνδίκως. The passage C. 143. (145. D.) ταῦτ' ἐν μέσῳ τίθημι τῆς κακῆς ἀρᾶς, κείνοις λέγουσα τήνδε τὴν κακὴν ἀράν, is obscure. Schütz for κακῆς conjectures καλῆς, which agrees with the sense. In the beginning Electra prays for blessings on herself and Orestes, and likewise at the close of her speech: but in the middle of it, for destruction on her enemies. The chief objection to this is the meaning of ἀρά, which very seldom occurs in a good sense. The usage appears, however, defended by the analogy of ἀρᾶσθαι, which occurs as well in the sense of praying for good things as of cursing, (cf. Eur. Orest. 1138.) and also by the epithet καλῆς being added to define it. Wellauer considers the words as corrupted from the following verse. Schütz's conjecture is approved by Butler and adopted by Blomfield.

'Αρά *id.* personified, sing. S.c.T.70. 677. 815. C.681. plur. E.395. S.c.T. 875. 935. C.400.

"Αρα. 'Αρα an illative particle, used:—I. to state an inference drawn from something previously expressed or conceived in the mind, e. g. *κάν τοῖς ἐμοῖς ἄρ', εἶπερ ἔν γε τοῖσι σοῖς* C.221. *If in yours, then also in my own.* ὦ μέλεος, οἶαν ἄρ' ἔβην ζυμμάχων ἀπώλεσε P.719. *sc. if this be all true.* δίκη δ' ἄρ' εἶναι φησι S.c.T.628. *and accordingly she declares herself to be justice*, where the reference is to *σωφρόνως ἡγουμένη* in the preceding verse. Cf. S.c.T.473. P.464.580. 897. A.528. Also in interrogations where the interrogation refers only to a part of the enunciation, e. g. *τίς ἄρα ῥύσεται*; S.c.T.90. where the inquiry is not whether *any* would deliver them, which would require *ἀρά τις ῥύσεται*; but *who*, under such circumstances, should be that deliverer. Cf. P.V. 515. 597. P.140. and see Herm. Præf. ad. Soph. Œd. Col. p. x. seqq.—II. In interrogations, referring to the whole enunciation, where an assent is demanded in consequence of something already stated or understood. In this case, the penultimate is lengthened. *ἄρ' ὑμῖν δοκεῖ βίαιος εἶναι*; P.V. 737. *does he not, therefore, seem to you to be violent*, Cf. C. 295. 488. 489. In these instances *ἄρα* has the force of *ἄρ' οὐ*; Cf. Soph. Œd. T.815. *ἄρ' ἔφυν κακός*; *ἀρ' οὐχὶ πᾶς ἀναγνος*; — Without a negative force. *Ὀρέσσης ἄρά που βλέπει φάος*; A.1630. *What then, is Orestes perchance living?* Cf. E.181. 715. 943. It is sometimes placed in the middle of the sentence. *ἐμοί τε καὶ σοί γ' ἄρ'* (So Pors. γ' ἄρ' vulg.), *ἐπεύξομαι τάδε*; C.110. Cf. P.340. 631. *ἄρα μή*, in interrogations where doubt is implied. *ὁ ναῦτης ἄρα μή 'ς πρῶραν φυγὼν πρύμνηθεν εὗρε μηχανὴν σωτηρίας*; S.c.T.190. *does the sailor, etc.?* implying that he does not. — The distinction between the illative *ἄρα* and the illative interrogative *ἄρα* appears

to have been generally observed by the Attics. Sometimes, however, *ἄρα* appears to have been used to express a strong asseveration without interrogation, as in C. 219. *αὐτὸς καθ' αὐτοῦ γ' ἄρα μηχανορραφῶ*. So Pors. Here, however, the interrogative might be inserted. Moreover, the reading is doubtful. Elmsley prefers *τᾶρα*, which is supported by MSS. *πατρὸς ἀτίμωσιν ἄρα τίσει* C. 429. (So Heath). *she shall surely pay for, etc.* Here Butler proposes to read *ἀντιτίσει*. For further information concerning this particle, see Valck. on Phœn. 569. Herm. Soph. Ant. 628. on Viger, p. 656.7. Præf. Soph. Œd. Col. quoted above.

'Αραβία *Arabia*, P.V.418. (420.D.) The mention of Arabia has here occasioned great difficulty to commentators. Elmsley's seems the most probable opinion, *sc.* that Æschylus must be supposed not to have spoken here with exact geographical accuracy.

'Αραβός proper name of a man, P.310.

'Αραγμός *a battering*, S.c.T.231.

'Αραῖος *involving a curse*, S.c.T. 767. 880. A.1371.—With dat. *φθόγον ἀραῖον οἴκοις* A.228. *bringing a curse on the house.* *γονὰν ἀραῖον* A.1546. *a family, or succession of curses.* So Herm. for the corrupt vulg. *ῥᾶον*.

'Αραπέναι *to be fixed*. (p. m. from obs. pres.) P.V.60.

'Αραρότως *firmly*, S.293.

'Αραῶσθαι *to pray for, to imprecate*, in a bad sense, P.V.914. S.c.T.615.

'Αράσσειν *to beat, or hammer*, P.V. 58. P.1011. pass. P.452.

'Αραχναῖον αἶπος *Mount Arachneus*, in the district of Argos. A.300.

'Αράχνη *a spider's web*. *ἀράχνης ἐν ὑφάσματι* A.1471. 1497. *in the meshes of a spider's web*.

"Αραχνος *a spider*, S.864. Also written *ἀράχνης*. Suidas and Etym. M. quoted by Blomf. observe 'Αράχνη, θηλυκῶς. τὸ ὑφασμα. ἀράχνης δέ,

ἀρσενικῶς, τὸ ζωύφιον. So Servius on Virg. Georg. 4.246. remarks that in the ancient writers the insect is called *araneus*, and the web *aranea*.

Ἀρβύλη a shoe, A.918.

Ἀργεῖος belonging to Argos, and by synecdoche to Greece, e.g. S. 616. E. 433. and passim. Ἀργεῖοι the Argives, or Greeks, A. 258. and passim. On the construction of Ἀργεῖος ἀνὴρ E. 727. see ἀνὴρ. Ἀργεῖα θεός S.295. Juno. Ἀργεῖον δάκος A.798. the Grecian horse. Ἀργεῖας χθονός A. 489. the territory of Argos. Ἀργεῖην πόλιν C.1042. Here Pors. correctly restores Ἀργεῖαν. Argos. τὸν Ἀργεῖον λεών E.280.

Ἀργίς white, E. 45.

Ἀργηστής id. S.c.T.60. E.172.

Ἀργήστης proper name of a man, P.300.

Ἀργίας white, A.114.

Ἀργός not doing. αἰσχυρῶν ἀργός S.c.T.393. not doing disgraceful deeds.

Ἀργος prop. name, Argus, P.V. 567.681. S.301.

Ἀργος the city of Argos, S.15. 326. P.V. 856.871. S.c.T.530.555. A.24.784. C.665.669. E.624.

Ἀργυρος silver, P.V. 500. P.234. — money, S.913.

Ἀργυροστερής stealing money. ἀργυροστερῇ βίον C.996. the life of a robber.

Ἀργυρότοιχος having silver walls, A.1520.

Ἀργυρώνητος purchased with money, A.923.

Ἀρδεῖν to irrigate, P.479.792.

Ἀρδεύειν id. P.V. 854.

Ἀρδην lifting up, carrying away. ἀρδην ρίψει P.V. 1053. let him take and hurl it.

Ἀρδὶς a goad, a sting, P.V.881.

Ἀρειος warlike, P.V. 418. Ion. ἀρήιος S.c.T.114. Ἀρειος πάγος E. 655.660. the hill of Mars.

Ἀρειος Arian or Persian, C. 417. Hermann reads Ἀριον. See the passage explained under πολέμιστρα.

Ἀρείφατος slain in war. Also, as

it seems, *slaying in war, warlike*, E.873. from φάω to kill.

Ἀρείων comp. better, S.c.T.287. A.81.

Ἀρέσκειν to please. Mid. v. to appease. ἀρέσσονται S 642.

Ἀρήγειν to assist, S.c.T.161. E. 223. with dat. P.V.267. S.c.T.14. C. 259.867. E.285. S.372. — to avert. ἀρηξον δαίτων ἄλωσιν S.c.T.112. impersonally. σιγᾶν ἀρήγει E.541. it is expedient to be silent.

Ἀρηξίς help τίς ἐφαμερίων ἀρηξίς; P.V.546. what help is there in mortals?

Ἄρης Mars, S.c.T.226,326.394. 396.451.893.926. A.426.628.1492. C. 160.454.926. E.335.879. S.78. (in loc. corr.) 651.913. war, or fight. θηλυκτόνῃ Ἄρει P.V. 862. νηύφρακτος Ἄρης P.913. etc. — martial vigour.

Ἄρης οὐκ ἐνὶ χώρᾳ A.78. martial vigour is not in its proper seat. οὐκ ἔνεστ' Ἄρης S.730. Gen Ἄρειος S.c.T. 64.110. Dat. Ἄρει P.V. 862. S.c.T. 479. E.659. S.430. Acc. Ἄρη A.48. E.824. S.628.683. A.365. also Ἄρην A.1208. S.c.T.46.53. P.86. S.665. On this point the MSS. frequently vary. The first syllable of Ἄρης is generally short, but sometimes long, as in S.c.T.125.226.326.451. P.86.

Ἀρθμός concord, P.V.191.

Ἀρίδακρυς very tearful, P.910.

Ἀρίθμημα numbering, E.723.

Ἀριθμός number, P.331. the art of numbers, P.V.457.

Ἀριμασπός an Arimaspiian, P.V. 807. a certain race in Scythia, so called according to Herod. iv. 27. from αριμα, signifying one, and σπον, the eye.

Ἀριόμαρδος name of a man, P.38. 313. (321. D.) Upon the metrical difficulty in the latter verse, see Pors. Præf. ad Hecub. p. xxxix.

Ἀριστεύειν to be the best, P.V.392.

Ἄριστον the morning meal, or breakfast. ἀρίστοισιν ὧν ἔχει πόλιν A.322. meals made of such things as the city has.

Ἄριστος best, bravest, S.c.T.57.165.

551.574. P.298.434. With the force of the comparative, τῶν πρὶν εἰσόδων μακρῶ ἄριστα E.31. *better than I have had on any former entrance.* Adv. ἄριστα A.19.586. ὡς ἄριστα P.775. A.660. C.771. S.c.T.175.

Ἄρκας an Arcadian, S.c.T.529. 535.

Ἄρκεῖν to assist, stand in good stead, P.270. — to suffice. τοσοῦτον ἄρκῳ σοι σαφηνίσαι P.V.624. *it is enough that I have explained so much.* ἄρκῃ S.c.T.230. *it suffices,* ἄρκεῖτω βίος A.1287. *I have lived enough.* παρ' οὐδὲν ἄρκῃσω Ἥρας τελείας καὶ Διὸς πιστώματα E.204. (213. D.) Here the word ἄρκῃσω is evidently corrupt. Heath's conjecture ἤρκεισ' ἄν has been adopted by Herm. Schütz and Bothe. The ἄν, however, as Wellauer observes, is unintelligible. ἤρκεισεν, which he recommends, is much better, *they have availed as nothing.* Perhaps, however, ἤδέεω which is proposed by the same critic, is to be preferred. εἰργάσω J. Wordsworth.

Ἄρκούντως sufficiently. ἀρκούντως ἔχει C.879. *it is enough.*

Ἄρκεύς name of a man, P.44.304.

Ἄρκυς a net, A.1087. C.994. plur. E.142.

Ἄρκυσμα *id.* E.112. Here ἀρκυσμάτων has been adopted by recent Edd. from Turn. Steph. But M. has ἀρκυσμάτων.

Ἄρκύστατος *placed like a net.* πημονὴ ἀρκύστατος A.1348. (1375. D.) *a calamity encompassing like a net.* But here πημονῆς and ἀρκύσταται ἄν have been conjectured with great probability, the former by Auratus, the latter by Elmsley. — ἀρκύστατα P.99. *the place where a net is laid.*

Ἄρμα a chariot, P.46.84.186, S.c.T.50.136. P.V.463. Metaph. νυκτὸς ἄρμα C.650. ἐν ἄρματι πημάτων ζυγέιντα C.784.

Ἀρματόκτυπος *resounding with chariots,* S.c.T.186.

Ἄρμοι *lately,* P.V.618.

Ἄρμονία a fixed decree, P.V.550.

as a proper name, *Harmonia,* S.1024.

Ἄρμόστωρ a governor, E.434.

Ἄρνησις denial, E.558.

Ἄρνεῖσθαι to deny, P.V.266. A.1353. E.441. — With inf. δρᾶσαι οὐκ ἀρνούμεθα E.581.

Ἄροτος a ploughing, S.629.

Ἄρουρα ploughed soil, P.587. Met. ἄτης ἄρουρα S.c.T.533. in sens. obscen. *ib.* 736.

Ἄρπαγὴ rape, rapine, S.c.T.333. S.505. ἀρπαγῆς δίκην A.520. *the penalty of rape.* — a thing exposed to plunder, P.738. S.c.T.1005.

Ἀρπάζειν to carry off by violence, A.614. S.c.T.241. In S.c.T.606. (624. D.) παρ' ἀσπίδος γυμνωθὲν ἀρπάσαι δόρυ, the sense is to snatch his bared spear from his left side. The shield was carried on the left arm, and under it, before the engagement began, they held the spear. Cf. Blomf. Gloss. in loc.

Ἀρπαλίζειν to seize, as intelligence, S.c.T.225. to exact. δι' ὄργαν πονιᾶς — ἀρπαλίσαι πόλεως E.938.

Ἄρρηκτος that cannot be broken. S.187. P.V.6.

Ἀρρυσίαστος that may not be seized, e.g. as a pledge or for a slave, inviolate. S.605. "ἀρρυσίαστοι dicuntur quos non licet in servitutem asserere, quorum non dantur vindiciæ secundum servitutem." Schütz.

Ἀρσάκης [ᾱ] name of a man, P.957.

Ἀρσάμης [ᾱ] *id.* P.37.300.

Ἀρσενογενής of the male sex, S.708.

Ἀρσενοπληθής filled with males, S.30.

Ἀρσὴν male, belonging to the male sex. ἄρσενος θρόνου A.251. ἄρσενος στόλου S.482. τεκτόνων ἀρσένων S.280. emphatically, S.930. — ἄρσὴν a male, A.835.1204. S.388.634.929. τὸ ἄρσεν the male sex, E.707. In C.495. (502. D.) οἰκτερεῖ θῆλυν ἄρσενός θ' ὁμοῦ γόνον, the expression ἄρσενος γόνον for the male offspring, is extremely harsh, but no satisfactory correction has been proposed, unless

it be γόνον, as conjectured by Bamberger. Klausen refers to an old opinion, that the male had most to do with the procreation of the male offspring, and the female with that of the female, whence Orestes is called ἀρσενος γόνος, the expression being used to conciliate the favour of Agamemnon to Orestes, as the peculiar issue of his own body. It is, however, scarcely probable that Æschylus would have alluded to this. The expression θεῖον γένος οὐδ' ἀνθρώπων, II. Z. 180. which Abresch compares with ἀρσενος γόνος, is irrelevant.

'Αρτάμης name of a man, P.310.

'Αρτάνη a halter, A.849. S.151.

In A.1062. (1091. D.) the vulg. κάρταναι is altered by Stanley and Casaubon into κάρτανας, an accusative being required after συνίστορα. Din-dorf proposes κατὰ κατ' ἀρτάνας.

'Αρταφρένης name of a man, P.21.

'Αρτεμβάρης name of a man, P.29. 294.933. The penultimate is used by Æschylus as common.

'Αρτεμις Diana S.1011. A.133.195. S.c.T.135.139. Προστατηρία 'Αρτεμις S.c.T.432. the tutelar Diana. 'Αρτεμις 'Εκάτη S.861. Hecate.

'Αρτι lately, just now, S.c.T.516.

'Αρτιβρεφής (?) belonging to a young child. ἀρτιβρεφεῖς βλαχαί S.c.T.332. the cries of young children. Here the vulg. is ἀρτιτρεφεῖς, which has been unnecessarily exchanged for ἀρτιβρεφεῖς from some MSS. by recent Edd.

'Αρτιζυγία a recent marriage. ἀνδρῶν ἀρτιζυγίαν P.534. (i. q. ἀνδρας ἀρτιζυγεῖς) their newly wedded lords.

'Αρτίκολλος nicely adjusted, accurate, C.573. In S.c.T.355. for εἰς ἀρτίκολλον Pors. reads εἰς ἀρτίκολλον, where we must understand ἡκει, i. e. is come at a suitable time for learning the messenger's report. See under ἰέναι.

'Αρτιτρεφής newly reared, S.c.T.332. So M. See ἀρτιβρεφής.

'Αρτίτροπος lately turned, S.c.T.315. (333. D.) an epithet (if the read-

ing be correct) apparently applied to virgins just arrived at maturity. Schol. ταῖς νεωστὶ τραπέσαις ἀπὸ τῆς παιδικῆς ἡλικίας καὶ ἡβησάσαις. But ἀρτίτροπος could scarcely have this meaning. 'Αρτιτρόφοις, proposed by Schneider, appears much better. The sense of the whole passage seems to be, it is a mournful thing for virgins just matured to pass from their homes on a melancholy journey before receiving those rites which gather the flower of their virginity, i. e. before they are married. See ὡμοδρότος.

'Αρτίφρων sane in mind, S.c.T.760.

'Αρχαιοπλουτος having long enjoyed wealth, A.1013.

'Αρχαιοπρεπής dignified by antiquity, P.V.406.

'Αρχαῖος former, ancient, S.c.T.193. P.137.649.682.761. E.698. S.50.318. by prolepsis. θεοῖς λάφυρα ταῦτα—ἐπασσάλευσαν, ἀρχαῖον γένος A.565. (579.D.) h. e. to become so in time to come. But here Porson corrects ἀρχαίοις. ἀρχαίαν φύσιν. C.279. original.—obsolete, old fashioned, P.V.317.—τάρχαῖον originally, S.321.

'Αρχεῖν to begin (others following), P.345.401. θανάτῳ τίσας ἅπερ ἤρξε A.1511. what he did first. Mid. v. to make a beginning C.842. with gen. P.V.199.—to govern or command, P.V.929. ἄρξας P.755. having received the government. Μάρδος ἤρξε came into power. With gen. P.36.842. A.1398.1565.1623.—With dat. P.V.942.—Mid. v. used in passive sense. προπιτυνοῦντες ἄρξονται P.581. will be subject to government. See under ἀγειν.

'Αρχεῖλαος a leader of the people, P.289. So Rob. al. ἀρχελεῖων.

'Αρχή a beginning. ἀρχῇ συμβολῆς P.342. ἔρωτος ἀρχάν S.c.T.670.—ἐξ ἀρχῆς from the beginning, E.274.553. ἀπ' ἀρχῆς S.339. id.—authority, command, P.V.166.231.759. S.c.T.178. S.591. οὐρανοῦχος ἀρχά C.954. the authority of heaven. ἀρχὰς πολισόνον C.851. the command of the city.—

a ruling body, a magistracy, S.480.681. — a leader, abstr. for concr. πομπούς ἀρχάς A.123. So in P.321. τοῖωνδ' ἔγ' ἀρχῶν νῦν ὑπεμνήσθην περί, where if this reading of Canter (which is adopted by Well. and Blomf.) be correct, ἀρχῶν is not from ἀρχός, as Blomf. supposes, but from ἀρχή. See the passages which Blomf. himself quotes on A.123. where ἀρχή is thus used. In the present place, however, τοῖωνδ' ἀρχόντων νῦν is the reading of the majority of MSS. M. has τοῖωνδ' ἔγ' ἀρχόντων νῦν. So Rob. Steph. Porson adopts this, with the omission of νῦν. This is rather violent, as νῦν is omitted in scarcely any MSS. The change of ων into οντων may, perhaps, have arisen from the similarity of παρόντων below it in the following verse. Some consider ἀρχόντων spurious. The construction of C.77 (78.D.) ἐμοὶ δέ — δίκαια καὶ μὴ δίκαια πρέποντ' ἀρχαῖς βίου βίᾳ φερομένων αἰνέσαι, seems to be this, δίκαια καὶ μὴ δίκαια πρέποντ' (ἐστίν, h.e. πρέπει) ἀρχαῖς βίου βίᾳ φερομένων αἰνέσαι, h.e. as for me, things just or unjust, are alike suited to the control exercised over my life by my tyrannical masters, so that I must acquiesce in them. πρέποντα thus governs both the dative ἀρχαῖς and the infin. αἰνέσαι, two constructions being united. Also φερομένων depends on ἀρχαῖς βίου, which together form but one idea, on which the second genitive depends. It can scarcely, however, be doubted that the words are corrupt.

Ἀρχηγενής originating. κλαυμάτω ἀρχηγενῇ A.1611. leading to weeping.

Ἀρχηγέτης a leader, S.181.248.voc. ἀρχηγέτα S.c.T.390.

Ἀρχηγός a prince, A.250.

Ἀρχικός regal, C.258.

Ἀρχός a leader, P.321. but here ἀρχῶν is probably from ἀρχή qu. v. Ἀρχων a leader, P.36.74. S.c.T. 666.

Ἀρωγή assistance, P.717, C.470. E.568. S.755. στρατιῶτιν ἀρωγάν A.

47. military force, Cf.73. πολέμων ἀρωγάν A.218, to help on the war. In P.406. ἀρωγή δ' οὔτις ἀλλήλοις παρήν, ἀρωγή governs the dative. There was no means of assisting each other.

Ἀρωγός, a defender, E.279, C.371. P.983. S.707 — adjectively, auxiliary, useful. with dat. P.V.999. with gen. E.464.

Ἄσσαντος not to be flattered. ἄσαντος ἐκ ματρός ἐστὶ θυμός C.416. (422.D.) Schütz translates this, *Implacabilis est ira nostra, matris injuria et crimine concepta*. But it may be questioned whether the words ἐκ ματρός will bear this sense. Butler (ap. Peile) translates, *animus enim noster, lupi crudelis instar, a matre nullo modo placari queat*. But thus the addition ἐκ ματρός is weak and hardly necessary. Scholefield joins ἐκ ματρός θυμός, h.e. *matris animus*; so Stanley, but neither will this do: nor, as Blomfield proposes, *ex eo tempore quo natus est*. The Schol. refers θυμός to Agamemnon, but the context certainly shews that it belongs to Orestes. It may be suggested to translate: " 'tis of no use to soothe me, for, like a ferocious wolf (inheriting the fury of its race) I derive from my mother an implacable spirit; that is, as she has shewn herself ruthless in the murder of Agamemnon, so shall I, her son, display an equally unrelenting spirit in the destruction of herself.

Ἄσβεστος unquenchable, exhaustless, P.V.530.

Ἀσεβεῖν to deal impiously, with acc. E.260.

Ἀσεβής impious, S.c.T.813. A.1472. 1498. S.9.

Ἀσημος obscure, hard to discern, P.V.665. ἄσημα δ' αὐτῶν λαβών A.1578. See under ἀνδρακάς.

Ἀσθενής weak, P.V.512.515.1013.

Ἀσθμα panting, P.476.

Ἀσθμαίνειν to pant. οὐδὲν ἀσθμαίνων μένει E.621. not panting with violent exertion, i.e. easily.

Ἀσία *Asia*, P. 57. 73. 576. 893. P. V. 410.

Ἀσιας *Asiatic*, P. 245. 541. P. V. 737.

Ἀσιατογενής *born in Asia*, P. 12.

Ἀσιήτις *Asiatic*, P. 61. But here we should correct Ἀσιᾶτις.

Ἀσινής *safe from harm*, E. 305. C. 1013. — *harmless*, h. e. *favorable*. ἄσινεῖ δαίμονι A. 1314. On S. c. T. 808. see *σωτήρ*.

Ἀσις γῆ *Asia*, P. 262. with γῆ omitted, *id.* 749.

Ἀσκεῖν *to exercise*, P. V. 1068. — *to adorn*, pass. ἡσκημένη P. 178.

Ἀσκοπος *not regarding*, with gen. A. 449. — *unknown*, *obscure*, C. 803.

Ἀσμενος *willing, glad*, P. V. 396. ἄσμένῃ σοι νυξ ἀποκρύψει φάος P. V. 23. *much to your delight*. This construction occurs first in *Iliad* ξ. 108. ἐμοὶ δέ κεν ἄσμένῃ εἴη. See *Matth. Gr. Gr.* 388. *Bernhardy, Synt. Gr.* iii. 9.

Ἀσμένως *willingly*, P. V. 730.

Ἀσπάζεσθαι *to salute, welcome* A. 510.

Ἀσπαίρειν *to quiver*, P. 939.

Ἀσπασίως *blandly, gladly*, A. 1538.

Ἀσπιδηστρόφος *brandishing a shield*, A. 799.

Ἀσπιδηφόρος *bearing a shield*, S. c. T. 19.

Ἀσπίς *a shield*, S. c. T. 96. 367. 369. 382. 447. 460. 471. 474. 492. 494. 502. 541. 572. 643. — *Met. protection*, ἄσπις θράσους A. 1412. — *παρ' ἀσπίδος* S. c. T. 606. *from the left side*, where the shield was borne. See ἀρπάζειν.

Ἀσπίστωρ *belonging to a shield*. ἀσπίστορας κλόνους A. 392. *the tumult of shields*. Cf. *Pindar, Isthm. i.* 22. ὀπλίταις δρόμοις. *Eur. El.* 442. ἀσπισταὶ μόχοι.

Ἀσπονδος *implacable*, A. 1208.

Ἀστακός *name of a man*. S. c. T. 389.

Ἀστάσσης *id.* P. 22.

Ἀστεργάνωρ [ᾱ] *hating men*, P. V. 900.

Ἀστήρ *a star*, A. 7. See ἀντολή.

Ἀστιβής *untrodden*, S. c. T. 841.

Ἀστικός *belonging to a city*, E. 951. S. 496. *opposed to ξενικός. ξενικὸν ἀστικὸν θ' ἅμα* S. 613.

Ἀστονος (a intensive) *deeply groaning*, S. c. T. 839.

Ἀστόξενος *one a stranger, but originally connected with the city. πρᾶγμα τοῦτ' ἀστοξένων* S. 351. *this affair of the strangers*. *Hesychius*: ἀστόξενοι οἱ γένει μὲν προσήκοντες, ἐπὶ δὲ γῆς ἀλλοδαπῆς γεγονότες.

Ἀστός plur. ἀστοὶ *citizens*, A. 392. 444. 1332. 1385. 1387. C. 186. E. 465. 661. 667. 678. 774. 824. 868. 997. S. 667. 942. S. c. T. 7. P. 875. etc. In S. 364. (369. D.) ἀστών δὲ πᾶσι τῷδε κοινώσας πέρι, there is evidently a corruption. *Pors.* marks ἀστών as spurious. τῶνδε conj. *Scalig.* The emendation proposed by *Stanley* is perhaps the best. ἀστοῖς δὲ πᾶσι τῶνδε κοινώσας πέρι, οἱς and ὡν having been interchanged.

Ἀστραβίζειν *to serve as a mule*, from ἀστράβη *a pack-saddle*. Ἴνδούς τ' ἀκούω νομάδας ἱπποβάμοσιν εἶναι καμήλοισι ἀστραβιζούσας S. 282. (284. D). *I hear there are Indian women who lead a wandering life, with camels serving for carriage as horses*. *Stanley* reads ἀστραβιζούσας referring to Ἴνδούς, h. e. *riding on camels*. So *Dindorf*. The otherwise harsh use of the dative would certainly be better avoided.

Ἀστραπή *lightning*, S. c. T. 412.

Ἀστράπτειν *to flash out*, P. V. 356.

Ἀστρογείτων *near the stars*, P. V. 723.

Ἀστρον *a star, a heavenly body*, A. 4. P. V. 456. 1052. S. c. T. 382. πρὸς βιστον ἀστρον S. c. T. 372. *the moon*. ὑπὲρ ἀστρον A. 356. *beyond the stars*, i. e. *too far*, opposed to πρὸ καιροῦ *not far enough*. φλέγονθ' ὑπ' ἀστροις S. c. T. 370. *blazing with stars*.

Ἀστροφος *not turning back*, C. 97.

Ἀστυ *a city* S. c. T. 47. 513. P. 15. 118. 527. 716. 747. 1027. S. 544. ἀστέος S. 490.

Ἀστυάναξ *ruling the city*. S. 996.

Ἀστυγειονεῖσθαι *to occupy a neighbouring territory*. χθόνα παρ' Αἰθίοψιν ἀστυγειτονουμένης S. 283. *occupying a territory adjoining the Æthiopians*.

- '*Ἀστυγείτων near the city*, A.300.
'Ἀστυδρομεῖν to ravage a city, pass.
πῶλιν ἀστυδρομουμένην S.c.T.203.
 On this redundancy of expression, see Lobeck on Soph. Aj. 254. and the instances there collected.
'Ἀσύνικος victorious as a city.
ἀσύνικον πόλιν E.875. See Lobeck quoted in prec.
'Ἀστυνόμος presiding over the city, A.88.
'Ἀσυλία inviolability. *ἔν ἀσυλίᾳ βροτῶν S.605.* *security from harm at the hands of men.*
'Ἀσφάδαςτος without struggling, A.1266.
'Ἀσφάλεια security, S.490.
'Ἀσφαλῆς safe, secure, certain, P.341. A.1320.1570. *πίπτει ἀσφαλῆς οὐδ' ἐπὶ νῶτῳ S.85.* *it has a certain issue.* *ἀσφαλῆς adverbially*, (if the reading be correct) S.138. *firmly, immovably.* Heath conj. *ἀσφαλῶς*, and so it is explained by the Schol.
'Ἀσφαλίας † παντὶ δὲ σθένουσι διωγμοῖσι δ' | ἀσφαλίας ἀδμήτας ἀδμήτα | ῥύσιος γενέσθω. S.139.(147. D.) This is obviously corrupt. Butl. conj. *παντὶ δὲ σθένει 'ν δι- | ωγμοῖς ἀσμένως | ἀδμήτος ἀδμήτα | ῥύσιος γενέσθω.* Lachm. de Chor. Syst. p. 59. *πάντα δὲ σθένουσ' | λυγμοῖς ἀσφαλῆς ἀδμήτος ἀδμήτα.* The latter is plausible; but, in so corrupt a passage, nothing can safely be decided upon.
'Ἀσφαλῶς securely, P.V. 81.
'Ἀσχαλᾶν to feel pain. With dat. P.V.766.
'Ἀσώδης sandy, muddy, S.31. from *ἄσις*.
'Ἀσωτος unwholesome, destructive, A.1579.
'Ἀταρ but, P.V.341.1013. P.325.
'Ἀταρβῆς not causing alarm P.V.851.
'Ἀταύρωτος unmarried, A.236.
'Ἀτέκμαρος not to be conjectured, unexpected, superl. P.874.
'Ἀτεκνος childless, S.c.T.810.— *causing barrenness*, E.755.782.
'Ἀτέλεια absence of authority, inefficiency. *θεῶν ἀτέλειαν ἐμαῖσι λι-*
ταῖς ἐπικραίνειν E.341. (361.D.) to render the gods without authority as respecting prayers belonging to myself. Scholefi. rightly explains *θεῶν ἀτέλειαν ἐπικραίνειν* by *θεοὺς ἀτέλεις ποιεῖν*.
'Ἀτέλευτος never-ending, A.1426.
'Ἀτενῆς intense, stern, A.71.
'Ἀτερ without, P.V.287.454. S.c.T.538.665.731.1001. A.1119. C.334. E.382.520. S.372.684.894.
'Ἀτίραμος impenetrable, stern, P.V.190.1064. from *a* and *τεῖρω*.
'Ἀτερθε without, S.764.989.
'Ἀτέρμων without an end or outlet, E.604.
'Ἀτερπῆς not enjoying. *νόσων ἐσμός ἀπ' ἀστών ἴζοι κράτους ἀτερπῆς S.668. (685.D.) not enjoying the exercise of its power, powerless.* But here Voss's conjecture *κρατὸς for κράτους* is highly probable. This depends, however, upon the true reading of the antistrophe, where for *Μοῦσαι θεαί τ' αἰοῖδοι* Ahrens corrects *Μοῦσαν θεῖεν αἰοῖδοι*. — *not giving enjoyment, sad*, P.V.31. and probably S.668.
'Ἄρη frenzy, leading men to the commission of crime, S.c.T.583.669. P.808. A.1241. expl. 1165. S.830. — *woe, mischief*, P.V.888.1074.1080. S.c.T.297. P.645.904. A.352.376.629.717.747. 793. 1203.1256.1504. C.66.270.336.397. 460.590.813.817.823.962.1072. E.350. 937. S.102.465. *ἄταν γαμετᾶς S.155. 169.* *the mischief done by (Juno) the wife (of Jupiter).* *ἄτης μείζω ib. 439.* *greater than the loss incurred*, in loc. corr. *τὰν μελανόζυγ' ἄταν ib. 525.* abst. for concr. *the dark ship causing mischief to us.*
'Ἄρη personified, the goddess of woe, S.c.T.937. P.968. A.1095.1203. 1408. C.377. perhaps also 'A. 717. In A.1241. for *ἄλλην τιν' ἄτην*, where *ἄτην* would scarcely be said by Cassandra of herself, I. Voss conj. *ἄλλην τιν' ἄλλην*.
'Ἀρημῆλος unheeded, A.865.
'Ἀρηρός destructive, P.V.748. A.1462. *τὸ ἀρηρόν E.961.* *woe.*
'Ἀτίετος dishonourable, disgraceful,

E.363.803.834. *λείψ' ἔδρανα, κί' ἐς δόρυ, ἀρίτερ ἀνὰ πόλιν εὐσεβῶν* S.833, (853. D.) The sense of this is very obscure, and the words most probably corrupt. Butler conj. *ἀρίτερ' ἀνὰ πόλιν οὐ σέβω*, h.e. *Deos enim, ad quos te recepisti, qui in hac urbe coluntur, nihil revereor*. Possibly the vulg. may have nearly the same meaning, *you who here in the city worship gods not revered (by me)*. The masc. is used again, as Butl. observes, in v. 838. On A. 1403. see *εὐπρέπεια*.

Ἀρίζειν to dishonour, S.c.T.423. E. 513. S.714.

Ἀτιμάζειν to slight, dishonour, P.V.207.785. S.c.T. 1009. E.632.877. S.162.873.890.

Ἀτιμασθήρ dishonouring, S.c.T. 619. See *ἀνδρηλάτης*.

Ἀτιμία dishonour, E.373. *οὐκ ἀτιμίᾳ σέθεν* E.763. *without any dishonour to you*. *ἀτιμίαν ἐσθημάτων* P. 833. *rueful or tattered garments*. *φυλάσσοι δ' ἀτιμίας τιμὰς τὸ δῆμιον* S. 679. (698.D.) is corrupt, as the metre shews. Butler for *ἀτιμίας* conj. *ἀρπυμαῖα*, h.e. *may it preserve its honours in peace*.

Ἀτιμοπενθής melancholy at being dishonoured, E.760.787.

Ἀτίμος dishonourable, S.c.T. 571. A.345. C.437. E.363. S.557.—*dishonoured*, A.400.1252. C.439.478. E.204. 206.313.352.692.750.788.844. S.609.—*without punishment*, *ἄτιμα δ' οὐκ ἐπραξάν* A.1418. *they met the penalty of their deeds*.—With gen. *ἄτιμον ἐκφορᾶς φίλων ἔπο* S.c.T.1015. *without the honour of being buried by their friends*. *πάντων ἄτιμον* C.293. *δωμάτων ἄτιμα* ib.403. *deprived of their homes*.

Ἀτίμοῦν to dishonour, treat with contempt, S.634. pass. A.1038. C.627.

Ἀτίμως [i] *disgracefully, without honour*, S.c.T.307.1012. P.V.195.921. C.94.428.

Ἀτίμως a dishonouring or violation, A.685. C.429.

Ἀρίτης dishonoured, neglected. *ἡμεῖς δ' ἀρίται*. A.72. Here *ἀρίται* Rob.

Steph. as from *ἀριτος*.—*unpunished*, Dor. *ἀρίτας* E.247. (257. D.) Klausen, on the former passage, observes that the true form of this word is *ἀριτος*, not *ἀρίτης*. *ἀρίτης*, if it existed, he says, would have an active signification, *not avenging*, as *ρίτας* in C.65. means *avenging*. In E. 247. *ἀρίτας*, according to Klausen, is not the nom. case agreeing with *ματροφόνος*, but the acc. plural referring to the Furies, “lest the matricide should escape us (thereby) *dishonoured* or *unavenged*.” This observation is true in general, but not always, the termination in *της* having occasionally a passive force. See Lobeck on Soph. Aj. 241. In the present case, *ἀρίτας* rather appears to be the nominative, not the accusative of *ἀριτος*. In the former passage, the reading *ἀρίτας* seems equally good in sense with *ἀρίται*.

Ἀτλας Atlas, P.V. 348.426.

Ἀτλητος that ought not to be dared, A.396.

Ἀτμός breath, E.133. *an odour or stench*, A.1284.

Ἀτόλμητος A.365 (375.D.) The word occurs in a corrupt passage. *πέφανται δ' ἐγγόνους ἀτολμήτων Ἀρη πνεόντων*. Pauw and Casaubon understand it to mean *too daring*, a being intensive. Blomf. joins *ἀτολμήτων Ἀρη*, h.e. *Martem rerum nefastarum*. Both ways are sufficiently harsh, but nothing better has been proposed. Perhaps we should read *ἀτολμήτως*, h. e. *impiously*. On the reading and construction of the preceding words, see under *φαίνειν*, sub. fin.

Ἀτολμος without courage. *ἀτολμός εἰμι δεῖσαι*, (h.e. *οὐ τολῶ*) P.V.14. *I have not courage to bind*. *γυναικείαν ἀτολμον αἰχμάν* C.621. *the cowardly reign of a woman*.

Ἀτρείδης the son of Atreus, Agamemnon, A.516.1344. pl. *Ἀτρεΐδαι* the sons of Atreus, Agamemnon and Menelaus, A. 44.122.196.301.389.439. 1058. C.319. 401.

'Ατρείτως *intrepidly*, S.237. μάχας ἀτρεστοί P.V.414. Some, however, make μάχας here the accusative. ἀτρείστῃ καρδίᾳ A.1357.

'Ατρεὺς *Atreus*, A.60.758.1483.1568. C.734.

'Ατρίακτος *invincible*, C.335. "τρι-άξαι et ἀποτριάξαι dicebatur qui ter dejecerat adversarium; ideo τριάξαι est vincere. Unde ἀτρίακτος ἀτα Ἄεσχ. Ch.336. quæ expugnari non potest." Salmas. quoted by Blomf. on A.165.

'Ατρίμων [*ū*] *not worn out*, with gen. S.c.T.867.

"Ατρίτος *unwearied, unflagging*, E.381.

"Ατρωτος *unwounded*, C.525.

'Αττικός *Attic*, E.651.

Αἶ a particle denoting *repetition, or opposition*. — *again*, P.V.67.124. 566.745.880. S.c.T.240. P.431.910. C.1052.1069. E.245. — *moreover*, S.c.T.508. C.625.838. P.1009. S.136. — to express opposition, *on the other hand*, S.c.T.214. A.1268. E.914. S.373.565. — to express change, *in turn*, P.V.820. P.871.904. A.1253. In A.331. for αἵθις αἶ θάνοιεν ἂν Stanley's conjecture αἶθις ἀνθαλοῖεν ἂν has generally been adopted.

Αἰαίνεσθαι *to wither*, pass. αἰανθεῖς C.258.

Αὐγή *a light*, A.9. αὐγὰς ἡλίου S.210. P.696. *the sun-light*. Cf. P.496. Met. βίον δυντὸς αὐγᾶς A.1094. *the rays of setting life*. See πώσιμος. κλύζειν πρὸς αὐγὰς A.1155. See κλύζειν. In A.245. (254. D.) the readings differ. M. Rob. have σύνορθον. Guelph. Ald. Turn. σὺν ὀρθὸν *divisim*. σύνορθρον Steph. Pors. Herm. Schütz, Blomf. which they explain *agreeing with*. Wellauer, comparing both these readings, proposes σύνορθρον, which is in all probability correct. For αὐγᾶς M. Farn. Steph. have αὐταῖς. So Stanl. Glasg. sc. vocibus *vatum*. Guelph. Ald. Rob. Turn. αὐταῖς. So Blomf. who refers it to τέχνηαι Κάλχαντος. Schütz conj. ἀταις. Elms. αὐτῇ sc. δίκῃ.

Hermann, by the slight change of T into Γ conj. αὐγαῖς, which agrees admirably with Wellauer's conjecture σύνορθρον, and this is probably the genuine reading. αὐταῖς, as referred by Blomf. to the acts of Calchas in v. 240. is certainly very doubtful, after the intervening observations in vv. 241—244. The meaning is, *the event will come distinct, dawning with the morning rays*, a metaphorical expression denoting, that like as objects which are obscure in the night become visible when the day breaks, so also the future, though now obscure, will break upon us when the time for its development arrives. The connexion of the whole passage from τὰ δ' ἐνθεν in v. 239. seems to be this: — the Chorus has been describing the course of events to the time of the sacrifice of Iphigenia: the *actual sacrifice* he forbears to relate, but doubts not that the prophecies of Calchas referring to that event (see 144. seqq.) will come to pass. Nevertheless, with respect to inquiring into the future, since the righteous providence of God brings, by experience, to each the knowledge of his fate, let that suffice: — as for listening for it beforehand, since it *must* come, away with it; that would be as bad as groaning before we feel pain: for in the course of time it will be clearly developed, and then it will be early enough to concern ourselves with it. With respect to v. 243. see under ἡλυσίς.

Αὐδᾶν *to speak, or declare*, P.V. 950. S.c.T.514.573. E.358. — *to command*, S.c.T.1033.1034. Mid. v. οὐ ῥητὸν αὐδᾶσθαι τὰδε P.V.768. Here τὸδε should be read from M. δνοφεράν τιν' ἀχλὺν κατὰ δώματος αὐδᾶται πολύστονος φάτις E.358. *mournful fame denounces against the house a gloomy darkness*. For the middle voice of this verb, cf. Soph. Phil. 130.852. Aj. 772. — pass. ὀργὴν ὁμοῖος τῇ κακιστ' αὐδωμένῃ S.c.T.660. (678.

D.) *like in temper to him of whom the worst things are said (by you).*

Αὐδή *a voice*, S.455. Dor. C. 816. S.111.122. P. 567.904. A.236.

Αὔειν *to cry*, S.c.T. 168.

Αὐθάδης [ā] *haughty, cruel*, P.V. 64. αὐθάδης φρενῶν *ib.* 909.

Αὐθαδία *haughtiness, self-complacency*, P.V. 79.434.1014.1036.1039.

Αὐθάδισμα *an act of haughtiness*, P.V. 968.

Αὐθίντης *self-murdering, or murdering a relative*, A.1554. E. 203.

Αὐθημερόν *on the same day*, P.448. On this word see Schäf. on Greg. Cor. p.343.

Αὐθι *there*, in an extremely corrupt passage, S.808.

Αὐθις *again*, A.331.555. C.126.756. E.727.968. *emphatically*, μάλ' αὐθις *yet again*, A.1318. C.643.863. — *afterwards*, S.c.T. 558. A.305. μετὰ τ' αὐθις E.475. *in after-time*. So Ald. Turn. Steph. but μεταῦθις Rob. which is probably correct.

Αὐλή *a court*, P.V. 122.

Αὐλὶς *Aulis*, A.184.

Αὐλῶν *a strait*, P.V. 733.

Αὐξάνειν *to increase*, P.742.

Αὐξεῖν *id.* mid. v. σθένος μεῖζον αὐξεται S.330. i.e. ὥστε μεῖζον εἶναι.

Αὐόνη *a withering influence*. Dor. E. 319.328.

Ἄπνος *never-sleeping, or resting*, P.V.32. Metaph. S.c.T.188.

Ἀῦρα *a breath of air*, A.677, P.V. 132. S.850.

Αὐτάδελφος *of one's own brother*, S.c.T. 700. E. 89.

Αὐτανέμιος *an own cousin*, S.962. *adjectively*, *ib.* 911.

Αὐτάρκης *helping itself*, C.746.

Ἀλτε *a particle expressing opposition or repetition. on the other hand*, S.c.T. 5.953. P. 179. A.321.498.539. 544. 995. C.409. (in loc. dub.) E.49. S.409. — *again*, A.1048. C.404.974. E.248.

Ἀῦρεῖν [v] *to utter, cry aloud*, S.c.T. 366.621. A. 901.1317. C. 868. ἀῦτει ὁξύ P.1015. μέγ' αὐτεῖ C.309.

Ἀυρή *a sound*, P.387. C.557. σρό-

ων αὐτᾶς, sc. ἔνεκα S.c.T.132. Here, however, αὐτᾶς is corrupt.

Αὐτίκα *immediately*, A. 1578. C. 1016.

Αὐτόβουλος *self-willed*, S.c.T.1044.

Αὐτογενής *of or in the same family. αὐτογενῇ τὸν φυζάνορα γάμον* S. 8. which Wellauer disapproves, because of the position of the article. He therefore adopts αὐτογένητον from Ald. Rob. Others correct the words τὸν φυζάνορα. The position of the article may, however, be explained, the construction being, ὄνταζόμεναι τὸν φυζάνορα γάμον Αἰγύπτου παίδων (ὡς ὄντα) αὐτογενῇ ἀσεβῇ τε. A similar construction occurs below, v.28. Ζεὺς — δέξαιθ' ἱκέτην τὸν θηλυγενῆ στόλον, h.e. *receive as a suppliant*.

Αὐτοδαίκτος *slain by each other*, S.c.T. 717.

Αὐτόδηλος *self-evident*, S.c.T. 830.

Αὐτοδίδακτος *self-taught*, A. 964.

Αὐτόθεν *from thence*, S. 95.

Αὐτόκλητος *self-invited*, E.163.

Αὐτόκτιος *made by nature*, P.V. 301.

Αὐτοκτόνος *self-murdering, or murdering each other*, S.c.T.663.787. On αὐτοκτόνος in the sense of ἀλληλοκτόνος, see Herm. on Soph. Ant. 145.

Αὐτοκτόνος *killling with one's own hands*, A.1618.

Αὐτόκωπος *with a hilt*, C.161.

“αὐτόκωπα quæ non mittuntur, ut jacula, et sagittæ, quibus nullum est manubrium, sed quæ in pugna stataria adhibentur, cum ad digladiationem ventum est, enses, etc. quibus manubrium est.” Butler.

Αὐτόμαρτυς *an eye-witness*, A.962.

Αὐτοπήμων *concerning, or on account of one's own misfortunes*, S.c.T. 900.

Αὐτόπρεμος *with the very roots, altogether*, E. 379.

Αὐτός, αὐτῇ *himself, herself*, as opposed to something else, either more or less remotely, e.g. ἀνὴρ — αὐτός τε καὶ τὸ πλοῖον A.611. θνητοῖς ἀρήγων αὐτὸς εὐρόμην πόνους P.V.267. Cf. P.V.240.334.468. S.c.T.41.354.

479. 632. 634. 655. 795. P. 5. 255. 291. A. 37. 460. 488. 1242. 1628. C. 447. 602. 837. 839. E. 280. 544. 549. 611. S. 162. αὐτῇ P. 778. C. 520. 524. S. 703. αὐτοῦ A. 585. αὐτῆς S. 257. αὐτῷ P. 435. E. 61. αὐτόν P. 557. C. 760. αὐτοί S. c. T. 716. αὐτῶν C. 466. E. 663. — Joined with other pronouns to give them additional force, αὐτὸς πρὸς αὐτοῦ P. V. 764. ἐπ' αὐτὸς αὐτῷ ib. 923. αὐτὴ καθ' αὐτήν 1015. αὐτὸς καθ' αὐτοῦ S. c. T. 388. C. 219. αὐτοὶ ὑφ' αὐτῶν S. c. T. 176. P. 407. τοῖς αὐτὸς αὐτοῦ πῆμασι A. 810. αὐτὸς ἔγωγε A. 31. αὐτὸς συ E. 190. S. 917. C. 111. S. c. T. 236. αὐτοῦ ἐκείνου C. 206. αὐτοῦ σοῦ S. c. T. 614. αὐτῇ μοι C. 138. αὐτόν σε P. V. 86 αὐτόν με C. 223. 274. αὐτόν τόνδε 891. τοῦτ' αὐτό P. V. 828. αὐτοὶ ἡμεῖς E. 737. αὐταὶ ὑμᾶς αὐτάς P. V. 1077. αὐτοῖσιν ἡμῖν C. 174. S. 406. — to express *exact locality*. Νεῖλον πρὸς αὐτῷ στόματι P. V. 849. *at the very mouth of the Nile*. Cf. S. c. T. 510. P. V. 361. 721. 723. 731. 830. — In the oblique cases, it frequently signifies merely *him, her, it*. αὐτοῦ P. V. 305. 855. P. 753. A. 616. C. 793. αὐτῆς C. 870. (883. D.) (Here αὐτῇ is an ingenious conjecture by Martinus, h. e. *ut prius Ægistihi, sic nunc rursus hujus*.) αὐτῷ P. V. 358. 916. 920. S. c. T. 426. 429. 602. 651. 1028. A. 155. E. 310. αὐτόν P. V. 360. 683. 774. 911. P. 823. A. 665. 854. C. 568. 701. 1009. (see αὐτῷ) S. 304. αὐτῇν P. V. 48. P. 149. αὐτῷ P. 187. αὐτῶν S. c. T. 56. 180. αὐτοῖς P. V. 250. 458. 485. P. 231. 234. 428. 713. C. 1117. E. 741. 744. αὐτούς S. c. T. 898. αὐτά P. V. 439. P. 512. — With datives, αὐτοῖσι συμμάχοισι P. V. 221. *with the allies and all*. αὐταῖς βίζαις ib. 1049. *roots and all*. αὐτοῖς ἐκείνοις ἀνοσίοις κομπάσμασιν S. c. T. 533. *along with their impious boastings*. repeated, E. 765. — αὐθ' ἕκαστα P. V. 952. *each several particular*. — ὁ αὐτὸς *the same*. ταυτὸν S. c. T. 589. P. 182. ταυτῷ A. 313. C. 550. 881. τὸν αὐτόν S. c. T. 620. C. 272. P. 594. With dat. C. 536. τὴν αὐτήν C. 252. ταυτὸ C. 208. ταυτόν P. V. 847. C. 749. E. 595. S. 324. ταυτά A. 805. ταυτά for κατὰ ταυτά P. V. 275, *in the same manner*. Αὐτόσπυτος *self-impelled*, E. 163. Αὐτόστονος *mourning its own misfortunes*, S. c. T. 900. Αὐτότοκος *along with its progeny*, A. 135. Blomfield needlessly objects to this meaning, and renders it by αὐτὸς καὶ ὁ τόκος. See αὐτόκωπος αὐτόχθονος and αὐτόπρεμνος. Αὐτοῦ *in that place*, S. 501. P. 940. A. 440. E. 234. 889. Αὐτοῦ *of himself*. A. 1391. 1567. αὐτῆς A. 1053. S. c. T. 912. αὐτῷ S. c. T. 733. αὐτῇ ib. 525. αὐτῶν ib. 49. — joined with αὐτός. αὐτὸς καθ' αὐτοῦ S. c. T. 388. Cf. P. V. 764. 923. 1015. A. 810. P. 407. Of the first person, αὐτὸς καθ' αὐτοῦ γ' ἄρα μηχανοραφῶ C. 219. (ib. 1009. is probably corrupt, though Hermann thus explains αὐτόν. See αὐτεῖν.) Cf. S. c. T. 176. Of the second person, A. 1112. 1270. 1524. C. 109. Αὐτοσυγία *the murder of a relative*, E. 322. Αὐτοφόνος *self-murdering, or murdering one another*, S. c. T. 832. A. 1062. Αὐτοφόνως *murdered by one's own hand*, S. 63. Αὐτόφορος *bearing his own baggage*, C. 684. Αὐτόχειρ *acting by his own power*, S. 587. Αὐτόχθονος *with the land and all*, A. 522. Αὐχεῖν *to say or think confidently*, P. V. 538. 691. A. 492. 1476. P. 727. S. 325. τὸν οὐ ποτ' αἰχούνην E. 531. (561. D.) *him who thought it never would be so*. The negative is here joined with αὐχεῖν in the same way as in the expression οὐ φημι sc. so as to throw the force of the negative upon the verb which follows φημι or αὐχῶ in the sentence. It has the same force in P. V. 691. A. 492. Αὐχὴν *the neck*, C. 871. P. 187. — Metaph. *a strait*. αὐχένη πόντου P. 72. *the Hellespont*. Ἀφαρπεῖν *to take away*, E. 422. With double acc. E. 940. With gen.

and acc. S.c.T. 759. A. 1558 — Mid. v. E. 314. — *passive, to be deprived of, to lose*, with acc. of the thing, C. 956. S. 911. In P. 429. (428. D.) ἕως κελαινῆς νυκτὸς ὅμμ' ἀφείλετο, the ellipsis seems rightly supplied by Butler, sc. ἡμᾶς ἐκ τῆς ὀψείως τῶν Ἑλλήνων.

Ἀφάλλεσθαι *to leap off*. πῆδημα κοῦφον ἀφίλατο P. 297.

Ἀφάνεια *destruction. οὐκ ἔστιν ἔπαλξις πλοῦτον εἰς ἀφάνειαν* A. 374. (384. D.) *there is no help in wealth to prevent destruction*. Comp. ἀφάνεια τύχας Pind. Isthm. iii. 49.

Ἀφανῆς *invisible*, S.c.T. 842.

Ἀφαντος *having disappeared*, S. 762. A. 610. 643. 679. — *hidden*. ἀφαντον ἔρμα A. 979.

Ἀφαρ *immediately*, P. 461.

Ἀφεγγής *sightless, unseen*. With gen. ὁδὸν ἀφεγγῆς P. V. 115. *an odour of one unseen*. See under ἀφωτος.

Ἀφειδής *not sparing*, A. 188.

Ἀφελκύειν *to drink up*, E. 175.

Ἀφερκτος *excluded from*, C. 440.

Ἀφερτος *intolerable*, A. 376. 384. 550. 1074. 1582. C. 436. 462. E. 457.

Ἀφετος *dismissed, abandoned*, P. V. 669.

Ἀφθεγκτος *voiceless*, E. 236.

Ἀφθιτος *imperishable*, C. 1033. E. 694.

Ἀφθογγος *speechless*, P. 202. — *forbidden to speak*, E. 426.

Ἀφθόνητος *not envied*, A. 913.

Ἀφθονος *not exposed to envy*, A. 458. — *abundant, ungrudging*, A. 296. S. 317.

Ἀφιερῶν *to purify from guilt by religious rites*. ταῦτ' ἀφιερῶμεθα E. 429. *I have been thus purified*.

Ἀφιέναι *to dismiss*, P. V. 315. — *to lose*, P. 536. — *to relinquish*, S.c.T. 288. — *to emit*, E. 769. — the second aorist middle of this verb appears to occur in the corrupt passage, A. 400. (412. D.) παρέστι σιγᾶσ' ἄτιμος, ἀλοῖδορος, ἐδιστος ἀφεμένων ἰδεῖν. Schütz conjectures σιγ' ἄτιμος. He then before ἀλοῖδορος inserts ἀλλὰ, which might easily have been omit-

ted, from its similarity to the following syllable. For ἐδιστος Hermann conjectures ἀπιστος. For ἀφεμένων Schütz reads ὀφεμένων, and refers it to Helen, who had *left her husband*. He also alters ἰδεῖν into ἰδών, which is hardly necessary, as the infinitive may be governed by ἀπιστος. Adopting the former conjectures, which are certainly very plausible, we may read (as Scholefield does) παρέστι σιγ' ἄτιμος, ἀλλ' ἀλοῖδορος | ἀπιστος ἀφεμένων ἰδεῖν. *he, i.e. Menelaus, stands by in silence, dishonoured, yet not reproaching, hardly believing that he sees that she is gone from him*. The lines are an iambic trimeter acatalectic, and an iambic dimeter acatalectic, to which in the antistrophe correspond τὸ πᾶν δ' ἀφ' Ἑλλάδος αἶας συνορμένους | πένθεια γλῆσικάρδιος, in the former of which Butler transposes ἀπ' αἶας Ἑλλάδος, in order to make it correspond to the diiambus of the strophe. Wellauer's objection to the sentence being referred to Menelaus because he has not yet been mentioned, would be of no great weight even if he were not sufficiently introduced in the epithet φιλόνορος preceding.

Ἀφικνεῖσθαι *to arrive*, P. V. 303. A. 425. C. 878. P. 485. Without a preposition, P. 15. A. 299. 400. P. V. 711. In S. 20. τίνα γοῦν χώραν εὐφρονα μᾶλλον τῆσδ' ἀφικοίμεθα; the meaning is, according to Matth. Gr. Gr. 513, *what country could we wish to arrive at?* If this be correct, the passage is not one of those where ἄν, as sometimes is the case, is omitted. See ἄν. It should be observed, however, that τίνα γοῦν is doubtful. Some read τίν' ἄν οὖν.

Ἀφίκτωρ *a suppliant*, S. 238. Ζεὺς ἀφίκτωρ S. 1. *the protector of suppliants*.

Ἀφίλος *hostile*, S.c.T. 504. — *without friends*, C. 293.

Ἀφίλως *in an unfriendly manner*, A. 780.

Ἀφιξίς *a supplication*, S. 478.

'Αφιστάναι *to remove*. ἀπίστασεν ἄχος C. 410. in loc. corr. — ἀφίστασθαι *to depart, stand away*, C. 56. 859.

'Αφνεός *rich*, P. 3.

'Αφοβος *without terror*, P.V. 904.

'Αφοιβαντος *not cleared or purified*, E. 228. From φοιβαίνειν *to purify*.

'Αφόρμυκτος *without sound of the harp*, E. 319. 328.

'Αφορος *causing sterility*, E. 754. 781.

'Αφραδμόνως (?) *unskillfully*, P. 409. But here ἀφρασμόνως should probably be read from M. N.

'Αφρασμόνως *imprudently*, A. 281.

'Αφράσμων *thoughtless*, A. 1374.

'Αφραστος *inscrutable*, S. 89. — *unspeakable*, C. 184. Here ἀφρακτοί Schütz, from M. Guelph. Ald. Rob. Schütz observes "ἀφρακτοί dicuntur lacrymæ quæ cohiberi non possunt." In P. 161. (105. D.) μέριμν' ἀφραστος is objected to by Well. because it is described in the following verses. He therefore conj. μέριμνα φρακτός. So Reisig. This is being hypercritical. He might as well have objected to Virgil's *Infandum, regina, jubes renovare dolorem*. Porson, Suppl. Præf. ad Hec. p. 48. transposes this verse thus, ταῖτά μοι μέριμν' ἀφραστός ἐστιν ἐν φρεσὶν διπλῇ, in order to preserve the cæsura. Dindorf quotes as a similar instance Soph. Phil. 1402. which is also corrected by Porson.

'Αφροδίτη [i] *Venus*, S. 550. 650. 1025. — *Met. grace, elegance*, A. 408.

'Αφρόντιστος *unthought of*. οὐκ ἀφρόντιστος A. 1350. *the subject of much thought*.

'Αφρός *foam*, S.c.T. 60. ἀπ' ἀνθρώπων ἀφρόν E. 174. *foam from men* (devoured).

'Αφρων *silly*, E. 355.

'Αφυκτος *not to be escaped*, P.V. 905. 1018. S. 102. E. 746. In S. 765. (784. D.) it is used actively, ἀφυκτον δ' οὐκ ἔτ' ἂν πέλοι κέαρ i. e. as Schütz well renders it, *consistere cor præ timore haud potest quin confestim effugiat*. Abresch compares from Plau-

tus, *cor colligatis vasis expectat meum, ut exulatum a pectore aufugiat meo*.

'Αφύλακτος *unguarded*, A. 328.

'Αφυλλος *destroying leaves*, E. 754. 781.

'Αφωνος *dumb*. ἀφωνα σηματοῦσιν ὄμμασιν βροτῶν P. 805. (819. D.) This is, as Siebelis observes, one of those inaccuracies of expression sometimes found in Æschylus. He compares κτύπον δέδορκα S.c.T. 99. χεῖρ ὄρῃ S.c.T. 536. ὁδὴ ἀφεγγής P.V. 115.

'Αχαῖκός *Achæan*, A. 178. 182. 610.

'Αχαιός *Achæan, Grecian*, S.c.T. 306. A. 108. 260. 311. 524. 635. 646. C. 1067. E. 377.

'Αχαΐς *the land of Achæia*, P. 480. προσβολὴν Αχαΐδα S.c.T. 28. *an assailing party of the Achæans*. Here Pauw reads Αχαΐδα. But see Pors. on Hec. 278.

'Αχάλκευτος *not made with brass*, C. 486.

'Αχαρις *unrequited*. ἀχαρις χάρις P.V. 544. *an unrequited favour*. — *a worthless tribute of respect*, A. 1525. C. 42.

'Αχείματος *free from storms*. δорός ἀχείμαρον S. 129. See δόρυ.

'Αχελωΐς *situated on a river*, P. 850. (869. D.) Wellauer appears correctly to understand 'Αχελωΐδες of the cities situated on the river *Strymon*. Schütz less correctly *urbes maritimæ*. 'Αχελῷος is put in the poets for *water* generally, but only for the *water of rivers*. Hesychius says, 'Αχελῷος πᾶν ὕδωρ. Eustath. ad Il. xxi. 194. more accurately 'Αχελῷος πᾶν πηγαῖον ὕδωρ. For this use of the word cf. Eurip. Bacch. 519. 625. (with Elmsley's note), Androm. 166. Arist. Lysist. 381. See also Virg. Geor. i. 9. *poculaque inventis Achelœia miscuit uvis*.

'Αχερούσιος *Acherusian*, A. 1132.

'Αχέρων *Acheron*, S.c.T. 838.

'Αχηνία *penury, destitution*, C. 299. ὀμμάτων ἐν ἀχηνίαις A. 407. *whilst his eyes long for the lost object*.

'Αχθεσθαι *to be indignant*, P.V. 390.

Ἄχθηδών vexation, P.V.26.
 Ἄχθος a vexation, or annoyance, S.996. P.V.350. A.160.613.809. C.829.
 Ἄχλὺς gloom, P.656. δνοφεράν τιν' ἀχλὺν κατὰ δώματος αὐδᾶται πολύστονος φάτις E.357.
 Ἄχορος not mixing in the dance, joyless, S.665. ἀχορος βοάν ib.628. joyless in his shout.
 Ἄχος a source of grief, as any suffering or crime, A.1072.1224.1459.1539.1561. (Here ἄγη Auratus) C.410. 413.579.626. S.c.T.78.929.958. P.629. S.13.853.
 Ἀχρεῖος useless, P.V.363.
 Ἀχρήματος destitute of money, P.163. Cf. ἀποχρήματος.
 Ἀψευδής incapable of lying, true, S.c.T.26. C.552. S.243.575.
 Ἀφορρος returning. ἀφορρον, adverbially, again, P.V.1023.
 Ἀψυχία cowardice, S.c.T.241.365.
 Ἀψυχος cowardly, S.c.T.174.
 Ἀψώνυκτος in the dead of night, C.34.
 Ἄωρος unseasonable, P.488. E.916.

Ἄωτος beauty, excellence. μῆδ' Ἀφροδίτας εἰνάντωρ βροτολοιγός Ἄρης κέρσειεν ἄωτον S.652. referring to the charms of female beauty. The masculine form ἄωτος used by Pindar, and, for aught we know, by Homer, is the older: the neuter ἄωτον occurs only in Apollonius and the later poets. Buttmann (Lexil. in voc.) in opposition to the common notion, that the original meaning of ἄωτος is flower, or blossom, and thence applied, like ἄνθος, to that which is most beautiful in anything, contends, from an examination of the passages in Homer where this word occurs (always in the meaning of wool or flax), that the first signification of ἄωτος was the light downy locks of the sheep, or flax plant, and hence transferred to anything singularly delicate or beautiful. He derives the word from ἀημι to blow, with which he compares the Latin *flocus*, from *flo*.

B

Βᾶ eq. to βασιλεῦ O king! S.869.
 878. Passow compares μά for μάτερ and δῶ for δῶμα.
 Βαβυλών Babylon, P.62.
 Βάγμα a voice, or cry, P.628.
 Βάδην walking slowly, S.864. P.19.
 Βάζειν to speak, or utter, C.869. S.c.T.465. P.585. κακοῖσι βάζει πολλά Τυδέως Βίαν S.c.T.553. he assails him with many evil words.
 Βάθος depth, P.V.1031. Met. an abyss of misfortunes. κακῶν βάθος P.457.898.
 Βαθρεῖα a foundation, or origin, S.839. in loc. corr. See ἀγειος.
 Βάθρον a foundation. P.798.
 Βαθύβουλος deep-counselling, P.138.
 Βαθίζωνος long-waisted, C.167. P.151.
 Βαθύκολπος id. S.c.T.846.

Βαθύπλουτος very rich, S.549.
 Βαθύς deep, S.c.T.575. See ἄλοξ. deep, or rich-soiled. P.V.655.—βαθὺ πτώμα S.777. a fall from a height.—deep, metaph. i.e. wise, subtle, S.402. In S.934. πόλιν ὑργῶν βαθειᾷ μηχανῇ κεκλημένην, the expression probably refers to the height of the towers.
 Βαθυχαῖος extremely good, S.838. in loc. corr. Hesych. explains χαῖος by ἀγαθός. Butler translates it "pious." See ἀγειος.
 Βαθυχθων deep-soiled, fertile, S.c.T.288.
 Βαίνειν to tread, walk, go. With ἐν. ἐν ποικίλοις κάλλεσι βαίνειν A.898. to walk on tapestry. Cf. A.910. With εἰς. βαίνειν βᾶριν εἰς ἀντίστροφον S.859. to go on board the vessel. εἰς μεσημβρινὴν βῆναι κέλευθον P.V.725. With πρός. βαῖνε φυγᾷ πρός

ἀλκάν S.812. *flee to a rescue*. With διά. βέβακεν ῥίμφα διὰ πυλῶν A.395. *she has passed the gates*. With ἐκ. ἐκ δόμων ἔβην C.22. *I am come from the house*. On the passage βεβῶν' ἂν αἰεὶ (†) τὴν πλανοστιβῆ χθόνα E.76. see under ἂν. With dat. σὺ δὲ ναὶ ναὶ βάσει τάχα S.841. *you shall go away in the ship*. βᾶτε δόμῳ E.988. (1032.D.) *go home*. Here the vulg. is βᾶν' ἐκ δόμων, contrary to the sense. Herm. corr. βᾶτε δόμον, which Schütz adopts, and which must be admitted, unless δόμῳ, perhaps, is used adverbially, as οἶκοι, πέδοι, κ.τ.λ. — δι' ὧν αἰνομόροις νεῖκος ἔβα S.c.T. 887. *through which discord came upon them*. With adverbs, φύγδα βάς E.246. *having escaped*. πέδοι βᾶσαι P.V. 272. *alighting on the ground*. — abs. *to go away*. βέβακεν ὄψις A.413. ὡς τάχιστα βᾶτε S.188. ἔβαν P.18. Met. βεβᾶσι P.963. *they are dead*. — βούς ἐπὶ γλώσσῃ μέγας βέβηκε A.36. *has set its foot upon my tongue*. See βούς. — *to flow*. ποροὶ πάντες ἐκ μιᾶς ὁδοῦ βαίνοντες C.71. *all flowing in one direction*.

Βαίος *little*, A.1556. P.440. βαιά γ' ὡς ἀπὸ πολλῶν P.982. *few out of so large a number*.

Βάκτριος *a Bactrian*, P.298.310.718.

Βάκτρον *a staff of office*, A.195.C.357.

Βακχαῖν *to rave*. βακχῆ πρὸς ἀλκὴν S.c.T.436. *raves with all his might*.

Βακχεία *revelry, rejoicing*, C.687. See καλός.

Βάκχη *a Bacchant*, E.25.

Βαλὴν *a king*, P.649. *a foreign word, probably connected with the Hebrew בל*.

Βάλλειν *to fling, or cast*, abs. τρίς ἔξ βαλοῦσης τῆσδ' ἐμοὶ φρυκτωρίας A.33. *having thrown thrice* sic. Met. from dice. With prep. or adv. πύργων ἔκτοθεν βαλὼν σφε S.c.T.611. ἐπὶ τροίᾳ πύργοις ἔβαλες δίκτυον A.348. ἀμφὶ πλευραῖς μασχαλιστήρας βάλε P.V.71. πύλεως ἔξω βαλεῖν E.668. S.c.T.1005. εἰς ἔχθραν βάλη P.V.388. *bring into odium*. With prep. separated by tmesis, τὸ μὲν πρό χρη-

μάτων κτησίων ὄκνος βαλὼν A.981. sc. προβαλὼν. περὶ χεῖρε βαλοῦσα 1540. sc. περιβαλοῦσα. πόντ' ἂν ἀμφιθαλὲς Ζεὺς ἐπὶ χεῖρα βάλοι; C.388. sc. ἐπιβάλοι, *stretch his arm over us*. κηλίδας ἐν χώρᾳ βαλεῖ E.756. sc. ἐμβαλεῖ, *or ὥστε ἐν χώρᾳ εἶναι*. Cf. ib. 820. τὸ μάταν ἀπὸ φροντίδος ἀχθος βαλεῖν A.160. sc. ἀποβαλεῖν. With dat. τοὺς ἐμὸνς λόγους θυμῷ βάλε P.V.708. *beast in mind*. πρὶν χῶραν τήνδε κινδύνῳ βαλεῖν S.c.T.1039. *placed it in jeopardy*. So Blomf. in v. 1019. for κἀνὰ κίνδυνον βαλῶ reads κἀμὲ κινδύνῳ βαλῶ. See ἀναβάλλειν. pass. βάλλεται γὰρ ὅσσοις Διόθεν κεραυνός A.456. *is hurled across their eyes*. — intransitively, ἐγὼ δὲ θερμόνους τάχ' ἐν πίδαφ βαλῶ A.1145. (1172.D.) sc. ἐμαντήν, *will hurl myself on the ground*. κατ' ὄφθαλμούς βαλεῖ C.567. (574.D.) sc. ἐαυτόν, *shall present himself to my eyes*. Cf. the expression βάλλ' εἰς κόρακας in Aristoph. ποταμός εἰς ἄλλα βάλλων Il. A.721, etc. — *to cast down*. βαλοῦσά τ' οἶκον ψήφος ὥρῳσεν μία E.721. h.e. *a single vote, as it has often overthrown, so it often has preserved, a house*. — *to strike*. μή τις πρόσωθεν ὄμματος βάλοι φθόνος A.921. ἔβαλλ' ἕκαστον θυγῆρων ἀπ' ὄμματος βέλει φιλοκτῶ ib. 231. βάλλει μ' ἐρεμνῇ ψακάδι φοινίας ἐρόσσην 1363.

Βαλός *a threshold*, (Dor. for βηλός) C.564. Lex. Rhet. ap. Ruhnken. Præf. ad Hesych. quoted by Blomf. βατήρ — σημαίνει δὲ καὶ τὸν τῆς θύρας οὐδόν, ὃν Ὀμηρος βηλόν, οἱ δὲ τραγικοί, βαλόν. So Hesych. βαλόν, οὐδόν.

Βάξις *a report*, A.10.464. P.V.666. S.954. P.183.251.320.383.415.426.467.784.830.

Βάπτειν *to dip, imbue*, C.1006. P.V.865.

Βάρβαρος *barbarian, foreign*, P.626. A.893.1021. S.235. S.c.T.445. The Greeks called all nations besides themselves βάρβαροι; and this appellation we find put by them in the mouths of all characters not Grecian. So a Persian woman is spoken

of as κλήρῳ λαοῦσα βάρβαρον γαῖαν opposed to Ἑλλάδα. This constantly occurs in the Persæ. So A. 893. 1021. S. 232. S.c.T. 445. Compare also the passages quoted by Stanley. Eur. Iph. T. 1170. Rhes. 404. Orest. 1507. Med. 255. In the Hecuba, however, the Trojans are distinguished from the barbarians, but this is an exception. The usage of the word by the Latin poets is strictly similar, cf. Virg. Æn. ii. 504. xi. 768. Hor. Ep. i. 2. Od. v. 9. quoted by Stanley. Butler observes, that not only does Plautus, when translating from the Greek, apply the epithet *barbarian* to the Romans, but even of himself calls his countryman Nævius *barbarus* (Mil. Glor. ii. 2. 56.), nothing contemptuous, however, being implied in the expression.

Βάρης *a ship*, P. 545. 1031. S. 816. 852. 859. properly an Egyptian ship, from Baris, a city of Egypt.

Βάρος *a weight*. τέκνων βάρος C. 986. — Met. *weight of sorrow*. δλίτυπα βάρη P. 907. *weighty sorrows for ships and bodies tossed on the sea*. See δλίτυπος.

Βαρύδικος *deeply avenging*, C. 924. Βαρυδότεια *giving severe misfortunes*, S.c.T. 960. 975.

Βαρυκόρος *severely enraged*, E. 750. 777.

Βαρύμηνις *id.* A. 1461.

Βαρύνειν [ῥ] *to oppress, weigh down*, pass. A. 181. 810. 1442.

Βαρυπείσῃς *heavily falling*, E. 347.

Βαρύς *heavy*, chiefly in a metaphorical sense. Of persons, *severe, strict, cruel*, P.V. 77. P. 507. 814. E. 681. 690. S. 410. 638. ὁ κύρσας βαρέων ρούτων E. 892. *he who meets with severity at their hands*. Cf. not. ad loc. ed. Linw. — Of things, βαρὺ ἀμβόασον P. 564. *adverbially, in deep tones*. — *severe, grievous, heavy to bear*, P.V. 17. S.c.T. 314. 792. P. 1001. A. 199. 444. 456. 1645. ζεύξω βαρείαις 1624. (1640. D.) sc. ζεύγαις, implied in ζεύξω. Cf. C. 36. E. 155. 767. S. 105. 337. 342. With dat. A. 1602. E. 700. For φίλοισι βαρὺ

ψῆγμα A. 429. (441. D.) Schütz proposes βραχύ. So Butler. Well. however, properly translates the vulg. *graviter affligentes*. On βαρεῖαι καταλλαγαί S.c.T. 749. (767. D.) Schütz observes, "*Difficilis inter fratres reconciliatio; vel potius, gravis et dura inter fratres transactio seu compositio, qui jam in eo sunt, ut vi et ferro litem transigant.*" The latter appears the best meaning.

Βαρυστόνως *with deep groanings*, E. 761.

Βαρύτιμος *highly honoured*, S. 24.

Βασίλεια *a queen*, A. 84. P. 148. Βασίλεια γύναι *ib.* 615.

Βασίλειος *belonging to a king*. νόστῳ τῷ βασιλεῖ P. 8. *the king's return*. βασιλείος στρατός *ib.* 66. *the royal army*. βασιλεία ἰσχύς 581. βασιλείου τιάρας 652. οἰκοῖς βασιλείοις A. 152. πελάγῳ βασιλεῖ 96. μελάθροις ἐν βασιλείοις C. 339. 1061. σώματι τῷ βασιλεῖ *ib.* 713. βασίλεια πάθη 1066.

Βασιλεύς *a king*, P. 5. 24. 44. 58. 140. 147. 230. 621. 625. 841. 882. 893. A. 346. 504. 507. 757. 1319. 1469. 1495. C. 355. S.c.T. 746. 802. S. 294. οἰωνῶν βασιλεύς A. 113. *the eagle*. βασιλεῦσι νεῶν *ib.* *the commanders of the ships*.

Βασιλικός *regal*, P.V. 871.

Βάσις *a walking*, Met. *a process*. ἡσύχῳ φρενῶν βάσει C. 445. Cf. στάσις. Βάσκειν *to come*, P. 653. 658.

Βαστάζειν *to support*, P.V. 1021. — *to grasp, or hold*, A. 25. — ἐν γνώμῃ τόδ' ἐβάστασε P.V. 390. *conceived this*.

Βατάνωχος *name of a man*, P. 943.

Βαύζειν *to bark*, as a dog, Metaph. *to mutter, or bemoan*. τάδε σιγά τις βαύζει A. 437. — *to bark, or cry for anything*. νέον δ' ἄνδρα βαύζει P. 13. sc. θυμός. *my heart calls for our youthful sovereign*. Stanley aptly compares the use of *latrare* in Latin. Hor. Serm. ii. 2. *Latrantem stomachum bene leniet*. Lucretius ii. 4. *Nonne videtis nil aliud sibi Naturam latrare*. He is, however, wrong in referring νέον δ' ἄνδρα to the whole Persian youth. Yet such is the explanation of Schol. A. and B. So

Butler. *ἔδ' ἄνδρα* is a reading mentioned by Schol. A. and approved by Pauw, and Valck. on Phœn. 1489. who also proposes to read *ῥῥωκε νέον*. Πέρσις δ' *ἔδ' ἄνδρα βαύζει*. Brunck incorrectly supposes *Ἀσία* to be understood from *Ἀσιατογενής* the subject to *βαύζει*. So Schol. A. This could only be right if the subject referred to were virtually the same in both cases. cf. Pind. Nem. vii. 10. viii. 20. (ed. Diss.) whereas in the present case the persons referred to in the first clause are *those who were gone*, in the second, the Chorus and others *who remained behind*. Pauw rightly refers *βαύζει* to *θυμός*. So Blomf. The latter, however, is wrong in considering the words *πᾶσα γὰρ—ῥῥωκε* as parenthetical; the two clauses *πᾶσα γὰρ—ῥῥωκε* and *νέον δ' ἄνδρα βαύζει* answer to each other, and the meaning is, *my foreboding heart is agitated within me*, on the one hand, *because all the strength of Asia is gone*, on the other, *because it yearns for the youthful hero*. The two clauses correspond respectively, though in an inverted order, to *νόστω τῷ βασιλεῖ* and *πολυχρύσου στρατιᾷς* in vv. 8. 9.

Βαφή a stain, as of blood, P.309. — *the dyeing of clothes*, A.934. C.1008. *κρόκου βαφάς* A.230. *the garments dyed with saffron*. *χαλκοῦ βαφάς* A.598. (612.D.) *the dyeing of brass*, h.e. an impossibility.

Βδελύκτροπος of an abominable sort, E.52.

Βέβαιος certain, sure, P.V.297.454. E.482.

Βεβαίως securely, soundly, A.15.

Βέβηλος profane, S.504.

Βέλεμον a dart, 1475.

Βέλος a dart, A.357.496. C.182. 284.375. P.261.981. S.c.T.256. *σχέδια αὐτόκωπα βέλη* C.160. (162.D.) meaning a sword. Pauw proposes to read *ἔιφη*. So the Scholiast explains it. Met. *κεραυνοῦ βέλος* S.c.T.237.435. 495. P.V.358.919. *ἰμέρον βέλει* P.V.

652. *ἀπ' ὄμματος βέλει* A.232.772. *πᾶν τετάξενται βέλος* E.646. *we have urged all we have to urge.—a sting*, S.551. — said of a storm, *βέλεσι ζάλης* P.V. 371.

Βέλτατος best, S.1040. *ἀστῶν τὰ βέλτατα* h. e. *τοὺς βελτίστους* E.465.

Βέλτερος better. *βέλτερα πράσσειν* S.c.T.319. *to fare better*. *τὸ βέλτερον καλοῦ* S.1005. *the lesser evil*.

Βέλτιστος best. *ὑπὲρ τὸ βέλτιστον* A.368. *beyond what is best*.

Βῆλος name of a man, S.314.

Βῆμα a step. *ἀνομένων βημάτων ὄρεγμα* C.788. (799.D.) So M. Guelf. Ald. *πημάτων* Turn. Steph. See under *ὄρεγμα*.

Βία force, violence, personified, *Κράτος Βία τε* P.V.12. *βίαν οὖτιν' ἐξοπλίζει* S.92. *he exerts no force*. See *δαμόνιος*. *δυσφιλή βίαν* E.54. *odiosam vim vel abominandam vimus*, Wakefield; who compares Soph. Aj. 1411. *ἔτι γὰρ θερμαὶ σύριγγες ἄνω φυσῶσι μέλαν μένος*. Abresch properly observes that it corresponds to *στάζουσιν αἷμα δυσφίλης* in C.1054. But here *λίβα* is now read from a conj. by Burgess. *εὐμενῇ βίᾳ* S.1053. *by kind violence*, h. e. *by the violence of love*. *βία δ' ἀπημάνη* *σθίνει πάντα* S.571. (576.D.) where the meaning seems to be, *the severity of Juno is stayed by the agreeable violence of Jupiter*. — *βίᾳ* by force, or compulsion, P.V.15. 74. 357. 380. S.c.T.47.513. P.191.757. S.829.843. 921. A.229.641.1011. C.78. — *βίᾳ* in spite of. *Ἀπόλλωνος βίᾳ* S.c.T.728. *βίᾳ δίκας* S.424. *βίᾳ καρδίας* 779. *φρενῶν βίᾳ* S.c.T.694. this may either be taken with reference to Amphiaras, or as meaning *by the violence of their spirit*, as referring to *ἀνδράσι*. — *πρὸς βίαν* id. *πρὸς βίαν τινός* E.5. *in spite of any one*. — *πρὸς βίαν* P.V.208.353.594.675. A.850. *by violence*. — In circumlocution with proper names. *Πολυφόντου βία* S.c.T.430. *Polyphontes*. Cf. *Πολυνείκους βία* ib.623. *Αἰγίσθου βία* C.880. *Τυδείως βίαν* S.c.T.553. *Ἀμ-*

φιάρω βίαν 551. Λασθίνους βίαν 602. — For instances of this common mode of expression see Monk's note on Eur. Hipp. 794.

Βιάζεσθαι intrans. *to use violence, to struggle*, P.V. 1012. *to hurry violently onward*, A. 1490. — With acc. *to do violence to, to force*. ἀγέλαστα πρόσωπα βιαζόμενοι A. 768. — With double acc. αὐδῶ πόλιν σε μὴ βιάζεσθαι τάδε S.c.T. 1033. *not to act contrary to the city in this*.

Βίαιος violent, P.V. 739. S. 793. 811. adverbially, βίαια S. 801. *by violence*. πρὸς τὸ βίαιον id. A. 130.

Βιαίως with, or *by violence* C. 542. E. 525. δαιμόνων δέ που χάρις βιαίως σέλμα σεμνὸν ἡμέων A. 175. (183. D.) *sitting with serenity on their awful seat*, i. e. using forcible means to teach mortals wisdom.

Βιάσθαι *to urge on*, A. 375.

Βίβλος a book. pl. S. 925.

Βιβρώσκειν *to eat*, perf. pass. βεβρωμένος A. 1068.

Βίος life, S.c.T. 681. P. 456. 608. A. 461. 751. 833. 903. 1116. 1335. 1429. 1472. 1498. C. 602. E. 884. 974. S. 915. 991. τὸν μακρὸν βίον P.V. 535. *our length of life*. πνεῦμα βίου P. 499. *the breath of life*. βίον δυντός A. 1094. *the close of life*. ἀρχαῖς βίου C. 77. *the control of my life*. see ἀρχή. ἀργυροστερή βίον C. 996. *a robber's life*. ἀναρκτον βίον E. 500. *a life without control*. παλιντυχεῖ τριβῆ βίου A. 452. *a reverse of life*. ἀρκέτω βίος A. 1287. *let my life suffice*, h. e. I have lived enough. δακρύων βίον E. 915. *a life of tears*.

Βιοτή id. P. 839.

ΒίOTOS id. βίOTON ἐκσωσολατο P. 352. *escape with their lives*. ἀσινῇ βίOTON C. 1013. ἀνδρOCTYΧΕῖς βίOΤΟΥC E. 918. βίOTON εὐαίΩΝΑ P. 697. ἐν βίOΤΟΥ προτελείουc A. 702. *in the first acts of life*. πλYΓΑῖ βίOΤΟΥ E. 893. *the afflictions of life*. ὁ μᾶCCTΩN βίOTOS P. 694. *a longer span of life*.

Βλάβη injury, harm, P.V. 765. A. 534. E. 849. 898. βλάβας ἔχω A. 863. *I suffer harm*. βλάβας λαβεῖν C. 491.

E. 766. *to receive harm*. βλάβην τιθε-
ναι S.c.T. 183. *to do mischief*. βλά-
βης ἀτερ S. 372. *without harm*. δικά
τε καὶ βλάβα τοῦδε μητροκτόνου E.
469. *the cause and crime of the ma-
tricide*. — Abstr. for concrete. Σκύλ-
λαν ναυτῶν βλάβην A. 1207. *the
pest of sailors*. σπλάγγνων βλάβας
νέων E. 821. *exciting young hearts to
mischief*. δίκην ἐπ' ἄλλο πρᾶγμα θη-
γάνει βλάβης μοῖρα A. 1517. *for some
other purpose of mischief*.

Βλάπτειν *to injure*, annoy, P.V.
196. ὁ βλάπτων C. 325. *the criminal*.
οἱ μὴ βλάβῃ θεός E. 631. (661. D.)
Here βλάβῃ refers to τὸ ἔρνος under-
stood, *to those in the case of whom
God does not destroy it*. With gen.
βλαβέντα λοιπῶν δρόμων A. 119.
(120. D.) *hindered in their last races*.
See under λάγιος and cf. Odys. a.
195. ἀλλὰ νῦν τὸν γε θεοὶ βλάπτουσι
κελεύθου, which Blomfield supposes
Æschylus to have imitated. βλαπ-
τομένην ἐποίχεται C. 951. *probably
in the sense of impeded, delayed, in
a very corrupt passage, upon which
see under χρονίζειν*.

Βλαστάνειν *to spring up*, S.c.T.
576. A. 734.

Βλαστειν *to bring forth*, C. 582.

Βλάστημα an offspring, S.c.T. 515.

Βλάστημος bloom, or growth, S.c.T.
12. progeny, S. 313.

Βλαψίφωνν demented, S.c.T. 707.

Βλέπειν *to see*, P.V. 445. — φάος
βλέπειν P. 291. A. 1630. E. 716. *to be
alive*. νόστιμον βλέπω φάος P. 255. *I
see the day of my return*. — βλέπειν
without φάος, in the same sense, A.
663. Met. πρῶτα βλέπουσ' ὁδόν S. 697.
— With εἰς. ἐς τὰ νῦν πεπραγμένα
βλέψαντα P. 788. *looking at*. — φόβον
βλέπων S.c.T. 480. *looking terrible*.
From βλέπειν in its meaning of *liv-
ing* is deduced its signification in C.
831. πῶς ταῦτ' ἀληθὴ καὶ βλέποντα
δοξάσω; *how can I think these things
true and real?*

Βλέφαρον an eye-lid, S.c.T. 3. A. 15.

Βληχή a cry. Dor. βλαχαί S.c.T.
330.

Βλοσυρός *terrible*, E. 161.
 Βλοσυρόφρων *ferocious in purpose*.
 βλοσυρόφρονα χλιδᾶ S. 813. in loc.
 corr. See χλιδᾶν.

Βόαμα *a cry*, A. 894.
 Βοᾶν *to cry, resound*, P. V. 429.
 S.c.T. 64. 312. 363. 374. 450. P. 597. 916.
 952. 967. 1005. A. 1077. C. 336. S. 853.
 ἐνθεν πᾶσα βοᾶ χθών S. 578. *with*
whose fame the whole earth resounds.

Βοᾶτις *resounding*, P. 567.
 Βοή *a shout, or cry, a sound*, S.c.T.
 83. 251. 376. P. 272. 394. 899. A. 312. 1114.
 C. 493. 872. E. 375. S. 809. ξὺν βοῇ
 S.c.T. 469. *with a cry*. βοᾶ ὁ λεύ-
 κασπικὸς ὄρνυται λαός ib. 88. ἰδ. τὸν
 ἄχορον βοᾶν "Αρη S. 628. in the
 the sense of *war, fighting*, as used by
 Homer. βοᾶν ἔνδημον S. 666. —
aid, rescue. ἡστούσι κηρύσσειν βοήν
 A. 1322. *to call the citizens to the res-*
cue. εἰ βραδύνοιμεν βοῇ S. 711. See
 βραδύνειν.

Βοηθεῖν *to come to the rescue*, S. 608.
 Βοηλάτης *driving oxen*, S. 303.
 Βοιωτός *Boeotian*, P. 474. 792.
 Βόλβη name of a lake, P. 486.
 Βολή *a fling, or cast*. κεραυνίους
 βολάς S.c.T. 412. *thunder-bolts*. — *a*
putting on, an application. βολαῖς
 ὑγρώσσω σπόγγος ὥλεσεν γραφήν
 A. 1303. *by its application*. See under
 σπόγγος.

Βόλος *a draught of fishes*, P. 416.
 Βορά *food*, P. V. 584. P. 482. A.
 1579. C. 523. κρεῶν οἰκείας βορᾶς
 A. 1193. *food of their own flesh*.

Βόρβορος *mud*, E. 664.
 Βόρρεος *northern*. βορραίας πύλαις
 S.c.T. 509. one of the gates of Thebes.
 Here, however, Porson has corrected
 βορραίας.

Βόσκειν *to feed*. — *pass*. S.c.T. 226.
 C. 26. — *mid. to feed upon*. βοσκόμενοι
 λαγίναν γένναν A. 118.

Βοσκή *food*, E. 256.
 Βόσκημα *that which nourishes, or*
fosters. βόσκημα πημονῆς S. 615. *food,*
or prey. ἀναίματον βόσκημα δαιμό-
 νων E. 292.

Βόσπορος *the Bosphorus*, P. V. 735.
 P. 709. 732.

Βόστρυχος *a curl of hair*, C. 165.
 176. 228, etc. — *Met. a wreath of fire*,
 P. V. 1046.

Βοτήρ *a herdsman*, E. 187. S. 348.
 In S.c.T. 24. οἰωνῶν βοτήρ does not
 refer to the feeding of birds for the
 purpose of augury, but simply means
one whose office it is to watch the
signs of birds as a shepherd watches
his flock.

Βοτόν *any kind of cattle, an animal*,
 A. 1142, 1389. C. 742. E. 428. 430. 867.
 S. 563. 673.

Βουθόρος *getting cows with young*,
 S. 297.

Βούθυτος *at which oxen are sacri-*
ficed, S. 687. C. 259.

Βούκερως *horned like an ox*, P. V.
 590.

Βουκολεῖν *lit. to feed oxen*. Thence
 to *cherish, to soothe, to beguile*. ἐβου-
 κολοῦμεν φροντίσιν νέον πάθος A. 655.
 in *mid. or pass. v. και μη πρόκαμνε*
τόνδε βουκολούμενος πόνον E. 78.
 Here some translate *βουκολούμενος*
seeking to mitigate, h. e. declining the
full weight of it, shrinking from it.
 Others, as Wakefield, *driven from*
place to place. In the latter case,
 πόνον must be translated *driven thus*
painfully. See not. ad loc. ed. Linw.

Βουκόλος *a herdsman*, S. 552.

Βούλαρχος *a chief counsellor*, S.
 11. 948.

Βούλεσθαι *to wish*, P. V. 869. 931.
 P. 211.

Βουλεύειν *to advise*, P. V. 204. E.
 667. S.c.T. 182. 230. *to take counsel,*
plot, contrive, P. V. 1032. A. 1196.
 1332. 1597. 1610. 1617. P. 744. — *βου-*
λεύεσθαι mid. v. id. A. 820. C. 707.
 S.c.T. 205. *perf. pass.* S. 994. P. V.
 1000. — *fut. mid. in pass. sense*. ψῆφος
 βουλευέσεται S.c.T. 180. *a vote will be*
passed. See under ἄγειν.

Βούλευμα *a counsel, or design*, P. V.
 170. 622. 764. 1057. S.c.T. 576. P. 188.
 520. A. 1320. E. 563. 687.

Βουλευτέον *we must deliberate*, A.
 821.

Βουλευτήριον *a council*, E. 540. 654.
 674.

Βουλευτήριος *advising*. κακῶν Ἀδ-
ράστῃ τῶνδε βουλευτήριον S.c.T.557.
advising Adrastus to these evils.

Βουλευτός *designed*. αἰσχροῦς βου-
λευτοῖσι C. 487. *basely contrived.*

Βουλή *counsel, decision*, P.V. 219.
551. S.c.T.824. A.1331. C.98. E.590.
—abstract for concrete, βουλὴν κα-
ταρρίψει A.854. (884. D.) *should over-
turn the council.* Heath, however,
translates this, *should risk some dan-
gering measure*, which is, perhaps, more
agreeable to the spirit of the passage.

Βούλιος *requiring prudence*, C. 661.
In S. 594. Stanley is probably correct
in reading βούλιος for δοῦλιος, qu. v.

Βοῦνις *hilly*, S. 110.121.

Βοῦνιτις *id.* S.757. But here βοῦ-
νις is corrected for the metre by
Pauw. Dindorf prefers βοῦνι with
hiatus: see his note on the passage.

Βοῦς *an ox*. — βοῦς ἐπὶ γλώσσῃ
μέγας βέβηκε A. 36. a proverb ori-
ginally used of those who being bribed
by money hold their peace: thence
emp'oyed respecting any who from
some strong reason keep silence —
the ancient money was stamped with
the figure of an ox, hence the origin
of the phrase; others derive it from
the strength of the ox trampling a
snake underfoot; so Stanley.—*a cow*,
P. 603. A. 1096. 1271. especially as re-
ferring to Io, S. 17. 44. 161. 272. 295.
299. 302. 309. 564.

Βούστασις *an ox stall*, P.V. 656.

Βούτης *a herdsman*, P.V. 568.

Βουφόνος *slaying oxen*. θοίναις
βουφόνους P.V. 529. *feasts where oxen
are slain.*

Βούχιλος *foddering oxen*, S. 535.

Βραβεύς *prop. the arbiter of a con-
test, a chief, or leader*, P. 294. A. 222.

Βραδύνειν [ῥ] *to be slow*. εἰ βραδύ-
νομεν βοῇ S. 711. (730. D.) *if we should
be slow in getting assistance.* But this
seems very harsh. βραδύνουεν, which
Wellauer gives in his Lexicon, is
much better, h. e. *if they should be
slow in coming to our aid*. χεῖρα οὐ
βραδύνεται S.c.T. 605. *he is not slow
of hand.*

Βραχίων [ῖ] *the arm*, S. 728.

Βραχύς *short, brief*, S. 271. P.V.
503. 941. P. 699.

Βρέμειν *to roar, or murmur*, S.c.T.
84.360. A. 1001. E. 934. P.V. 422. mid.
v. *id.* S.c.T. 332.

Βρέτας *the image of a god or god-
dess*, E. 80. 233. 387. 417. 424. 978. βρε-
ται E. 248. βρέτεια S. 458. βρέτη P. 795.
S.c.T. 92. 167. 194. βρετίων S.c.T. 94.
S. 424.

Βρέφος *a young child*, A. 1067.

Βρίζειν *to sleep, or doze*, A. 266. C.
884. Met. *to sleep*, h. e. *to lose its effect*,
E. 270.

Βρίθειν *to weigh down*, P. 388. Pass.
to be weighed down, loaded, S.c.T. 138.
the transitive sense is rather rare.
cf. Pind. Nem. viii. 17. δσπερ καὶ
Κινύραν ἔβρισε πλουτῶ.

Βριθός *heavily, severe*, A. 193.

Βρόμιος *a name of Bacchus*, E. 24.

Βρόμος *a noise*. S.c.T. 195. 458.

Βροντή *thunder*, P.V. 925. 1019. 1047.
1064. 1085. S. 34.

Βρόνημα *id.* P.V. 995.

Βρότειος *human, of men*, P.V. 116.
767. A. 1162. 1300. E. 244. 390. 538. 869.
S. 97.

Βρότεος *id.* E. 164.

Βροτοκτονεῖν *to slay mortals*, E.
399.

Βροτολοιγός *destroying mortals*, S.
651.

Βροτός *a mortal, a man, a woman*,
as opposed to a god, e. g. μὴ καὶ λό-
γός τις Ζῆνα μυχθῆναι βροτῶ S. 291.
So E. 449. δαίμονες τε καὶ βροτοὶ 970.
and passim. Generally, e. g. οὔτε
φωνὴν οὔτε του μορφὴν βροτῶν ὄψει
P.V. 21. πολλὰ βροτῶν διαμειβομένα
φύλα S. 598. So passim. — as a man
individually. ἢ πόλις βροτός θ' ὁμοίως
ἐστ' ἂν σίβοι δίκαν; E. 498. Sometimes
a dead man. φόνου βροτῶν P. 412.
χέουσα τάσδε χέρνιβας βροτοῖς C. 127.
where Herm. wishes to read φθιτοῖς,
and this probably is correct.

Βροτοσκόπος *watching mortals*, E.
764.

Βροτοστυγής *hostile to mortals*,
P.V. 801.

Βροτοφθόρος *destroying mortals*, S. 261. E.756.783.

Βρόχος *a halter*, S.769. C.55.

Βρυάζειν *to bear oneself insolently*, S. 880.

Βρύειν *to flourish, germinate, abound*. τὰ δὲ . . . χρονίζοντα βρύει C. 62. *spring up after long delay*. With dat. ἀγαθοῖσι βρύοις S. 944. *παμμάχῳ θράσει βρύων* A.162. — It seems to be joined with a genitive in C. 67. (70.D.) where the construction apparently is ἀτα διαφέρει τὸν αἴτιον (ὥστε) βρύειν παναρκέτας νόσου h.e. *so that he incurs everlasting misfortune*. Wellauer compares βρύων δάφνης Soph. Œd. C.16. But βρύειν is rejected by Hermann as a gloss.

Βρύχιος *from the deep*. ἄλμυρ βρύχιον P.389. *the deep sea*. βρυχία ἤχῳ P.V.1084.

Βρώσιμος *to be eaten*, P.V.477.

Βρωτήρ *eating, consuming*. βρωτήρως αἰχμᾶς E. 770. See αἰχμή.

Βύβλινα ὄρη *the name of certain mountains*, P.V. 813.

Βύβλος *the parryus*, S.742.

Βυθός *depth, the depth of the sea*, P.V.490. ἐς βυθὸν μολεῖν S.403. τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνον C. 500. (507.D.) h.e. τὸν ἐν βυθῷ κλωστήρα λίνον σώζοντες ἐκ βυθοῦ.

Βύσσινος *of fine flax*, S.c.T.1030. P.123.

Βυσσόφρων *deeply thinking*, C. 641.

Βωμός *an altar*, S.c.T.15. P.199. 797. A.91.203.224.374.513.1008.1250. 1271. C.104.259.291. E.295.511.625. S.187.367.477.489.496.641.732. ἔστι δὲ καὶ πολλέμον τερομένοις βωμός "Ἀρης φηγάσι S.78. (83.D.) This is unintelligible. ἄρης Turn. h.e. *propugnaculum noxae*, with which Bamberger compares the Homeric ἄρης ἄλκτῆρα. Ἄρηφηνγάσι conj. Heath. The meaning then would be *the altar serves as a protection even to fugitives distressed in war*.

Γ

Γάγγαμον *a net*, A.352.

Γαῖα *Earth, personified*. Γαῖα πολλῶν ὀνομάτων μορφή μία P.V.210. ἰὼ Γαῖα μαῖα C.43. τὴν πρωτόμαντιν Γαῖαν E.2. — *the earth*, P.V. 570. S.c.T.286.803.920. P.219.379.491.610. 619.893. C.125.482. E.867.885.912. S. 265.1009. — *some particular country*. Ἑλλάδα γαῖαν P.183. *Greece*. Μαγνητικὴν γαῖαν 484. *Magnesia*. γαῖ' Ἀσιᾶς 541. Ἀπίας γαίης A.248. *Peloponnesus*. Ἀργούς γαῖαν S.15. *Argolis*. πατρὶς γαῖα S.c.T. 567. *one's country*. ἑστιούχον γαῖαν P.503. *the land of our homes*. ἐς τῆνδε γαῖαν E. 11. ἀντίπορον γαῖαν S.540. *the opposite side of the channel*.

Γαῖόχος (Dor. for γαιόχος) *girding the earth*, an epithet of Neptune. Ποσειδῶν γαῖόχος S.c.T.293. — *ruling the earth*, ep. of Jupiter, S. 796.

Γαῖος *beneath the earth*, τὸν γαῖον

Ζῆνα S. 147. *Pluto*. — *on the land*. ὅδε μάρπτεις νάιος γάιος S.806. (825. D.) in loc. dub. *he who pursued us in ship, is already on the land*. The passage derives some illustration from v. 813. seq. βλοσυρόφρονα χλιδᾶ δύσφορα ναὶ κὰν γᾶ.

Γάλα *milk* (of the cow), P.603. (of a woman), C.526.539.885.

Γαλήνη *a calm*, A.720.

Γαμβρός *a connexion by marriage*, A.691.

Γαμεῖν *to marry*. γαμεῖ γάμον P.V.766.911. With acc. of person, πῶς ἂν γαμῶν ἀκουσαν ἀκοντος πάρα ἀγνῆς γένουι' ἄν; S.224. (227. D.) *how could a person marrying a woman against her own consent, and against that of her father, avoid impiety?* Schol. παρὰ ἀκοντος πατρός. Burgess proposes to restore πατρός in the text.

Γαμετή *a wife*. κοινῶ ἄταν γαμετᾶς

S.156 (164. D.) 170. *the mischief done by thy spouse*, "noxam ab uxore tuometuendam." Heath. "Junonup-tiarum praeses infaustis Danaidas vexat." J. Müller.

Γαμέτης *a husband*, P.V.899.

Γαμήλευμα *a marriage*, C.615.

Γαμήλιος *nuptial, in honour of marriage*. κοίτας γαμηλίου S.786. *the marriage bed*. χοάς γαμηλίου C.480. *marriage libations*. γαμηλίου τέ-λους E.799. *the rite of marriage*.

Γάμορος *an inhabitant, a landholder*, S.608.

Γάμος *marriage*, P.V. 557.651.741. 861.895.903.949. S.c.T. 762. A. 725. 1127. E. 707. S.76.99.327.389.780.788. 1013.1039. γαμεῖ γάμον P.V.766.911. *συγγενῇ γάμον* P.V. 857. *a marriage with relatives*. Αἰγυπτογενῇ γάμον S.1039. *marriage with the sons of Egyptus*. φυζάνορα γάμον S.9. *a marriage with an odious man*. γάμον δυσάνορα S.1049. *id. εὐναίων γάμων* S.327. *the marriage bed*.

Γαμφηλή *the jaw*, P.V.355.

Γαμψάνυξ *having crooked talons*, P.V.486.

Γανάεις (?) perhaps, *bright, thence glad, joyful*. ἔτε μὲν ἀστυάνακτας μάκαρας θεοὺς γαναίνετες S.997. (1018. D.) *approach the gods with gladness*. Stanley less correctly makes it transitive, *celebrantes*. The form γανα-εῖναι from γανάνειν is certainly very doubtful: we should at least expect γάνημι, as in νίκημι from νικάω, ὄρημι from ὀράω, etc. It may be better to consider it as an adjective γανάεις, though this form with the short α is likewise suspicious.

Γάνος *anything bright, cheering, or refreshing*, often applied to *clear liquids*, P. 475.607. διοσδότῳ γάνει A.1365. (1391. D.) *the rain*. So Porson, for the corrupt vulg. χαίρουσαν οὐδὲν ἦσσαν ἢ Διὸς νότῳ γᾶν, εἰ σπορητὸς κάλυκος ἐν λοχεύμασι. Hermann reads here, ἢ Διὸς νότῳ γανᾷ σπορητὸς κ. τ. λ. But Porson's emendation is decidedly to be preferred. λάφυρα . . ἀρχαῖον γάνος A.

565. (579. D.) so called, says Schütz, either because these spoils contained many *ancient pieces*, or, by prolepsis, because they would be in *distant ages* a glory to the temples. See ἀρχαῖος.

Γάνυσθαι *to rejoice*. E.927.

Γάποτος *drunk up by the ground*. γαπότους τιμάς P. 613. *libations*. γάποτον χύσιν C.95. *id. γαπότους χοάς* 162. *id.*

Γάρ *for*, generally placed second in the sentence, e. g. ἐγὼ γὰρ οὐκ εἰ δυστυχῶ κ. τ. λ. P.V. 345. — sometimes third. e. g. ὁ λωφίσων γὰρ οὐ πέφυκε πω P.V.27. — very rarely fourth, e. g. τὸ μὴ φρονεῖν γὰρ κ. τ. λ. C.742. So E.764. C.632. But here μὴ φρονεῖν, μὴ θέμις, form, as it were, but one idea, and in E.764, the position of γὰρ depends on the elliptical use of ἀλλά. On γὰρ removed to a distance from the beginning of a sentence, see Hermann on Soph. Phil. 1451. Schäf. Mel. Crit. p. 76. The passage in C.1018. 1019. is obviously corrupt. See under ἡνιο-στροφῶ. It is used chiefly to assign the reason for the statement conveyed in the preceding sentence, P.V. 85. ψευδωνύμως σε δαίμονες Προμηθεά | καλοῦσιν· αὐτὸν γὰρ σε δεῖ προμηθείως. It is sometimes placed parenthetically in the sentence of which it assigns the reason. e. g. ἐγὼ δ', ἐποικτείρω γάρ, οὐ θυμώσομαι A.1039. ἐμοὶ δ', ἀνάγκαν γὰρ ἀμφίπτολιν θεοὶ | προσήνεγκαν, ἐκ γὰρ οἰκῶν | πατρῶν δούλιον ἐσάγον αἶσαν, δίκαια καὶ μὴ δίκαια κ. τ. λ. C.73-75. λέξω, κελεύεις γάρ, τὸν ἐκ φρενὸς λόγον ἰδ. 105. ἐγὼ δ', ἄγει γὰρ αἷμα μητρώων, δίκας μέτειμι τόνδε φῶτα κακκυνηγέτης E.521. Thus more obscurely in A.774. σὺ δέ μοι τότε μὲν . . οὐ γὰρ σ' ἐπικεύσω, κάρ' ἀπομύσσως ἦσθα γεγραμμένος, and in C. 685. καὶ νῦν Ὀρέστης, ἦν γὰρ εὐβόλως ἔχων . . παρούσαν ἐγγράφει. It is also sometimes put twice in two succeeding clauses, so that the latter γὰρ assigns the reason of the

statement in which the former γάρ is placed. So P.V.333. πάντως γάρ οὐ πείσεις νιν· οὐ γὰρ ἐπιθής. Cf. P.V. 182.184.294.296. S.c.T.318.320. P.164.165.656.657.880.890. A.518.520. 806.808.973.975. C.73.74.497.498.742. 744.983.984. S.694.695. It is also repeated in a somewhat different manner in A.545.546. (559.560.D.)736.739. (758.761.D.) S.480.481. (485.486.D.) Wellauer is wrong in saying that each γάρ is in these places referred to the *same sentence*. In A.735. δίχα δ' ἄλλων μονόφρων εἰμι. τὸ δυσσεβὲς γὰρ ἔργον μέγα μὲν πλείονα τίκτει, σφετέρᾳ δ' εἰκότα γέννα. οἴκων γὰρ εὐθυδίκων καλλίπαις πότμος αἰεὶ, the second γάρ is referred to the sentence containing the first γάρ, the meaning being, "one impiety begets another; I say impiety, for *righteous* houses are ever favoured in their offspring." γάρ is here used where δὲ would rather have been expected. See Hermann's explanation of this passage, quoted under δέ. The same seems to be the construction of the passage in S.479. μηδ' ἀποριφθῇ λόγος ἐμοῦ· κατ' ἀρχῆς γὰρ φιλαίτιος λέως. καὶ γὰρ τάχ' ἂν τις οἶκτος εἰσιδὼν τάδε, ὕβριν μὲν ἔχθῃρειεν ἀρεῖνος στόλον, ὑμῖν δ' ἂν εἴη δῆμος εὐμενέστερος· τοῖς ἥσσοσιν γὰρ πᾶς τις εὐνοίας φέρει, by which the king is to be understood as telling them *not to disregard his advice, for that the people were fond of anything by which they could call authority in question*, whereas, *if they were left to their own feelings, they might possibly be induced to regard them with kindness*. In A.544. τὰ δ' αὐτὲ χέρσῃ καὶ προσῆν, πλεον στύγος· εὐναὶ γὰρ ἦσαν δηῖων πρὸς τείχεσιν· ἐξ οὐρανοῦ γὰρ κάπὸ γῆς λειμωνίαι δρόσοι κατεψέκαζον κ.τ.λ. the first γάρ refers to the former clause in v.544. and shews *why* they were on the land at all; the second explains the second clause, πλεον στύγος. *We had also other annoyances by land, encamped as we were close under the walls of*

the enemy; and more odious too, for etc. Instead of the second γάρ, when two instances occur, of which the latter explains the former, δὲ is often used: see Hermann's note quoted under δέ, on δὲ in the sense of γάρ. e.g. πολλοὺς ὀδυρμονὺς καὶ γόους ἀνωφελεῖς φθέγγει· Διὸς γὰρ δυσπαράιτητοι φρένες· ἅπας δὲ τραχὺς, ὅστις ἂν νέον κρατῇ P.V.33. It is also often used elliptically in replies where something is implied, e.g. P.V.387. σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν. Prometheus replies, μὴ γὰρ σε θρήνος οὐμὸς εἰς ἔχθραν βάλη. (True;) *for I fear lest your grief for me should bring you into odium*. So 985. καὶ μὴν σὺγ' οὐκ ὠφρονεῖν ἐπίστασαι; to which the reply is, σὲ γὰρ προσηύδων οὐκ ἂν ὄνθ' ὑπερέτην. Thus frequently; in all which cases the ellipsis may readily be supplied. It is thus used in questions referring to what has preceded. e.g. in C.895. ἐγὼ σ' ἔθρεψα, νῦν δὲ γηράναι θέλω, Orestes replies, πατροκτονούσα γὰρ ξυνουχίσεις ἐμοί; (to what purpose is that?) *for will you, etc.* But in A.1078. ἰὼ τάλαινα. τάδε γὰρ τελεῖς, κ.τ.λ. the γὰρ explains the τάλαινα preceding. So with the interrogative ἥ prefixed, as P.V.759. ἥ γὰρ ποτ' ἐστὶν ἐκπεσεῖν ἀρχῆς Δία; referring to 758. Cf.747. referring to 759; 976. where ἥ κάμει γὰρ is referred to καὶ σὲ δ' ἐν τοῖσι λέγω in 975. In A.1339. ἥ γὰρ refers not to what has immediately preceded, but to the general expression of wonder by the Chorus that they do not investigate the real state of the case. Thus οὐ γὰρ P.V.989. But in P.784. οὐ γὰρ refers to πῶς εἶπας, which is here expressed. Ποῦ γὰρ E.406. πῶς γὰρ E.577. Πο τί γὰρ P.V.517. πῶς γὰρ τις . . . πημονῆς ἀρκύσταρ' ἂν φράζειεν κ.τ.λ. "for how else, i. e. than by saying such things as were fitted for the occasion, and concealing my real purpose, could," etc. Upon E.622. (652.D.) πῶς γὰρ τὸ φεύγειν τοῦδ' ὑπερδουκίης ὕρα,

Butler properly observes, "aliquid obscuritatis, h. l. attulit particula γάρ quæ hic, ut sæpe, ad suppressam sententiam refertur. Subintelligendum est, ἀδικεῖς Ἀπολλων, vel tale aliquid." The ellipsis is less distinctly marked though equally implied in the interrogative form πό-τερα γάρ P. 235. A. 616. in πῶς γάρ A. 620. τί γάρ A. 203. E. 202. 848. Cf. Herm. on Viger. 493. "In omni interrogatione locus est particulæ γάρ, quia intelligitur semper nescio, vel dic mihi, vel simile quid. Unde et Latini quisnam, vel nam quis, et Germani denn dicunt." πῶς γάρ οὐ; C. 743. in parenthesis. *For how can it be otherwise?* τί γάρ; is used elliptically in the end of sentences for τί γάρ ἄλλο; *is it not so?* thus A. 1110. οὐδέν ποτ' εἰ μὴ ξυνθαινομένην, τί γάρ; 1212. καὶ τῶνδ' ὁμοίων εἴ τι μὴ κείθω· τί γάρ; C. 877. οὐχ ὥς δ' ἀρῆξαι διαπεπραγμένω· τί γάρ; The construction is different where τί γάρ begins the sentence. See above. γάρ is sometimes so used preceded by ἀλλά that the force of γάρ depends on some succeeding proposition to which ἀλλά refers. Thus in Herod. ix. 27. ἀλλ' οὐ γὰρ ἐν τῇ τοιῷδε τάξις εἵνεκα στασιάζειν πρέπει, ἄρτιοι εἰμεν κείθεσθαι ὑμῖν, ὦ Λακεδαιμόνιοι, where the ἀλλά refers to the clause ἄρτιοι εἰμεν κ. τ. λ. and the parenthetical γάρ is equivalent to ἐπεὶ. Sometimes ἀλλά γάρ are thus placed without the intervention of another word, so that γάρ cannot in construction be considered as parenthetical. Eur. Phœn. 1318. ἀλλὰ γὰρ Κρέοντα λείσσω τίνδε δεῦρο συννεφῇ πρὸς δόμους στείχοντα παύσω τὸν; παρεστῶτας γόους, where ἀλλά refers in sense to παύσω κ. τ. λ. and γὰρ to λείσσω. See Elmsley's note on Heracl. 481. Sometimes the proposition to which ἀλλά, strictly speaking, refers, is omitted; thus P. V. 943. ἀλλ' εἰσποῶ γὰρ τόνδε τὸν Διὸς τρόχιν, sub. ἀλλὰ εἰάν χρη ταῦτα. εἰσποῶ γὰρ κ. τ. λ. So in C. 369. ἀλλὰ

διπλῆς γὰρ τῆσδε μαράγνης δοῦπος ἰκνεῖται. sub. ἀλλὰ ταῦτα τί χρη λείγειν; E. 764. ἀλλ' ἐκ Διὸς γὰρ λαμπρὰ μαρτύρια παρῆν. sub. ἀλλ' οὐκ ἀτιμίαν ἔχετε.— With εἰ expressing a wish and referring to what precedes. εἰ γὰρ ὑπ' Ἰλῶ καταναρίσθης—πολύχωστον ἂν εἶχες τάφον C. 341. where γὰρ carries on the sense from Electra's former speech. εἰ γὰρ μ' ὑπὸ γῆν—ἦκε'—νῦν δέ κ. τ. λ. where γὰρ refers to 140. seqq. and the apodosis is omitted. Elliptically εἰ γὰρ τύχοιεν ὧν φρονούσι πρὸς θεῶν S. c. T. 532. (550. D.) where the reference is to ἃ μὴ κραίνοι. "Nay, say not so altogether; for if they themselves should but experience these things, they would surely perish," etc. εἶθε γὰρ S. c. T. 548. εἶθε γὰρ θεοὶ τοῦσδ' ὀλέσασιν ἐν γῇ, where γὰρ refers to the expressions just used and justifies them. *For I would that* (so does their impiety deserve) *the gods might utterly destroy them.* Cf. S. 847. Preceded by καί, expressing an additional argument, confirmation, or wish, P. V. 439. S. c. T. 1061. P. 330. S. 481. 847. 909.

Γαστήρ the belly. γαστρὸς ἀνάγκαις A. 707. the cravings of hunger.

Γε a restrictive particle, used chiefly to limit the force of a proposition to a certain part of it, upon which a peculiar emphasis is thus placed in contradistinction to the rest, e. g. ὥς οὐπιτιμητής γε τῶν ἔργων βαρύς P. V. 77. *since the censor at least* (whatever you may be) *is severe.* ἔστι γὰρ πλοῦτός γ' ἀμεμφής P. 164. *we have abundant wealth indeed, but,* etc. κακός γε μάντις ἂν γνολή τάδε C. 766. *none but a bad prophet,* etc. τὴν πρὶν γε χρεῖαν ἠνύσασθε P. V. 702. *your former* (opp. to the present) *suited,* etc. μακράν γε μέντοι ῥῆσιν οὐ στέργει πόλις S. 270. *long speeches,* referring to what is implied in the preceding words. κλάδοι γε . . κείνται S. 237. *the branches are there at any rate.* νῦν γε C. 130. *now indeed.* διχα γε Διός P. V. 162. *save only Jupiter.*—To define a statement more

accurately, *Μενέλεων δὲ πεύθομαι, εἰ νόστιμός γε καὶ σεσωσμένος πάλιν ᾔξει* A.804. *I inquire about Menelaus, that is to say, whether he will come. τὸν ἔβδομον—λέξω οἷας γ' ἀράται καὶ κατεύχεται τύχας* S.c.T.615. So also according to one reading in P.V.950. *οὐστίνας κομπεῖς γάμονες, πρὸς ὧν γ' ἐκείνος ἐκπίπτει κράτους.* Here πρὸς ὧν τ' is commonly read. Elmsley omits the participle altogether.—To qualify assertions already made, shewing that a statement must be taken with some limitation. e. g. *οὐ μὴν ἄτιμοι γ' ἐκ θεῶν τεθνήξομεν,* A.1252. *Be that as it may, we shall at least not die dishonoured,* etc. *οὐ μὴν ἀκόμπατος γ' ἐφίσταται πύλαις* S.c.T.520. *οὐ μὴν τι ποιναῖς γ' ὀμόην τοιαῖσι με κατισχνανέσθαι* P.V.968. *γε μὴν, γε μέντοι ἡουσεύω, e.g. σκορᾷς γε μὴν ἐκ τῆσδε φύσειτα θρασὺς τόχοις κλεινός* P.V.873. *ἐπεὶ γε μέντοι λευκόπωλος ἡμέρα πᾶσαν κατέσχε γαῖαν* P.378. When *οὐ μὴν* precedes *γε* it is always separated from it by the intervention of some other word or words. — In affirmations or commands, introducing something which gives additional force to the previous statement, and to which attention is thereby particularly drawn. In this case, it is generally joined with *καὶ* or *καὶ μὴν*, separated, as in the preceding instance, by some other word, e. g. *ἢ μὴν κελεύσω, κάπιθωῦξω γε πρὸς* P.V.73. *I will order, and, what is more, I will also,* etc. *ὦρῶ, καὶ παραινέσαι γέ σοι θέλω τὰ λῶστα* ib. 307. *καὶ σθένης γ' ἐκολούθη* P.992. *καὶ μὴν παρών γε κοῦ λόγους ἄλλων εἰδὼν φράσαιμι' ἂν* P.258. Cf. ib. 954. S.c.T.227. A.1161. C.203. *καὶ λυσισχούντων γ' εὐμαρῆς ἀπαλλαγῇ* S.334. *καὶ πρὸς γε τοῖτοίς—εὗχον τὰ κρείσσω* S.c.T.247. *καὶ πρόσω γ' ἔμοι 988. καὶ δεῦρὸ γ' αἶε τὴν τύχην οὐ μέμφομαι.*—Without *καὶ* or *καὶ μὴν*. *δορός γε τῷδ' ἀντηράτας* S.c.T.981. *aye! and that too as this man's antagonist.* *ἀτης γε μέλζω* S.439. *and those too greater than the loss.* (the

vv. 439.440. should probably be transposed. See γόμος). *εἰπεῖν γε μέντοι δεῖ σ' ὅπως κατέκτανες* E.561. *τάπερ πάθομεν ἄχρα πρὸς γε τῶν τεκομένων* C.413. *and that too at a parent's hand.* *τιμάς γε μὲν δὴ τὰς ἐμὰς πεύσει τάχα* E.397. *you shall hear our office also, sc. as well as our origin,* etc.—In assenting to questions, defining the ground of the assent by introducing a special proof, e. g. *τούτων ἄρ' ὁ Ζεὺς ἐστὶν ἀσθένεστερος; οὐκ οὖν ἂν ἐκφύγοι γε τὴν πεπρωμένην* P.V.515.6. *yes, at least he could not escape destiny.* *καὶ νῦν φλογωπὸν πῦρ ἔχονσ' ἐφήμεροι; ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας* P.V.253.4. *yes, and from it also they will,* etc. Cf. P.V.748.770.776.933. A.527. S.292. 308.—In giving a qualified assent, suggesting an objection to something already stated or asked, e. g. *οὐκ οὖν τοῦτο γινώσκεις, ὅτι ὀργῆς νοσοῦσης εἰσὶν ἱατροὶ λόγοι; Ἐάν τις ἐν καιρῷ γε μαλθάσῃ κέαρ* P.V.279. *yes, provided any one seasonably,* etc. Cf.984. *φήμη γε μέντοι δημόθρους μέγα σθένει* A.912. to which Clytemnestra again objects *ὁ δ' ἀφθόνῳ γ' οὐκ ἐπίζηλος πέλει* 913. cf. 915. *τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει.* So 1227. *καὶ μὴν ὀφείλων γ' ἂν τίνοιμ' αὐτῷ χάριν* P.V.937. *ἀλλ' ἢ δίκη γε συμμάχων ὑπερστατεῖ* S.338. *τραχύς γε μέντοι δῆμος ἐκφυγὼν κακά* S.c.T.1035. *βαρύς γε μέντοι Ζηνὸς ἱκεσίου κόστος* S.342. Cf.727.1042. *τρέφει δέ γ' ἀνδρὸς μόχθος ἡμένας ἔσω* C.908. *ὁ δ' ὕστατος γε τοῦ χρόνου πρεσβεύεται* A.1273. *νίκην γε μέντοι καὶ κακὴν τιμὰ θεός; S.c.T.098.* where the objection more properly assumes the interrogative form. *παῦροί γε πολλῶν* P.784. *no, only a few out of many.* With negative, *οὐ, πρίν γε χώραν τήνδε κινδύνῳ βαλεῖν* S.c.T.1039. With more distant reference, *ἀτὰρ σφοδρύνει γ' ἀσθενεῖ σοφίσματι* P.V.1013, *but* (be all this as it may) *you surely,* etc. With participles, assigning a special reason for something. *ἥδε συμφορὰ δάκνει, ἀτιμίαν*

γε παιδὸς ἀμφὶ σώματος ἐσθημάτων κλύουσιν P.833. *namely, because I hear of, etc.* εἰδὼς γ' εὖ A.908. *since I know well what I am about.* ἀλλ' εὖ γε πράξας μήτ' ἐπιζευχθῆς κ. τ. λ. C.1040. *but since you have fared well, etc.* (here, however, εὖ γ' ἐπραξας, μηδ' Tyrwhitt.) πῶς δ' οὐ; σείβουσαι γ' ἀξίαν σ' ἐπ' ἀξίων E.413. So with a finite verb. ὁδ' αὐτὴ γ'... ὑπόδικος θέλει γενέσθαι E.248.—In exclamations, or strong asseverations, confining the emphasis to some particular word, e. g. ἡ μαίνεται γε A.1034. *surely she is nothing less than mad.* ἄγαν καλῶς κλύουσά γ' ὥς ἂν οὐ φίλη S.699. *obeying it only too well.* ἄγαν γ' ἀληθόμαντιν ἐρεῖς 1213. *only too true a propheteess.* κημονῆς δ' ἄλις γ' ὑπάρχει A.1641. *there is surely enough of woe.* ἀλλὰ μὴν εὖνους γε... τήνδ' ἐξῶσας φάτιν P.222. *with good intent at least.* βαρεῖά γ' ἔδε συμφορά 1001. *indeed it is a sad event.* βαῖά γ' ὥς ἀπὸ πολλῶν 982. φεῦ ταχεῖα γ' ἦλθε χρησμῶν πράξις 725. ὥς πάντα γ' ἔστ' ἐκείνα διαπεπραγμένα 254. πολλοῦ γε καὶ τοῦ παντός ἐλπίσω P.V.963. μύραινά γ', εἴτ' ἔχιδν' ἔφν C.988. καὶ πολλαχῇ γε δυσπάλαιστα πράγματα S.462. βαρέα σύ γ' εἶπας 337. καλῶς γ' ἂν ἡμῖν ξυμφέροι ταῦτα S.734. It has sometimes an ironical force. πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυσ ἡ σαντόν P.V.335. αὐτὸς καθ' αὐτοῦ γ' ἄρα μηχανορραφῶ C.219. but here the readings differ. See ἄρα. πρό γε στενάζεις P.V.698. With conditional particles, describing the condition more strictly. εἴπερ γ' ἀπ' ἐχθροῦ κρατὸς ἦν τετρημένος C.196. Cf. S.339. With a word intervening. κὰν τοῖς ἐμοῖς ἄρ', εἴπερ ἔν γε τοῖσι σοῖς C.221. Cf. 492. A.1222. With pronouns, to give emphasis or express opposition.—With ἐγὼ P.V.322. 1055. A.861. 1313. S.c.T.1017. Probably also 264. (282.D.) where the vulg. ἐγὼ δ' ἐπ' is unintelligible. With σύ P.V.984. οὗτος P.V.1067. P.724. A.359. ὅδε P.256. P.V.60.906. E.850. In C.4. for τὰδε γε the

reading of Arist. Cod. Rav. τῶδε is perhaps correct. ἡμεῖς A.647. 1186. ὑμεῖς P.V.1060. τοιόσδε P.321. with ἄλλος. οὐκ ἄλλο γ' οὐδέν P.V.258. Cf. S.c.T.834. P.205. In limiting or defining requests, commands, or entreaties. μή μοι πόλιν γε... ἐκθαμνίσῃτε S.c.T.71. μήπω γε P.V.635. κράτος μέντοι πάρες γ' ἐκὼν ἐμοί A.917. δὸς δέ γ' εὐμορφον κράτος C.483. (490.D.) So Hermann corrects for the corrupt δέ τ', a combination unknown to the tragic writers. ἄνα γε μὰν δόμοι C.957.—In A.331. (340.D.) οὐκ ἂν γ' ἐλόντες αὖθις ἀνθαλοῖεν ἂν, γε appears to have but little meaning. Dindorf. Præf. ad Poet. Scen. Græc. quotes this as one of the passages where the copyists have inserted this "particulam παμφάρμακον," from being ignorant that ἂν is either long or short. On this point see under ἂν sub. fin. οὐ τὰν in this passage seems an obvious correction. Cf. Soph. Ant. 747. where for οὐκ ἂν γ' Elmsley reads οὐ τὰν. Sometimes it precedes δέ in a following clause, ναῶν γε ταγοὶ... στρατὸς δ' ὁ λοιπός P.472. Cf. ib. 164. 206. S.c.T.1054.

Γεγωνεῖν to declare, speak distinctly, P.V.521.660.789.822.992. Imp. γέγωνε (from perf. mid. γέγωνα) P.V.192.786.

Γεγωνίσκειν a lengthened form of the prec. P.V.630.

Γεγωνός clearly sounding, S.c.T.425.

Γειτονεῖν to be near, S.761. P.303.

Γείτων neighbouring, P.67. S.c.T.468. With gen. γείτονες καρδίας μέριμναι S.c.T.270. *cares sitting close to the heart.* With dat. S.c.T.484.—νόσος γείτων A.976. *pressing close.*

Γελᾶν to laugh γελᾷ ἐπ' ἀνδρὶ θερμῷ E.530. *laughs him to scorn.* ἀλλ' ἐν κακοῖσι τοῖς ἐμοῖς γελᾶν θέλεις C.220.

Γέλασμα laughter, P.V.90.

Γέλως laughter, C.441. 727.

Γέμειν to be filled. With gen. τῆς ἀληθείας γέμων A.699. *replete with truth.* κημονᾶς γέμων ib.964. *fraught*

with *woe*. With *dat.* (according to some) in S. 654. but see *γεραρός*.

Γεμίζειν to fill, A. 431.

Γέμος a dish, a mess, A. 1194.

Γενεά family, race, P. 876. S.c.T. 1061. A. 1553. *origin.* χρυσογόνου γενεᾶς φῶς P. 80. *born of the golden shower.*

Γενέθλιος natal, giving birth, E. 283. *in honour of birth.* γενέθλιον δόσιν E. 7. *a birth-gift.* — *proceeding from a parent.* γενεθλίου ἀράς C. 899. *a parent's curses.* — *presiding over a family.* θεοὺς γενεθλίου καλεῖ S.c.T. 621.

Γένεθλον origin, descent, S. 287. — *offspring*, A. 758. 899. C. 356.

Γενειάς a beard, P. 308.

Γένειον the chin, P. 1013. S.c.T. 648.

Γενέτης presiding over a family, E. 73.

Γέννα a race, P. 896. A. 1456. οὐρανίαν γένναν P.V. 164. *the celestial race.* πέμπτη γέννα ib. 855. *the fifth generation.* — *descent.* P.V. 894. τρίτος γένναν ib. 776. *third in descent.* P.V. 894. σφετέρᾳ εἰκότι γέννα A. 738. *resembling their original.* — *progeny.* S.c.T. 730. C. 245. P. 908. λαγίναν γένναν A. 118. *the hare kind*, put *pepigraphically* for one of the hare kind, h.e. a hare. See under *λάγιος*.

Γενναῖος generous, noble, A. 600. 1278. E. 695.

Γενναίως generously, honourably A. 1171.

Γεννᾶν to bring forth, S. 47.

Γέννημα the act of generation, P. V. 852.

Γεννήτω a parent, S. 203.

Γένος kindred, relationship. χωρὶς τε γένους P.V. 290. *besides being related.* ἐγγύτατα γένους S. 383. *nearest in kin.* ἐχθρῶν ὁμαίμων καὶ μαινότων γένος S. 222. *violating the rights of kindred.* ἐν γένει of kin. προστροπαίων ἐν γένει πεπρωκότων C. 285. h. e. τῶν ἐγγενῶν of our own family. Abresch compares Soph. Œd. Tyr. 1430. τοῖς ἐν γένει γὰρ τὰ γγενῆ μάλισθ' ὁρᾶν κ. τ. λ. γένος ἀμέτερον P. 142. *one of our race.* See *πατρωνύμιος*. — *origin, descent.* γένος μὲν οἶδα E.

396. λέξας χώραν καὶ γένος ib. 414. γένος τοῦμόν ὡς ἔχει 432. γένος for κατὰ γένος by descent. Ἀργεῖαι γένος ἐξευχόμεσθα S. 271. Cf. ib. 269. 275. 318. δι' ἃς τοι γένος εὐχόμεθ' εἶναι τᾶσδ' ἀπὸ γᾶς ἐνοικοὶ 531. γένος Λυρναῖος P. 316. — *offspring.* Οἰδίπου γένος S.c.T. 789. Αἰγύπτου γένος S. 330. 722. — *a race or family*, S.c.T. 127. 795. 815. 934. 969. P. 181. A. 664. 733. 1088. 1547. 1579. C. 1011. S. 16. 146. 198. 492. 528. 579. 583. 588. 626. 797. P.V. 232. 560. 671. τὸ φρωτῶν γένος ib. 549. *the race of mortals.* βορωτῶν γένος C. 627. βασιλικὸν γένος P.V. 871. *a line of kings.* δαιμόνων γένος S.c.T. 218. γυναικῶν γένος ib. 238. Σπαρτῶν γένους 467. *the Thebans.* Οἰδίπου γένος 636. 783. 1048. Δαῖτου γένος 673. βαρβάρων γένει P. 426. Περσικῶ γένει ib. 508. γένος τὸ Περσῶν 974. τὸ Πλεισθένης γένος A. 1584. οὐδενὶ σπαρτῶν γένει E. 388. *no race of created beings.* Γένος Πελασγῶν S. 250. Παμφύλων γένει ib. 547. γένος Αἰγύπτου 797. — *a certain class or quality of persons or things.* ἀνδρῶν ξὺν θεοκτύσσει γένει S.c.T. 586. ἥ τις αἶα τοῦτ' ἐπεύχεται γένος τρέφουσ' ἀνατεῖ μὴ μεταστένειν πόνων E. 58. τὸ τῶν δικαίων τοῦτ' ἀπένηθρον γένος E. 872.

Γένος a jaw, S.c.T. 115.

Γεραῖός aged, S. 475. P. 152. 257. 668. 690. 818. comp. γεραιτέρα E. 810. — *ancient.* Πριάμον πόλις γεραῖά A. 693.

Γεραρός venerable, as from age. γεραροῖς ἐπὶ χρατῶν A. 704. *a favorite with the aged.* καὶ γεραροῖσι πρεσβυτοδόκοι γεμόντων θυμέλαι φλεγόντων θ', ὡς πόλις εὖ νέμοιτο S. 653. (666. D.) the meaning here of γεραροῖσι as explained by Pauw, is "senibus venerandis, in quorum gratiam copia ista suppeteret, ut digne sacra facerent:" γεμόντων will then be taken absolutely, "let them be filled with gifts." Abresch quotes some instances of verbs of fulness with a dative, and thus Schütz translates, "ministeriis frequentibus affluant." If,

however, *γερα* can mean *sacrifices* or *offerings*, and the reading of the following words is correct, the dative may be governed by *φλεγόντων*, the other verb *γεμόντων* being put διὰ μέσου. For *γεμόντων* Bothe proposes *γερόντων*, which would require a further correction in the succeeding words. The other explanation, however, appears the best; and for the venerable priests, let the altars, etc.

Ἰέρας a prerogative, privilege, or honour, P.V. 38. A. 891. C. 255, E. 200. 372. S. 964. plur. *γέρα* P.V. 82. 107. 220. 437.

Γεραίοφρων thinking as an old man, old. S. 356. (361.D.) *γεραίοφρων* is here Burgess' conj. for *γεραφρόνων*, the corrupt reading of MSS. and Ald. Rob. Wellauer reads *γεραφρονῶν* as from a verb *γεραφρονεῖν*. *γέρων* ὢν Turn. Steph. vulg.

Γέρων aged, S.c.T. 604. P. 718. A. 1602. S. 174. 756. 839. pl. P. 574. A. 319. 570. 1642. — Met. applied to inanimate things, as *γέρων λόγος* A. 730. an ancient story. *γέρων φόνος* C. 794. an ancient murder.

Γεύεσθαι to taste, A. 1195.

Γέφυρα a bridge, P. 722.

Γῆ Earth, personified, S.c.T. 69. P. 621. 632. S. 301. 867. 869. 876. 878. — the earth, P.V. 90. 415. 560. 564. 669. 685. 926. S.c.T. 16. 343. 930. 999. P. 216. *ἐνερθε γῆς* ib. 225. below the earth. 218. 526. 586. 616. 825. A. 546. 873. 990. 1519. *ἀνωθεν γῆς* 1561. above the earth. τοὺς γὰς νέρθεν C. 39. 123. 146. 276. κατὰ γῆς ib. 371. E. 961. C. 468. 578. E. 159. below ground. ὑπὸ γᾶν ib. 167. 324. P.V. 152. κατὰ γᾶν ib. 352. 802. 833. under ground. γῆς ὑπαί' 395. 989. μυχὸς γᾶς 431. (433. D.) the subterranean recess, i. qu. μυχὸς χθόνης, see Herm. App. Vig. iii. opposed to the sea, S. 747. 814. 855. P.V. 90. — denoting some particular country, e.g. γῆν τε καὶ Κἀδμου πόλιν S.c.T. 74. the Theban land. Cf. S.c.T. 549. 610. τηλουρὸν γῆν P.V. 809. a distant land. παρῴας γῆς S.c.T. 622. P. 896. A. 526. E. 725. one's coun-

try. σκληρᾶς γῆς P. 311. a rugged land. ἡ γῆ P. 778. sc. Ἑλλήνων, h. e. Greece. γῆ παρῴα 896. τῆς ἀλούσης γῆς A. 330. the captured land. διαποντίου γᾶς C. 347. a foreign land. αὐτὸν τε καὶ γῆν E. 280. Ἄργος. γῆν ἦν Ἀχαιῶν ἄκτορες... ἐνεμῖαν ἐμοί 376. ὦν πόλις, ὦν γῆ S. 23. Cf. E. 948. ἐκ γῆς ἤλασεν 306. Cf. 560. 648. 659. 672. 685. 757. — Κολχίδος γᾶς P.V. 413. Colchis. Ἰαόνων γῆν P. 174. the land of the Ionians. γῆς Ἀσιάδος 245. Asia. γᾶς Ἀσιδος 262. γῆς Ἀχαιῶς 480. Achæia. γᾶν Ἀσίαν P. 504. γῆν Ἑλλάδα 795. Greece. γῆ Πιλαταιῶν 803. Plataea. Ἰλιάδος γῆς A. 441. Troy. Ἀερίας γᾶς S. 71. Egypt. — τὰν σῶν γᾶν S.c.T. 101. γᾶς τᾶσδε S.c.T. 48. 151. Cf. P. 664. 857. A. 531. 605. 1255. 1393. 1565. C. 123. 533. 1038. E. 751. 767. 814. S. 181. 248. 312. 532. 604. 930.

Γηγενής earth-born, a son of the soil, S. 247. P.V. 351. 567. 680.

Γῆθελ to rejoice. Dor. γαθούση φρενί C. 761.

Γῆθεν from the earth, S.c.T. 220. E. 864.

Γηράναι to grow old. νῦν δὲ γηράναι θέλω C. 895. I wish to be allowed to grow old.

Γηραιὸς aged, S. 601. P. 840.

Γηραλῆος aged, P. 167.

Γῆρας old age, decay, A. 1604. Met. οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος S.c.T. 664. this pollution will never pass away.

Γηράσκειν to come to old age. γηράσκων χρόνος E. 276. P.V. 983. time as it goes on. to bring to old age, aor. οὐδ' ἐγήρασαν τροφῇ S. 718.

Γηρύεσθαι to speak, P.V. 78. S. 455.

Γήρυμα a sound, E. 539.

Γηρών prop. name, A. 844.

Γίγας a giant, S.c.T. 406. — earth-born, A. 677.

Γίγνεσθαι to be born, to be gotten or produced, P. 694. E. 207. 631. C. 202. γιγνόμεναισι λάχῃ τὰδ' ἐφ' ἄμιν ἐκράνθη E. 329. to us at our birth. σέθεν ἔξ αἵματος γεγόναμεν S.c.T. 129. κακῶν δ' ἔκατι καγένοντο E. 71. Met.

ἔως γένοιτο μητρὸς εὐφρόνης πάρα A. 256. — *to come to pass, to take place.* γνώμης ἀπούσης πῆμα γίγνεται μέγα E. 720. Cf. 353. 444. S. 914. S.c.T. 141. A. 1644. δ μὴ γένοιτο ib. 5. *which Heaven forbid.* οὕτως γένοιτο 508. *may it be so.* Cf. C. 545. P. 430. A. 20. ἐπεὶ γένοιτ' ἂν ἡλυσις ib. 243. *since it must come.* γένοιτο μολόντος ἐφίλη χέρα ἀνακτος οἶκων τῆδε βαστάσαι χερὶ A. 34. *may it be my lot,* etc. Cf. C. 380. γένοιτο δ' ὥς ἄριστα A. 660. Cf. C. 771. ἀλλὰ μὴ γένοιτό πως 1122. πιστὰ γένοιτο χώρα C. 391. Cf. C. 100. 203. E. 274. S. 449. 773. 1033. A. 884. γε-νέσθω S. 922. *let it be done.* γένοιτ' ἂν ἄλλα S. 440. *others might be gotten.* — *to become, to turn out, to be.* οὐδ' ἔλκοποιὰ γίγνεται τὰ σήματα S.c.T. 780. οὐ σφάγια γίγνεται καλὰ 361. πῶς σοι ἐύμαχος γενήσεται 568. Cf. P.V. 319. S.c.T. 421. A. 609. E. 131. S. 471. 774. γενήσομαι P.V. 1005. E. 66. S.c.T. 1036. ἐγενόμην P. 847. S.c.T. 761. γενοῦ S.c.T. 121. 131. A. 90. C. 2. 19. 244. S. 413. 530. γένεσθε S.c.T. 76. P. 167. C. 84. γενοίμην S. 387. 760. γένοιο C. 697. γένοιτο S.c.T. 9. 384. 387. 502. P. 208. 230. A. 338. 1172. 1489. C. 829. E. 288. 522. 554. 640. S. 225. 442. 752. γένωμαι A. 205. S. 330. γένη S.c.T. 659. E. 74. S. 198. γένηται P. 738. A. 1632. P.V. 463. γενέσθαι P.V. 484. S.c.T. 623. P. 214. A. 217. 1503. C. 139. 691. E. 256. 762. S. 289. — *παισι δὲ μᾶλλον γεγένηται* C. 373. (379. D.) *it has fallen more severely on the children* (sc. Orestes and Electra) *than on myself.* So Schütz. The Schol. whom Heath follows, improperly refers it to Agamemnon. ἔνδον γενοῦ C. 231. *compose yourself.* Cf. Ter. Andr. ii. 4. *Proin' tu fac apud te ut sis.* ἔν δὲ γενοῦ, h.e. *ξυγγενοῦ* 453. *assist me. τί γένωμαι* S.c.T. 279. *what is to become of me?* τί ῥέξω; γένωμαι; sc. τί γένωμαι E. 757. 784. (788. 818. D.). Here, however, γελῶμαι is with great probability conjectured by Tyrwhitt. οὐδ' ἔχω τίς ἂν γενοίμαν P.V. 907. *I know not what would become of me.*

Γιγνώσκειν *to know*, P.V. 104. 309. 377. perf. ἔγνωκα *I know* P.V. 51. fut. γνώσει A. 781. 1399. 1602. γνώσει τάχα A. 1633. *you shall soon know the consequences.* γνώσεται S. 55. 2 aor. ἔγνων A. 1077. imp. γνώθι S. 421. — *to form an opinion.* κακός γε μάντις ἂν γνοίη τάδε C. 766. *to resolve, decide,* γνώθι τίνα πέμπειν δοκεῖς S.c.T. 632. γνώθι ναυκληρεῖν πόλιν ib. 634. — *to condemn.* i. q. καταγιγνώσκειν. pass. οὔτινα δημηλασίαν γνωσθεῖσαι S. 7. *not condemned to a public expulsion.*

Γλυκύς *sweet, agreeable*, A. 1119. P.V. 632. 700. On the latter passage see ὥς.

Γλῶσσα *the tongue*, P.V. 78. 319. 329. 886. 891. S.c.T. 241. 421. 538. P. 398. 583. A. 36. 623. 671. 1000. 1201. 1372. 1612. 1647. C. 307. 557. 574. E. 794. 846. 923. 943. S. 441. 927. 972. δίκας οὐκ ἀπὸ γλώσσης κλύοντες A. 787. *hearing the cause not from mere words of mouth,* i. e. deciding according to the truth. γλώσσης χάριν C. 264. *for talking's sake.*

Γνάθος *the jaw*. Met. P.V. 64. 368. C. 278. 322. πόντου Σαλμυδησία γνάθος P.V. 728. *a gorge of the sea.* Blomf. compares Virg. G. iv. 467. *Tænarías etiám fauces, altá ostia Ditis.*

Γνάμπειν *to bend*, P.V. 907.

Γνάπτειν *to tear piecemeal*, P. 568.

Γναφεύς *a fuller*, C. 749.

Γνώμα *an opinion*, A. 1325.

Γνώμη *an opinion*, A. 1321. στόματος γνώμην ib. 1454. *the opinion expressed.* σῶφρονος γνώμης ἀμαρτεῖν 1649. γνώμης ἀποσφαλεῖσι P. 384. *deceived in their opinion.* παρὰ γνώμην A. 905. 906. S. 449. *contrary to my opinion.* ἀπὸ γνώμης E. 644. *from their real judgment.* — *intelligence, mind*, P.V. 287. 454. 890. γνώμης ἀπούσης E. 720. *if there be want of caution or prudence.* — *will, purpose*, P.V. 525. 542. 809. 1006. P. 710.

Γνώμων *a judge*, A. 1101.

Γνωρίζειν *to make known*, P.V. 485.

Γνωστός *known, acquainted*, C. 691.

Γοᾶσθαι to lament, P.1029. pass. γοᾶται κατὰ πτυστον C.623.

Γόεδνος mournful, S.191. adverbially, γόεδνα mournfully, P.1013.1020. γόεδνα δ' ἀνθεμίζομαι S.69. (72. D.) is explained by the Schol. τὸ τῶν γόνων ἄνθος ἀποδρέπομαι h.e. I indulge in grief. ἀνθεμίζομαι (qu.v.) may, however, perhaps better be referred to παρειάν, and γόεδνα be understood adverbially. — mourning, γόεδνος ὦν P.996.

Γοερός melancholy, A.1149.

Γόης (?) γοήτων νόμον C.809. (819. D.) Blomf. alters this to γοητῶν with Ald. Rob. as from γοητής (?) from γοᾶω, h.e. a song of mourners. γοήτων from γόης a juggler, is, according to him, unsuited to the sense of the passage. That γόης may mean the same, as some suppose, sc. a mourner, appears very doubtful. The whole passage καὶ τότε δὴ πλοῦτον δωμάτων λυτήριον θῆλυν οὐριοστάταν ὁμοῦ κρετὸν γοήτων νόμον μεθήσομεν πόλει, is so obscure and probably corrupt, that it is difficult to decide anything upon it. By πλοῦτον δωμάτων λυτήριον Abresch understands the riches of the house, which now would be freely dispersed for the good of the people; Heath more correctly, divitiarum aedium in expiationem, sc. that by liberality they might in some measure atone for their crime. These explanations, however, are nugatory, from the obvious corruption of the words. Blomf. conjectures καὶ τότε ἤδη πολύν. From the expression λυτήριον we may possibly infer that γοήτων νόμον h.e. a song of enchanters, is correct. And then (sc. when Mercury shall lend his aid) we will utter for the sake of the city a loud female strain of enchantment, auspiciously performed to the sound of timbrels, to release the house (from the curse).

Γόμος a cargo. ἄτης γε μελίζω καὶ μεγ' ἐμπλήσας γόμον S.439. (444. D.) This is unintelligible. Butler conj. καὶ μέγ' ἐμπλήσαι γόμον sc. ὥστε.

This affords a tolerable meaning: μελίζω referring to ἄλλα, sc. other possessions, even larger than the loss, so as fully to make up the cargo. The construction would be rather better if the verses 439.440. were transposed. There can be little doubt, however, that the whole passage is an interpolation, and that γεμίζω (a reading noted by Steph.) is to be read for γε μελίζω.

Γομφόδετος fastened with nails, S.896.

Γόμφος a nail, S.923. S.c.T.524.

Γομφοῦν to fasten with nails, S.435.

Γόνη a generation, P.V.776. P.804. — a family, a race. γονὴ ἀπαῖος A.1546. a succession of curses.

Γονίας blowing from a family. Met. χειμῶν γονίας C.1063. a family storm, or commotion. On the names of winds ending in ἰας and formed from substantives, see Blomf. Gloss. in loc. Schneid. in Lex. less correctly understands γονίας as the gen. of γόνιος, sub. αὔρας.

Γόνος progeny, S.308. C.251. — procreation. τὸν ἐκτίσεν γόνῳ S.163.

— Ὁν ἄρσενος γόνον C.495. see ἄρσεν. γόνος πλουτοτόκων E.906. a rich produce of the soil.

Γόνυ the knee. κάμπτειν γόνυ to rest oneself, I'.V.32.396. Met. ἐπὶ γόνυ κέκλιται P.894. is humbled, thrown down. γόνυτος κονίαισιν ἐπειδομένου A.64. said of a vanquished combatant.

Γόος a mourning cry, S.c.T.639. 836.899.947.950. P.537.573.683.691. 910.1007.1032. A.57.1049.1420. C.318.327.442. S.109. P.V.33.

Γόργειος belonging to the Gorgons. Γοργεῖοις τύποις E.49. the figures of the Gorgons.

Γοργόνειος id. P.V.795.

Γοργόνες the Gorgons, P.V.801. C.1044. E.48.

Γοργός terrible, S.c.T.519.

Γοργῶπις name of a lake in the Isthmus of Corinth, A.293.

Γοργωπός looking terribly, P.V.356.

Γούν *at any rate, at least*, A. 421. 1399. S. 19. in loc. dub.

Γραῖα *aged*, E. 69. 145. — *old, dried*, A. 286.

Γράμμα *a letter*, S.c.T. 416. 628. 642. γραμμάτων συνθέσεις P.V. 548. *combinations of letters*. γραμμάτων ἐν ξυλλαβαῖς S.c.T. 450. *id.*

Γραῦς *an old woman*, E. 38.

Γράφειν *to write*. pass. γέγραπται S. 690. Met. *to write upon the mind*. mid. ἐν φρεσὶν γράφου C. 443. Cf. S. 969. — *to describe, portray, kārt' ἀπομοῦσας ἥσθα γεγραμμένους* A. 775. *painted in unseemly colours*. γεγραμμένος δείπνον φερούσας E. 50. *painted as carrying off the feast*. See not. ad loc. ed. Linw.

Γραφή *a picture*. πρέπουσα ὡς ἐν γραφαῖς A. 233. *looking as if in a picture*. On ib. 1302. see σπόγγος. In C. 230. (232. D.) εἰς δὲ θηρίων γραφήν, Pauw and Schütz correct ἐν δὲ sc. *et quae in illis est, ferarum picturam*. Blomf. and Wellauer explain εἰς as referring to ἰδοῦ οἰζυλέψον sc. *look upon it* This is very harsh. Probably εἰς may have the same sense as ἐν, γράφειν εἰς τι being equally good with γράφειν ἐν τινί. The words will then be equivalent to *θηρία εἰςγεγραμμένα*. Dind. prefers ἡδὲ for εἰς δὲ from Turn.

Γρύψ *a gryphon, a fabulous bird*, P.V. 806.

Γῦνι *a field*, P.V. 369. 710. Elmsley on Bacch. 13. Heracl. 839. contends that the masc. form γύνης is preferable in the Attic writers.

Γῦαλον *a low ground, a dale*, S. 545.

Γυιοβαρής *oppressing the limbs*, A. 63.

Γυῖον *a limb*, P. 877. μελαγχίμοις γυῖοις λευκῶν ἐκ πεπλωμάτων ἰδεῖν S. 701. *with dark limbs appearing to view from under white garments*.

Γυιοπέδη *a fetter*, P.V. 168.

Γυμνάζειν *to harass*, P.V. 588. A. 526. pass. with acc. P.V. 594. (592. D.) In a somewhat similar construction cf.

Soph. Trach. 1045. συμφορὰς — οἷας οἶος ὦν ἐλαύνεται.

Γυμνός *naked*, S.c.T. 414. Met. *destitute*. γυμνός εἰμι προκομπῶν P. 993.

Γυμνοῦν *to lay bare, to draw forth* (as a sword or spear), S.c.T. 606.

Γυναικεῖος *female, belonging to women*. τῷ γυναικείῳ γένει S.c.T. 170. *the female sex*. γυναικείῳ νόμῳ A. 580. *after the manner of women*. γυναικεῖαν αἰχμάν C. 621. *a woman's rule*. γυναικεῖων στόλων E. 818. *processions of women*. ἐν γυναικεῖοις τύποις S. 279. *in forms such as women wear*. γυναικεῖας πύλας C. 865. *the gates leading to the women's apartments*. γυναικεῖοις δώμασι ib. 36.

Γυναικόβουλος *counselling as a woman*, C. 617.

Γυναικοκήρυκτος *published by a woman*, A. 474.

Γυναικόμιμος *imitating a woman*, P.V. 1007.

Γυναικοπληθής *composed of women*, P. 122.

Γυναικόποινος *avenging a woman*, A. 218.

Γυνή *a woman*, as opposed to a man or otherwise, e.g. ἀνὴρ γυνή τε S.c.T. 179. μέλει γὰρ ἀνδρὶ, μὴ γυνὴ βουλευέτω, τᾷδεωθεν 182. λόχος παίδων, γυναικῶν E. 981. οὔτοι γυναῖκας ἀλλὰ Γοργόνας λέγω E. 48. τὰν μὲν βοός, τὰν δ' αὖ γυναικός S. 565. So passim. — *a woman generally*, e.g. S.c.T. 627. and passim. — as a contemptuous epithet. ἀλλ' ἢ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν S. 891. — added to the offices of females. δμῳαὶ γυναῖκες C. 82. 1044. *handmaidens*. τελεσφόρος γυνὴ τόπαρχος C. 653. (663. D.) *the mistress of the house*. Here Schütz, from the addition of τις, understands it to mean *a housekeeper*. This Butler rightly refutes, observing that the construction is ἐξελθέτω τις, δμμάτων τελεσφόρος γυνή. βασιλεια γύναι P. 615. *O queen*. In S.c.T. 207. (225. D.) πειθαρχία γὰρ ἐστὶ τῆς εὐπραξίας μήτηρ, γυνή, σωτήρος, if the reading be correct, γυνή must

be taken, with Brunck, as used instead of the voc. γύναι. Blomf. corr. γύναι. Hermann conj. γονῆς σωτήρος, placing a comma after μή-

τηρ. — a wife, A. 16.251.558.592.1481. C. 88. E. 202. P. 152.396.690.

Γυνκίας inhabited by vultures, S. 777.

Δ.

Δᾶ O earth, P.V.567. A.1042.1046. E. 805. 836. It is a Doric form of γῆ, upon which the Etymologicon, quoted by Stanley, observes, οἱ Δωριεῖς τὴν γῆν δᾶν λέγουσι, καὶ Δίαν, ὡς καὶ τὸν γνόφον, δνόφον· φεῦ δᾶ οὖν, φεῦ γῆ. The form occurs in Aristoph. Lys. 198.

Δαδάκης proper name of a man, P. 296.

Δαῖναι to understand. φροντίσει δαίς C.595. ἐδάη λαγοδαίρας πομπούς τ' ἀρχάς A. 122. he understood the import of them.

Δαίδαλος curiously wrought, E.605.

Δαίειν to kindle, A. 482. C. 851. — to feed, be food for, E. 295.

Δαΐζειν to cleave. κάρανα δαΐξας C. 390. — to kill, A. 201. — to lay waste, destroy, S. 664.

Δαϊκτῆρ piercing, S.c.T. 899.

Δαϊκτωρ piercing, excruciating. δαϊκτορος καρδίας S. 779.

Δαιμονᾶν to lie under an evil influence, to rave, C. 559. S.c.T. 992.

Δαιμόνιος sent from God, S.c.T. 873. P. 573. βίαν δ' οὐτὶν' ἐξοπλίζει τὰν ἀποινον δαιμονίων S. 93. (99. D.)

This passage is corrupt, the verse in the antistrophe δυσπαραβούλοισι φρεσίν requiring the penult. of ἀποινον to be short. Hence the reading and explanation of Heath, Schütz, and Pearson are nugatory. Pauw conj. τὰν ἀπονον, but gives an absurd explanation. Wellauer proposes as an emendation, πᾶν ἀπονον δαιμονίων. The sense will then be, yet he exerts no violence: every act of divine persons being done without labour.

Δαίμων a divinity, male or female, opposed to a mortal. ἐλθεῖν τιν' αὐτοῖς δαίμον' ἢ βορῶν τινά C. 117.

πάντες οἱ κατὰ πρόδιν δαίμονές τε καὶ βοροί E. 970. — a god or goddess generally, E. 530. Ὡ χρυσοπήληξ δαίμον S.c.T. 102. Μῆρς τοῦ χθονίου δαίμονος S.c.T. 505. Typhon. in plur.

P.V. 85. 199. 229. 492. 663. 921. S.c.T. 77. 92. 157. 193. 218. 497. P. 710. 797. 966. A. 175. 621. C. 212. 430. E. 23. 101. 292. 769. 881. 889. 908. S. 79. 214. 477. 674. 870. 900. ἀποτρόποισι δαίμοσι P. 199. see ἀποτρόπος. τοὺς γῆς ἐνεργεῖ δαίμονας C. 123. the gods below. γραταῖς δαίμονας E. 146. the Furies. παλαιὰς δαίμονας ib. 697. ἰδ. παλιοῦχοι δαίμονες S.c.T. 805. the tutelae gods of the city. δαίμονες ἀντήλιοι A. 505. the gods placed before the doors of houses.

in sing. a ruling genius, fortune, either good or bad. As a good deity. θραν ὁ δαίμων εὐροῇ P. 593. Cf. 594. a bad deity, presiding over the destinies of a race, family, etc. S.c.T. 687. 794. 939. P. 337. 346. 464. 507. 711. 831. 875. 885. 904. A. 746. 1148. 1447. 1456. 1461. 1550. — fortune, P. 154. 811. A. 1648. 1652. C. 506. — a deified person. τὸν δαίμονα Δαρεῖον P. 612. Cf. ib. 633.

Δάιος 1. hostile. 2. wretched. Herm. on Soph. Aj. 771. observes, that δάιος in the sense of wretched has the Doric form even in iambics, but that where it denotes an enemy, the common form δῆιος is employed. In lyric passages, he remarks that the Doric form is used for both meanings. This observation appears not quite correct. δάιος occurs in the sense of enemy in iambics in S.c.T. 260. λάφυρα δάων, which is the reading of all MSS. and Edd. Here Blomf. against all these reads δῆων. On the other hand, in C. 619. δῆοισιν occurs in a chorus, where the MSS. and Edd. all have

δηίοις. Here Herm. and Schütz read δάιοις. In P.V. 352. either sense may be given to the word. It seems then, that nothing can be with certainty decided with respect to the usage of the two words. From δηίος *an enemy*, we have the verb δηιώω, and the adjectives ἄδρος Soph. Œd. C. 1533. and δράλως. Again, from δάιος *wretched*, comes δαϊόφρων S.c.T. 901. Δάιος in the sense of *hostile*, occurs in P.V. 421. S.c.T. 112. 132. 204. P. 252. C. 423. E. 154. S. 1050. in the sense of *wretched*, in P. 274. 278. 947. All these are lyric passages. Once (see above) in iambics S.c.T. 280. δάων *the enemy*, but in A. 545. δηίων. See Lobeck on Soph. Aj. 784.

Δαϊόφρων *exciting mournful feelings*, S.c.T. 901. from δάιος (q. v.) *wretched*. The vulg. here is δαίφρων, which the metre, as well as the sense, shews to be wrong; δαίφρων means either *warlike* or *prudent* (see Buttm Lexil.), neither of which are applicable here.

Δαίς *a feast*, A. 712. 1215. 1575. δαῖρες C. 476.

Δαίς *fight*. ἐν δαίδι S.c.T. 908. Here the abbreviated form ἐν δαί has been adopted from MSS. by recent editors.

Δαιταλεύς *a guest*, P.V. 1026.

Δακνάξασθαι mid. v. *to bite oneself*, *to gnash the teeth in pain*, P. 563.

Δάκνειν *to bite*, P.V. 1011. pass. C. 989. — *to wound*, *hurt*, or *vex*, S.c.T. 381. P. 832. E. 608. δεδηγμένῳ C. 830. (843. D.) *chafed*, or *irritated* (as a wound). So Blomf. but the reading is uncertain. Schütz considers δεδηγμένῳ to have an active signification, which is very improbable. Wellauer proposes δόμῳ for φόνῳ, it not being the φόνος but δόμος which was ἐλκαίνων and δεδηγμένος. He also observes, that it would hardly be consistent in Ægisthus to make allusion to the *former murder*. Klausen, however, appears right in referring the participles ἐλκαίνοντι and δεδηγ-

μένῳ to Ægisthus, in which case φόνῳ τῷ πρόσθεν must be taken as explaining their meaning, sc. *chafed and irritated by the former murder*. The dative δόμοις may then be considered as put ἐκ παραλλήλου, and more particularly explained in what follows with reference to Ægisthus.

Δάκος *a beast or monster*, S.c.T. 540. A. 1205. C. 523. P.V. 584. Ἀργεῖον δάκος A. 798. *the Grecian horse*. On S. 263. see under ἄκος.

Δάκρυ *a tear*, S.c.T. 50. P.V. 641. A. 197. C. 150. δάκρυα S.c.T. 946. δάκρυν P.V. 146. S. 573. E. 914. δάκρυσι P. 531. A. 1529.

Δακρύνειν [ῥ] *to weep*, A. 70. C. 79. With acc. *to weep for*, A. 1468. 1496. mid. v. S.c.T. 796. The penult. of this verb is long. See Pors. on Med. 1218. who considers C. 79. corrupt. This verse, however, may be written not as an iambic trimeter, but as a dochmiac, sc. στύγος κρατούσῃ | δακρύνω δ' ὑφ' εἰμάτων ματαίοις. So Blomf. Dindorf suggests a different arrangement.

Δακρῦμα *a tear*, P. 131.

Δακρυγόνος *exciting tears*, S. 665.

Δάκρυον *a tear*, A. 281.

Δακρυοπέτης *causing tears to drop*, S. 105.

Δακρυσίστακτος *dropping tears*, P.V. 398.

Δακρῦτός *mourned with tears*, C. 235.

Δακρυχεῖν *to shed tears*, S.c.T. 902.

Δακτυλοδεικτός *pointed out by the finger*, *conspicuous*, A. 1305. (1332. D.) Here Casaub. conj. δακτυλόδεικτον. Others take δακτυλοδεικτῶν to be a participle, sc. *manum intentans*; so Lobeck Paralip. p. 497.

Δαλός *a torch*, C. 600.

Δαμάζειν *to subdue*, C. 321. οὔτοι οὐ δαμάζεται i.e. δαμάζεται S. 861. (884. D.) *it does not fail to subdue*. pass. P. 271. S.c.T. 320. 747. But here Pauw, with great probability, corrects οὐδὰμ ἄζεται.

Δάμαλις *a heifer*, S. 346

Δάμαρ *a wife*, P.V. 559. 769. 837.

Δάμνασθαι *to subdue*, mid. v. P.V. 164. — pass. S. 882. aor. 1. pass. Dor. δμαθέντες P. 872. aor. 2 δαμείς A. 1426. 1474. 1500. P.V. 424. 604. 863. C. 362. πληγείς θεοῦ μάστιγι παγκοίνῳ δάμη S.c.T. 590. by elision for ἐδάμη. So Brunck. δάμη edd. MSS.

Δαναοί *the Greeks*, as descendants of Danaus, A. 66. 146. 1445.

Δαναός *a proper name*, S. 11. 316. 947. 957.

Δάπεδον *a plain*, C. 787. P.V. 831. The former passage is corrupt. In the latter, for δάπεδα (the first syllable of which is short) Porson corrects γάπεδα.

Δάπτειν *to devour or consume*, Met. P.V. 368. pass. 435. 901. — *to tear*, δάπτω παρειάν S. 67.

Δαριογενής *born of Darius*, P. 6. 141.

Δαρείος *proper name*, P. 152, etc. — In P. 643. (652. D.) the oldest editions have the form Δαρείαν, which Brunck and Porson alter into Δαρείων. Brunck rightly doubts the form Δαρείαν. What Δαρείαν can be is difficult to say. In P. 653. (664. D.) likewise, we have βάσκε πάτερ ἄκακε Δαρείαν, ol. where Pauw reads Δαρεῖ ἄν', ol, i.e. ἀναβάσκε. Schütz in ed. 1. Δαρεῖ ἄνει, *Daric redi*, but in his second ed. follows Porson, who retains the vulgate.

Δαρόβιος *long lived*, S.c.T. 506.

Δαρός Dor. *long*. δαρὸν χρόνον S. 511. — δαρὸν adv. *long*, P.V. 651. 942. See under Ἀθάνα.

Δάσκιος *very shady*, P. 308. — *obscure*, S. 87.

Δασμοφορεῖν *to pay* tribute, P. 578.

Δατάμας *proper name*, P. 921.

Δατήριος *dividing*. πατρῶν χρημάτων δατήριοι S.c.T. 693. *portending a division of their father's property*.

Δατηγής *a divider*. Dor. δατηγάς S.c.T. 926.

Δαυλιεύς *of Daulis*, C. 663.

Δαυλός *shaggy, bushy*. Met. *dark, obscure*, S. 87.

Δαφνοφόρος *bearing laurel*, S. 687.

Δαφνός *bloody, bloodthirsty*, P.V. 1024. C. 599.

Δέ *a conjunction, generally placed second in a sentence*, e.g. φιλανθρώπου δὲ παύεσθαι τρόπου P.V. 11. sometimes third, e.g. τὴν πεπρωμένην δὲ χρὴ αἶσαν φέρειν ὡς ῥᾶστα P.V. 103. more rarely fourth, e.g. ἐν τῇ προθυμείσθαι δὲ καὶ τολμᾶν τινα ὁρᾶς ἐνούσαν ζημίαν; P.V. 381. It signifies: 1. as opposed to μὲν preceding, but, e.g. ἀλγεῖν μὲν μοι καὶ λέγειν ἔστιν τάδε, ἄλγος δὲ σιγᾶν P.V. 197. *these things are, indeed, painful to speak of, but it is painful also to keep silence*. 2. Without μὲν expressed, but, nevertheless, to express something opposed to what has preceded, e.g. σύμφημι, ἀνηκουστῆν δὲ τῶν πατρὸς λόγων οἷόν τε πῶς; P.V. 40. *I assent: nevertheless, how is it possible to disobey the commands of Jupiter?* 3. To carry on the subject, almost equivalent to καί, e.g. ὡς ἂν διδαχθῇ τὴν Διὸς τυραννίδα στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπου P.V. 11. *that he may be taught to acquiesce in the sovereignty of Jupiter, and to cease from his good-will to men*. 4. With a negative in the clause preceding, it has the force of ἀλλά, but, on the contrary, e.g. οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ κατεργόν, δόλῳ δέ P.V. 211. *not by strength nor by violence, but by cunning*. μή τοι χλιδῇ δοκεῖτε μὴδ' αὐθαδία σιγᾶν με, συννοία δὲ δάπτομαι κέαρ ib. 434. *think not it is from pride that I am silent; on the contrary, my heart is rent with care*, etc. 5. In interrogations it is used, 1. to express transition, e.g. ποῖον χρόνον δὲ καὶ πέπρωται πόλις; A. 269. *But how long since has the city been laid waste?* 2. In the first part of an interrogation, referring to something preceding, e.g. κλύεις φθέγμα τᾶς βοῦ- κερω παρθίνου; πῶς δ' οὐ κλύω τῆς οἰστροδίντου κόρης; P.V. 590. *Do you hear the voice of the virgin? Why, how can I help hearing her?* In

P. 326. (which Hermann explains thus, though δὲ is preceded by ἀρά, and thus made unnecessary) πόσον τὴν reading of Turn. is now adopted. In this construction its usage is very similar to that of γάρ. 6. It is frequently used also without interrogation, to assign a reason, e. g. ἐπαναδίπλαζε καὶ σαφῶς ἐκμάνθανε, σχολὴ δὲ πλείων ἢ θέλω παύεσθαι μοι P.V. 820. *Repeat the question, etc. for I have more leisure than I wish.* Thus P.V. 824. 953. S.c.T. 76. 231. P. 139. 692. etc. Upon this meaning of δέ, Hermann on Viger p. 675. has this observation, "Proprienon magis δὲ pro γάρ, quam apud Latinos autem pro enim dicitur; sed ubi quid in reddenda ratione sic affertur, ut id partem aliquam rei, de qua sermo est, constituat, plane ut in quavis narratione, ubi novum præcedentibus prædicatum accedit, δὲ et autem locum habent, quippe ob id ipsum, quod novum quid accedit, oppositionem quandam fieri indicantes. Hom. Il. ξ. 416. de arbore fulmine icta, τὸν δ' οὐπερ ἔχει θράσος, ὅς κεν ἴδῃται, ἐγγὺς ἑὸν χαλεπὸς δὲ Διὸς μέγαλοιο κεραυνός· *timet, qui prope videt fulmen immittere: grave autem fulmen Jovis est.*" The remarks of the same critic upon the contrary use of γάρ where δὲ might be expected, are also worth quoting. "Observa, non raro γάρ dici, ubi δὲ expectasses. Cujusmodi loci sæpe fraudem fecerunt criticis, ut ad emendationem confugerent: v. c. apud Æsch. A. 767. (739. ed. Well.) τὸ γὰρ δυσσεβὲς ἔργον μέγα μὲν πλείονα τίκει, σφετέρᾳ δ' εἰκότα γέννη. οἰκὼν γὰρ εὐθυδίκων καλλίπαις πότμος αἰεὶ. Hic pro secundo γάρ fuerunt qui, quod prorsus alienum est, præsertim in tragico, δ' ἀρ' scriberent. Recte vero poeta γάρ posuit, etsi poterat δέ; sed alia, prouti hac aut altera particula utare, conformatio sententiæ est. Si δέ, opposita duo simpliciter commemorantur: *ex impiis factis mala, ex justitia autem felicitas nas-*

citur. Sin γάρ, prior sententia primaria est, altera autem quasi obiter, ut quæ per se vera sit, prioris confirmandæ causâ adjicitur: *ex impiis factis mala nascuntur: nam justitia semper bonos fructus habet.* Et sic ubique, ubi γάρ pro δὲ positum videri potest. 7. In answering, or remarking on something preceding, e. g. γένοιτο δ' οὕτως C. 545. *well, may it be thus.* So E. 217. 975. S. 219. For the use of δὲ in replies, with an adversative sense, see Erfurd on Soph. CEd. Tyr. 380. 8. To express mere apposition, e. g. ἡ κτανούσα, ἐμὴ δὲ μήτηρ C. 188. *she who slew him, and who is my mother.* Cf. Elmal. on Med. 940. So C. 828. (841. D.) where Stanley reads γ'. 9. Where the same word is repeated, to give force to the expression, e. g. δεινὰ λέξαι, δεινὰ δ' ὀφθαλμοῖς δρακεῖν E. 34. *παροίχεται πόνος, παροίχεται δὲ κ. τ. λ.* A. 553. In this case μὲν very commonly precedes δέ. e. g. βαρεῖα μὲν κῆρ τὸ μὴ πιθέσθαι, βαρεῖα δ' εἰ τέκνον δαίζω A. 200. 10. Preceded by καὶ with some other word intervening, e. g. καὶ σὲ δ' ἐν τοῦτοις λέγω, *and I reckon you also among these.* P.V. 975. So P. 149. 538. 765. C. 866. E. 65. 384. S. 791. Porson on Orest. 614. denies that these particles are ever used by the tragic writers in this collocation; but this remark has been refuted by Schäfer ad Long. p. 350. Herm. on Vig. 677. Cf. ad Eum. v. 65. ed. Linw. 11. It is sometimes used in the apodosis of a sentence, especially (as Herm. observes) when the former member is rather long, to distinguish it more clearly from the protasis. Thus in P. 407. (415. D.) according to Wellauer, the protasis is ὥς δὲ . . . παρήν, and the apodosis is ἀντοὶ δὲ . . . παίωντο κ. τ. λ. *when the mass of ships became crowded together, and they had no means of aiding each other, then they were struck, etc.* Butler here conj. ἀντοὶ θ', which Blomf. follows. The apodosis may, however, more simply

be referred to ἔθραυον πάντα κωπύρη στόλον, the protasis terminating at παλόντο. Thus, in the apodosis after εἰ. εἰ δ' ἀξυνήμων οὐσα μὴ δέχει λόγον, σὺ δ' ἀντὶ φωνῆς φράζε καρβάνῳ χερὶ A. 1031. *if through ignorance you do not understand me, do you THEN make a sign with your hand.* So in E. 845. εἰ μὲν ἀγνόν ἐστί σοι πειθοῦς σέβας, γλώσσης ἐμῆς μείλιγμα καὶ θελκτήριον, σὺ δ' οὖν μένοις ἄν' εἰ δὲ μὴ θέλεις μένειν κ.τ.λ. where the latter δὲ answers to μέν, the former δὲ being in the apodosis of the first clause. There is a curious instance of δὲ inserted after εὔτε in a long sentence (cf. Herm. on Vig. 676.) in S.c.T. 732. (750. D.) Ἀπόλλωνος εὔτε Λαῖος βίᾳ, τρίς εἰπόντος ἐν μισομφάλοις Πυθικοῖς χρηστηρίοις, κρήσκοντα γέννας ἄτερ σώζειν πόλιν, κρατηθεὶς δ' ἐκ φίλων ἀβουλῆς ἐγένετο μὲν μόρον αὐτῷ, where Well. wrongly places a full stop after πόλιν. The whole sentence is in apposition with παραιβασίαν ὠκύποινον in v. 725. In the passage C. 615. many conjectures have been proposed, all of them very unsatisfactory. Wellauer conceives that δὲ is used in the apodosis after ἐπεὶ, and that δυσφιλές γάμηλευμα and the other accusatives are governed by τίω, to be understood from v. 620. where it is repeated. The sense would then be, "Since I have mentioned atrocious crimes, so I celebrate, though unseasonably, a hateful marriage," etc. But see under τίειν. Thus after a parenthesis, when the sense has been interrupted, δὲ is introduced, A. 12-16. εἴτ' ἂν δὲ νυκτίπλαγκτον ἐνδρῶσον ἵ' ἔχω εὐνήν ὀνείροις οὐκ ἐπισκοπούμενην (φόβος γὰρ . . ὕπνῳ) ὅταν δ' αἰδεῖν ἢ μινύρεσθαι δοκῶ κ.τ.λ. *whenever I occupy my couch unvisited by dreams (for—etc.) whenever, I say, I think to prevent sleep by song, etc.* So in C. 687. (698. D) καὶ νῦν Ὀρέστης, (ἦν γὰρ . . πύδα) νῦν δ' ἤπερ κ.τ.λ. Compare Soph. El. 776. where δὲ is similarly used after a long parenthe-

sis. — It is also used in addressing. ὦ Περσέφασσα, δὸς δέ γ' εὐμορφον κράτος. C. 483. Upon this construction see Porson on Eur. Orest. 614.

Δεῖγμα *an apparition, a spectre*, A. 950. Here Scaliger reads δέμα, which has been unnecessarily adopted by Schütz and Blomf.

Δεῖδεν *to fear*, ἔδεισα S.c.T. 185. δέδοικα 231. 746. A. 1515. E. 368. P. 737. δέδια P.V. 183. 904. δέισας A. 907. δέισασα S.c.T. 172. E. 38. δέισαντες S. 737. δέδοικώς E. 669.

Δεικνύναι *to shew, display, point out*. δέλω E. 632. ἔδειξα P.V. 456. 480. δειζον 610. 626. δείξατε S.c.T. 159. C. 978, δείξει P.V. 170. 916. τὰ πῖστ' ἐδείξατ' A. 637. *gave pledges*. πῆματ' ἐδείξατ' ἐκ φυγᾶς S.c.T. 964. (979. D.) *caused*. This, as the Schol. observes, refers only to Polynices, although the plural is used. στομάτων δειζομεν ισχύιν C. 710. *exert it*.

Δεῖλαιος *wretched*, P. 317. P.V. 581. — *pitiful*, C. 510.

Δεῖμα *terror*, P.V. 581. S. 509. 561. 619 — *a thing causing terror*, P.V. 694. P. 206. C. 517. δέμα πολιτῶν S.c.T. 1053. *fear of the citizens*. — by periphrasis, δειμάτων ἄχη C. 579. *odious terrors*.

Δειμαίνειν *to fear*. P.V. 41. S. 70. P. 592. (600. D.) Here τις is understood from βροτοῖς. — *to terrify*, E. 494. (517. D.) The construction of this latter passage is, according to Müller, ἔσθ' ὅπου τὸ δεινὸν εὔ καὶ φρενῶν ἐπίσκοπον καθήμενον δειμανεῖ, i.e. *there are cases in which the terrible, sitting in the right place and controlling the soul, will put it in fear*. But it may be better to make εὔ καὶ φρενῶν ἐπίσκοπον the accusative governed by δειμανεῖ, *will terrify a man though he be very circumspect or cunning*. Cf. ἐπίσκοπος. On the active force assigned to δειμανεῖ cf. not. ad loc. ed. Linw.

Δειματοσταγής *dropping with terror* (formed by the analogy of αἱματοσταγής, etc.), C. 829. (842. D.) αἱματοσταγές Stann. probably correctly.

Δειματοῦσθαι *to be frightened*,

δειματούμενοι λόγοι C. 832. *timid words.*

Δεῖν *to want*. τοῦ παντός δέω P.V. 1008. — *impers.* δεῖ, *there is need of*. With gen. of thing, C. 868. E. 94. 793. S. 412. followed by infin. P.V. 872. 877. Cf. S. 402. — With acc. of pers. and gen. of thing. αὐτὸν γὰρ σε δεῖ προμηθεύς P.V. 86. — With dat. of person and gen. of thing. ὄρω δεῖ φαρμάκων παιωνίων A. 822. — δεῖ *it is necessary, it behoves*. τί ταῦτα πενθεῖν δεῖ; A. 553. 584. C. 541. 575. 604. 657. 661. E. 254. 561. 790. S. 385. 445. P.V. 9. — δεῖσθαι m. v. *to have need of*. ἐρμηνεύς εἰκε δεῖσθαι A. 1033. Cf. E. 696. S. 353. *to desire*. δέομαι ἀντὶ φάσθαι P. 686. (700. D.) But here δέομαι h. e. *I fear*, should be restored. The Scholiasts give φοβοῦμαι and ὀκνῶ as its equivalents. Cf. δέομαι.

Δεῖν *to bind*, E. 611. P.V. 15.

Δεινός *terrible, formidable*, P. 27. 241. 568. S.c.T. 408. 578. A. 1188. C. 247. 579. E. 34. 100. 124. 224. *august, dread*, P. 58. — *urgent, strong*, (as a motive), P.V. 39. S. 1022. E. 827. — *skilled*, P. 40. with infin. δεινός εὐρεῖν ἐξ ἀμηγάνων πόρους P.V. 59. τὸ δεινόν C. 625. E. 668. *that which is terrible*. τὸ δεινόν E. 492. *terror*.

Δεῖπνον *a supper, a meal*, P. 367. A. 136. 1583. E. 51. 108. S. 782.

Δεισήμενος *fearing a husband*, A. 148. Δέκα *ten*, P.V. 776. P. 331. 421. A. 1587.

Δεκάς *the number of ten*, P. 322.

Δέκατος *tenth*, A. 40. 490.

Δέκτωρ *one who undertakes or receives*. E. 195. See ἐπίστασθαι.

Δελτογράφος *describing as on a tablet, mindful*, E. 265.

Δέλτοι *tablets*, P.V. 791.

Δελτοῦσθαι *to engrave* (as on tablets). Met. S. 176.

Δελφός *a proper name*, E. 16.

Δέμας *the body*. P.V. 146. 363. 1020. 1053. S.c.T. 504. 524. P. 205. 448. A. 1118. C. 288. S. 297. — *periphr.* μητρῶν δέμας E. 84. *a mother*.

Δεμνιοτήτης *keeping the bed, causing to keep the bed*, A. 53. 1424.

Δενδροπήμων *injuring trees*, E. 898.

Δεξιός *right*. τὸ δεξιὸν κέρας P. 391. *the right wing*. δεξιᾶς χερὸς A. 1378. *the right hand*. — *lucky, auspicious*, P.V. 487. A. 143.

Δεξιούσθαι *to salute with the right hand*. With dat. A. 826.

Δεξιόνυμος i. q. δεξιός, *right-handed*. χερσὶ δεξιωνύμοις S. 602. *right hands*.

Δέος *fear*, P. 689.

Δέργμα *a look*, P. 82.

Δέρη *the neck or throat*, A. 320. 849. 1238. C. 562.

Δέρκεσθαι *to see or behold*, P.V.

54. 304. 538. 845. ἐδέρχθη P.V. 546.

δέρχθητε 93. 140. δρακεῖν A. 588. E.

34. δέδορκεν P. 968. δεδορκώς P.V.

682. A. 1152. S. 404. "Ἀρην δεδορκόντων

S.c.T. 53. *looking like Mars*, h. e.

fierce. Opp. *to ἀλαός*, in the sense

of living (cf. βλέπειν). E. 312. Cf. ib.

366. κτύπον δέδορκα S.c.T. 99. *I perceive a noise*. See ἀφῶνος.

Δέσμιος *having power to bind*. ὕμνος

δέσμιος E. 297. (306. D.) 319. 328. (332.

345. D.) "carmen ligatorium est, ex

genere incantationum quo Furiae

Orestem, se quasi constricturas et

in potestatem suam redacturas

esse, minitantur." Schütz. Stanley

quotes a passage from Synesius.

ἐγὼ γέ τοι καὶ ἐπῳδὰς οἶδα καὶ

καταδεσμούς καὶ ἐρωτικὰς κατανάγκας

αἷς οὐκ εἰκὸς ἀντίσχεῖν οὐδὲ πρὸς

βραχὺ τὴν Γαλάτειαν.

Δεσμός *a chain*, P.V. 6. 113. 141.

154. 176. 507. 772. 1008. C. 975. *imprisonment*

P.V. 97. A. 1604. pl. δεσμούς

P.V. 523. δεσμά P.V. 52. 511. 993. This

is one of those nouns which, being

masculine or feminine in the singular,

allow the plural to be neuter.

Porson on Med. 494. cites as instances

of this, δίφρος, δίφρα, κύκλος, κύκλα,

κείμενος, κείμενα, δεσμός, δεσμά, σί-

τος, σῖτα, in addition to which Blomf.

Gl. P.V. 6. cites τράχηλος, ἑρεμμός,

τάρταρος, ῥύπος, μῆρος, μόχλος, πυραὶ

or πυρά. So Mæris, p. 127. Δεσμά,

οὐδετέρως, Ἀγρικῶς. δεσμοί, ἀρσενικῶς,

Ἑλληνικῶς.

Δέσμωμα *a chain-work*, P. 731.
 Δεσμώτης *chained*, P.V. 118.
 Δεσπόζειν *to be master*, P.V. 208.
 With gen. δεσπόσειν Ζηνός P.V. 932.
Met. to understand, A. 529. Cf. δεσ-
 πότης.—*to be owner of*, C. 186.
 Δέσποινα *a mistress*, P. 345. C. 530.
 Δεσπόσιος *of or belonging to a mas-*
ter, S. 825.

Δεσπόσυνος *belonging to, or like a*
master, C. 930. P. 579.

Δεσποτεῖν *to rule as a master*,
 pass. δεσποτεῖσθαι *to be tyrannised*
over, C. 101. τὸ δεσποτούμενον and βλο-
 τος δεσποτούμενος E. 501. 666. *the con-*
dition of one under despotic authority.

Δεσπότης *a lord or master*. P. 165.
 A. 1013. 1198. C. 151. 759. 862. E. 60.
 voc. δέσποτα P. 1006. C. 155. *Met.*
δεσπότης μαντευμάτων S.c.T. 26.
skilled in divinations. The biblical
 student may compare the expression
 חִזְוֵי חַלְדָּא Gen. xxxvii. 19. In P.
 655. (665. D.) the construction, as
 Blomf. observes, is Δέσποτα, φάνηθι,
 ὅπως κλύης... ἀχρὶ δεσπότου, the
 former referring to Darius, the latter
 to Xerxes. Wellauer wrongly com-
 pares it with ᾧ πιστὰ πιστῶν v. 667.
 — In plural, signifying only one
 person, A. 32. C. 52. 80.

Δεῦρο *hither*, P.V. 827. P. 521. A.
 273. 1631. 1652. C. 136. 177. 665. E. 460.
 735. 993. S. 948. δεῦρο ἐξοκέλλεται S.
 433. *what it comes to is this*. δεῦρ'
 ἐποπτεῦσαι i.e. δεῦρ' ἐλθόντα ἐποπτεῦ-
 σαι C. 576. (583. D.)—δεῦρ' αἶε E. 566.
ever up to this time. Upon this
 phrase, Porson on Orest. 1679. ob-
 serves, "Hæc vox δεῦρο, quæ ple-
 rumque locum significat, hic de tem-
 pore ponitur. Mixta quodammodo
 notione sumitur, in Heracl. 850.
 τὰπὸ τοῦδ' ἤδη κλύων λέγοιμ' ἂν ἄλ-
 λον, δεῦρο δ' αὐτὸς εἰσιδών." He then
 cites many instances of the same
 construction, q.v. ποῖ δὴ με δεῦρο
 ἤγαγες; A. 1109. *what is this place*
whither you have brought me? πρὸς
 δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν
 A. 1322. *to call to the citizens to come*
hither to the house to the rescue.

Δεύτερος *second*, C. 8. 203. E. 3.
 Γηρυνῶν ὁ δεύτερος A. 844. *a second*
Geryon. δευτέραν πεπληγμένος (sc.
 πληγὴν) A. 1318. *deuterois διώγμασι*
 E. 134. *by a second pursuit*. τὸ δεύ-
 τερον A. 1052. *a second time*. δεύτερον
 adv. *in the second or next place*, P.
 215. 392. 1066.

Δέχεσθαι *to receive or accept*, S.c.T.
 283. A. 203. C. 292. δέξεται P.V. 862.
 E. 871. ἐδέξω A. 1519. δέδεγμαι E. 854.
 δέδεκται C. 333. δεχομένη E. 219. δέξαι-
 το C. 559. E. 407. S. 27. δέχον E. 227.
 823. δέξασθω S. 216. δέξασθε A. 507.
 δέξασθαι A. 587. δεδεγμένη E. 602.
 C. 739.—*to admit*. ἀντλον οὐκ ἐδέξατο
 S.c.T. 778.—*to understand*. εἰ μὴ
 δέχει λόγον A. 1030. δεχομένοις λε-
 γεις θανεῖν σε A. 1638. *we are glad to*
hear you speak of your death. ὅρκον
 δέχεσθαι in E. 407. (429. D.) means, to
 receive an oath on the part of the
 accuser that oneself is guilty, opposed
 to ὅρκον δύναι. Butler's note on this
 passage is worth quoting: "Hic et
 in seqq. multa sunt ex re forensi
 petita. ὅρκον δίδοναι non ad Miner-
 vam spectat, quæ jusjurandum in
 quod juret Orestes, concipiat, ut nos
 Anglice dicimus, *to give him the oath*,
to administer the oath to him, quod
 est apud Græcos ἐξάρχειν ὅρκον, sed
 ad Orestem, qui jurejurando suo se
 purgat, et sic offert jusjurandum
 innocentie suæ accusatoribus, et
 contra ab illis jusjurandum reatus, ut
 ita dicam, *accipit*. Quod hic δέξασ-
 θαι ὅρκον, id alibi λαβεῖν ὅρκον. "Ὀρ-
 κον δίδοναι est igitur ejus qui jurat,
 non ejus qui jusjurandum imponit.
 Eur. Supp. v. 1231. ὅρκια δῶμεν τῷδ'
 ἀνδρὶ πόλει τ'. Chorus scilicet pro-
 mittunt seque et Adrastum juratu-
 ros ut nunquam bellum inferant
 Atheniensibus. Theseus autem ὅρ-
 κον λαμβάνει. Cf. v. 1186. ἀλλ'
 ἀντὶ τῶν σῶν καὶ πόλεως μοχθη-
 μάτων Πρῶτον λάβ' ὅρκον· τόνδε δ'
 ὀμνύναι χρεῶν Ἀδραστον· οὗτος κύ-
 ριος, τύραννος ὢν, πάσης ὑπὲρ γῆς
 Δαναίδων ὀρκωμοτεῖ. Hic patet τὸν
 δόντα ὅρκον Adrastum esse, τὸν λα-

βόντα vel δεξάμενον, Thesca. Sic Iph. Taur. v. 735. ὄρκον δότω μοι τάσδε πορθομένους γραφάς. Hic ὄρκον δίδωσιν is qui jurat, Orestes, non quæ jusjurandum exigit, Iphigenia." See also under διδόναι.

Δή a conjunction, often bearing much the same signification with ἥδη. Denoting present time, e.g. περαινεται δὴ κού ματᾶ τοῦργον τόδε P.V. 57. *is already being done.* ἐνταῦθα δὴ ib. 850. δὴ νῦν S.c.T. 167. With past tenses, e.g. μάχης γὰρ δὴ κεκύρωται τέλος C. 861. ὥπται πάλαι δὴ καὶ βεβούλονται τάδε P.V. 1000, joined with νῦν and τότε. νῦν δὴ A. 536. τότε δὴ S. 566. δὴ τότε S.c.T. 196. ἔστε δὴ P.V. 455. 659. *until at last.* With future tenses, e.g. τοῦτο δὴ σαφηνῶ P.V. 227, ἐς τὸ λοιπὸν εἴ τι δὴ λῶν πέλοι P. 578. τότε δὴ C. 806. in loc. dub. With this is connected its use with the imperative in exhortations, for, as Zeunius on Vig. viii. 5. xv. (qu. v.) observes, "qui hortatur, is suadet, ne quid differatur." e.g. εἰα δὴ φίλοι λοχῆται A. 1634. ib. 1636. ἄγε δὴ A. 767. ἄκουε δὴ P.V. 633. πρὸ δὲ δὴ 'χθρῶν, ὦ Ζεῦ, θείς C. 779. Also in asking questions, e.g. ποῖ δὴ πατεῖς; C. 721. So τί δὴ; P.V. 118. etc. πῶς δὴ; A. 529. etc. ποῦ δὴ; C. 887. πότε δὴ; C. 709.— Καὶ δὴ is used as equivalent to ἥδη, e.g. καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὑπο S. 494. *ere now many a one has killed,* etc. or to express that something is already done, which is required to be done, e.g. τάδε φράσαι δίκαια Διόθεν κράτη B. καὶ δὴ πέφρασμαι S. 432. *consider,* etc. B. *Well, I have considered already.* So P.V. 54. 75. S.c.T. 455. S. 502.— to express a supposition of the speaker, καὶ δὴ δέδεγμαι τίς δέ μοι τιμὴ μένει; E. 854. *well, suppose I have received it? what honour?* etc. καὶ δὴ θυρωρῶν οὔτις ἂν φαιδρᾷ φρενὶ δέξαιτο C. 558. *suppose none of the door-keepers should admit me.* It is also an illative particle, signifying, *therefore, then,* e.g. τοιοῦτο δὴ σε Ζεὺς ἐπ' αἰ-

τιάμασιν αἰκλῆται P.V. 255. So P.V. 216. 298. P. 224. 482. It is in this case often preceded by μέν, e.g. τοιαῦτα μέν δὴ ταῦτα P.V. 498. Cf. P. 196. 374. 404. by γε μέν, e.g. ἐγὼ γε μέν δὴ τήνδε πτανῶ χθόνα S.c.T. 569. Cf. A. 647.— As an affirmative particle, *indeed, in truth,* e.g. πέποιθα δὴ S.c.T. 503. αἶ, αἶ, κακῶν δὴ πέλαιος ἔρρωγεν μέγα P. 425. ἰὼ δὴ κατ' ἄστυ P. 1027. Cf. S. 320. etc. It is thus joined to adjectives, etc. to increase their force, e.g. δυσπόλεμον δὴ γένος τὸ Περσῶν P. 974. πολλὰ δὴ E. 139. κακῶν ὑψίστα δὴ κλύω τάδε P. 323, μόνον δὴ P.V. 423. ἀεὶ δὴ P.V. 42. οὐ δὴ που P.V. 1066. *assuredly not.* ἦ δὴ C. 731. *of a surety.* Cf. S. 270. A. 1186. It is also joined to the relative, to express something certain and readily to be admitted, e.g. ὅθεν δὴ γένος ἡμέτερον S. 15. *whence, as is well known, is our descent.* δαίμονες, οἳ δὴ Κάδμου πύργους τοῖσδε ῥύεσθε S.c.T. 805. etc.— Used ironically, καὶ δοκεῖτε δὴ ναλεῖν ἀπενθῆ πέργαμα P.V. 957. *and ye think, forsooth,* etc. So A. 1616. ὥς δὴ σύ μοι τύραννος Ἀργείων ἔσει h. e. *as though, forsooth,* etc.

Δηάλωτος *taken by the enemy,* S.c.T. 73.

Δῆγμα *a bite,* A. 765. 1136.

Δῆθεν *forsooth.* P.V. 202. 989. This particle is used ironically when something is spoken of as being the pretended, not the real, object or thought of any one. Blomf. compares Thucyd. 1.127. 3.110.

Δήσιος (see δάσιος) *an enemy,* A. 545. ἐπ' ἀνδρὶ δῆσιον ἐπικτόνῃ σέβας C. 619. in l. corr. Wellauer explains, *one odious to his enemies on account of his dignity.* See τίειν.

Δήλιος *Delian,* E. 9. Cf. ann. ad loc. ed. Linw.

Δηλοῦν *to narrate, make clear,* C. 834. P. 511.

Δημηγόρος *haranguing the people, spoken in public,* S. 618.

Δημηλασία *public expulsion,* S. 6. Here Tyrwhitt conj. *δημηλασίαν* to avoid the elision of *ι* in οὔτιν'. So

Lobeck on Soph. Aj. 802. (qu. v.) δημηλασίς vulg.

Δημήλατος publicly expelled. φυγή δημήλατος S. 609. exile inflicted by the people.

Δημοσπληθής ample as public wealth. κτήνη τὰ δημοσπληθῇ A. 128. See κτήνος.

Δῆμος public. ἱερῶν δημίων S. 168. δώματα τὰ δῆμια S. 935. βωμοῖς τοῖς δημίοις E. 625. τιμᾶν δαμιάν 808. 839. Here, however, δαναϊᾶν seems to be the true reading, as conj. by L. Dindorf. ἔλκος τὸ δῆμιον A. 626. opposed to δόμων, as the public part of the evil. φρενὸς δαμίας C. 55. the public mind. μαστικτωρ δάμιος E. 156. a public scourger or executioner. — τὸ δῆμιον S. 365. 680. the commonwealth or government.

Δημόθρους attended with popular clamours. δημόθρους ἀναρχία A. 857. φήμη δημόθρους A. 912. popular report. δῆμοθρους ἀράς A. 1383. 1387. public curses.

Δημόκρατος made or confirmed by the people, δημοκράτου δ' ἀράς τίνει χρεὶς A. 445. (458. D.) it (sc. φάτις) performs the office of (h. e. is like to) a curse made by the people. So Blomf. Some refer τίνει χρεὶς to Agamemnon.

Δημόπρακτος id. S. 920.

Δημορριφής hurled by the people. δημορριφεὶς ἀράς A. 1559.

Δῆμος the people, S. c. T. 997. 1035. P. 718. S. 834. 596. 619. ἀνευ δήμου S. 393. without consent of the people. δῆμον κρατοῦσα χεὶρ S. 599, the popular majority. λευστήρα δῆμον μόρον S. c. T. 181. a death by stoning inflicted by the people.

Δὴν long. τοὶ δ' ἀνὰ γὰρ Ἀσίαν δὴν οὐκ ἔτι Περσονομῶνται P. 576. are not much longer to live under the law of the Persians. Cf. Hom. Il. A. 416. ἐπεὶ νῦν τοι αἶσα μὲνυνθά περ οὔτι μάλα δὴν.

Δηναῖός ancient, P. V. 796. 914.

Δηξίθυμος torturing the heart, A. 723. Upon similar expressions to this, see Burm. on Prop. iii. vi. 27.

who quotes P. 157. καὶ με καρδίαν ἀμύσσει φροντίς.

Δήποθεν surely, in every way, from whatever point of view, a particle used like δήπου to strengthen an asseveration, C. 623.

Δήποτε A. 563. at length.

Δῆρις contention or strife, S. 407, νίκην δῆριος A. 916. a victory in a dispute.

Δῆρα truly, indeed, a particle used 1. to strengthen an asseveration, command, wish, etc. e. g. οὐ δῆρα P. V. 347. 772. no indeed. So S. c. T. 795. P. 949. C. 1017. With imperative, μὴ δῆρα P. V. 1077. With opt. expressing a wish, ἴδοιτο δῆρ' ἄναρον φυγὰν ἱκεσία Θέμις S. 354. ἡ δῆρα S. c. T. 652. most surely. With relative, οἱ δῆρ' ... ὤλοντο S. c. T. 111. ἦν δῆρ' ... ἐνειμαν E. 377. ἰὼ δῆρα alas! alas! P. 1028. 2. To strengthen an interrogation, as τί δῆρα μέλλεις; P. V. 639. why, pray, do you delay? Cf. 749. A. 1237. 1259. S. 298. ποῖ δῆρα; C. 1071. πότερα δῆρα; S. c. T. 91. ποῦ δῆρα; C. 903. πῶς δῆρα; A. 608. 1184. καὶ πρὸς τί δῆρα τυγχάνω κατενγμάτων; C. 216. — Where the same word is repeated, e. g. δι' εὐωνύμων τετυμμένοι. τετυμμένοι δῆρα S. c. T. 871. yes, struck indeed! Cf. S. c. T. 860. 916. 967. S. 297. 213.

Διά with gen. denoting motion, across or through. στείχει ἰούλος διὰ πυρήιδων S. c. T. 516. the dove is growing over his cheeks. βέβακεν ῥίμφα διὰ πυλᾶν A. 395, she is gone through the gates. Cf. S. c. T. 545. 870. A. 412. C. 54. 444. E. 75. S. 251. 490. 542. 546. 1006. — in, implying the idea of passing through. βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος S. c. T. 575. φλέγει λαμπὰς διὰ χερῶν ib. 415. Cf. 495. πότερα τοξουλκὸς αἰχμὴ διὰ χερὸς γ' αὐτοῖς πρέπει; P. 235. ἱκετηρίας ἔχουσαι διὰ χερῶν S. 190. — denoting interval of space. μεταξὺ ἀλκὰ δ' ὀλίγου τείνει πύργος ἐν εὐρεῖ S. c. T. 744. leaving only a narrow separation — interval of time. διὰ μακροῦ χρόνον P. 727. at a long distance of time. — duration

of time. δι' αἰῶνος P. 969. C. 26. E. 533. *throughout life, for ever.* δι' αἰῶνος μακροῦ S. 577. τὸν δι' αἰῶνος χρόνον A. 540. *the whole time of life.* —denoting the instrumental cause. διὰ θεῶν S.c.T. 215. *by the blessing of the gods.* δι' ὧν (sc. κτεάνων) αἰνομόροις, δι' ὧν νεῖκος ἔβα S.c.T. 886. δι' ὧς τοι γένος εὐχόμεθ' εἶναι γὰρ ἀπὸ τᾶσδε S. 531. With anastrophe, φρυκτωρῶν διὰ πεισθεῖσα A. 576. —denoting the manner of an action. διὰ δίκας πᾶν ἔπος ἔλακον C. 776. (787. D.) *with justice.* So Pauw conj. for the corrupt διαδικάσαι. διὰ τέλους P.V. 273. E. 64. *completely, from beginning to end.* διὰ παντός id. P.V. 283. C. 849. E. 932. So Heath in C. 1014. (1019. D.) for the vulg. διὰ πάντ'. τὸν πᾶσι θεοῖς δι' ἀπεχθείας ἐλθόντα P.V. 121. *who incurred their hatred.* διὰ μάχης ἤξω τέλους S. 470. *engage in the issue of battle.* — With accusative, denoting through, or across. στρατὸς περᾶ κρυσταλλοπήγα διὰ πόρον P. 493. Cf. S.c.T. 475. 838. C. 1014. S. 14. 848. *in,* implying the idea of passing through. οἶκτος οὐτις ἦν διὰ στόμα S.c.T. 51. *there was no expression of sorrow in their mouths.* λέγει τοῦτ' ἔπος διὰ στόμα ib. 561. In S.c.T. 188. διὰ στόμα has been altered by Schütz into διαστόμα, q. v. —denoting the cause to which a thing is owing. διὰ τὴν λίαν φιλόνητα βροτῶν P.V. 123. δι' ἔριν αἰματόεσσαν A. 682. δι' αἵματα C. 64. δι' ὄργαν E. 936. δι' ἄμὸν γάμον S. 99. *to obtain my alliance.* διὰ Ἰαόνων χείρας P. 555. *through the prowess of the Ionians.* —separated by tmesis from its verb. διὰ χερί ποτε λαχεῖν κτήματα S.c.T. 771. So, perhaps, in P. 532. διὰ μυδαλείς δάκρυσι κόλπους τέγγουσι, but here Pors. joins διαμυδαλείς. So M. — δῖαι poetically for δῖα. δῖαι γυναικός A. 436. δῖαι Διός A. 1464. δῖαι βίου C. 602. δῖαι Δίκας 632. With anastr. κακῶν δῖαι A. 1104. γυναικός δῖαι A. 1428. Αἰγίσθον δῖαι (see φιλόξενος) C. 645.

Διαβοᾶν to exclaim, shriek out.

subj. παντάλαν' ἄχῃ διαβοᾶσω P. 630.

Διάγειν to pass through. βίονον εὐαίωνα διήγαγες P. 697. *to conduct.* πόλιν ὀρθοδίκαιον πρέψετε διάγοντες E. 949. (995. D.) *ye will gain distinction by conducting the state on right principles of justice.* Abresch compares the constr. πρέψετε διάγοντες with ἀγγέλλων πρέπει A. 34. and πρέπουσ' ἔχοντες 1195. Here, however, Hermann is probably correct in reading καὶ γῆ καὶ πόλιν ὀρθοδίκαιοι πρέψετε πάντες διάγοντες. In P. 661. (675. D.) τί τὰδε, δυνάτα, δυνάτα, περὶ τᾷ σῶ διδύμα διάγοιεν ἀμάρτια πάσα γὰρ σῶ; the reading is corrupt, and various conjectures have been proposed. Turn. whom Pauw, Heath, Brunck, and others follow, reads διανοιεν. Blomfield proposes δι' ἀνοιαν, but alters the whole passage. If we adopt this emendation (δι' ἀνοιαν) and suppose δυνάτα to be equivalent to δυνάστα, the passage may, perhaps, be explained thus: *What, O prince, is this double penalty for error arising from folly, concerning (or affecting) thy land, even the whole of thy land? ἀμάρτιον* (cf. A. 523.) *is the penalty of error.* The error lay in Xerxes' undertaking the expedition δι' ἀνοιαν cf. 736. πῶς τὰδ' οὐ νόσος φρενῶν εἶχε κατ' ἑμὸν; and the double penalty was the destruction both of the fleet and army, cf. 714. ναυτικὸς στρατὸς κακῶθεις πεζὸν ὤλεσε στρατόν. Only one of these calamities, viz. that of the ships, is alluded to in the passage, because, as Pauw observes, the spirit of Darius presents itself, and prevents any more being said.

Διαγιγνώσκειν to decide. διαγνώναι δίκην E. 679.

Διάδετος fastened through. διάδετοι γενύων χαλινοί S.c.T. 115.

Διαδοχή a succession, A. 304.

Διάδοχος succeeding to. With gen. P.V. 462. 1029.

Διαδρομή a hurrying through, a ravaging, S.c.T. 333.

Διάδρομος *running about, hurried.* διαδρόμους φηγάς S.c.T. 173.

Διαθρύπτεσθαι *to be luxurious or spoil.* πλοῦτῃ διαθρυπτομένων P.V. 893.

Διαί i. q. Διά q. v.

Δαίνειν *to moisten* sc. with tears. It is used rather curiously in P. 995. (1038. D.) δαίνει δαίνει πῆμα h. e. *weep for the misfortune.* In this passage some defend the anapaest in the second place, as in a lyrical passage, others suppose a synzesis of ιαι. Dindorf thinks the ε of the former word may have been dropped by apocope (Præf. ad Poet. Sc. Gr. p. vi). The former opinion is the more probable, cf. Soph. Aj. 692. ἔλυσε γὰρ αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης, where Herm. rejects γάρ. See also under ἐπιβοᾶν.—Mid. v. δαίνεσθαι *to weep*, P. 254. 996. δαίουν ὅσσε ib. 1021.

Διαίσις a proper name, P. 957.

Διαιεῖν *to decide*, with acc. διαιερεῖν δίκας E. 450. διαιεῖν τοῦτο πρᾶγμα ib. 466. with περί, *to decide concerning.* διαιεῖν τοῦδε πράγματος περί E. 600.

Διαιρέσις a decision. ἐν διαιρέσει E. 719. *in the decision.*

Διαίτσειν *to penetrate.* ἀχὼ ἀντρων διῆξεν μυχόν P.V. 133.

Δαίτα a mode of life, P.V. 488.

Διακληροῦν *to assign respectively by lot*, S. 956. Cf. under ἐπί.

Διακναίεσθαι *to be torn piecemeal, to be worried.* pass. P.V. 94. 539.—*to shiver*, A. 65. “κναίνει est vellicare, ut fullones pannum, ab antiqua forma κνάω, κνήμι, unde κνήθω, κνάπτω, et similia.” Bl. Gl. in P.V. 94.

Διάκονος a servant or messenger, P.V. 944.

Διακρίνεσθαι *to separate after a contest*, S.c.T. 866. (886. D.) Stanley, Hermann, and Butler, however, reject these two verses, which are, as Blomf. observes, evidently derived from the Schol. διήλλαχθε. ἡ διαλλαγή ὑμῶν οὐκ ἐπὶ φιλίᾳ γέγονεν, ἀλλ' ἐπ' ἀναίρεσει τοῦ σιδήρου.

Διαλαγχάνειν *to divide by lot*,

S.c.T. 798. separated by tmesis, ib. 771.

Διαλγής *piercing with grief*, C. 66.

Διαλλακτήρα *reconciler*, S.c.T. 891.

Διαλλάσσειν *to reconcile*, pass. S.c.T. 864.

Διαμαθύνειν [ῥ] *to level with the ground*, A. 798.

Διαμείβειν *to pass over, to traverse.* διαμείβαι δωμαίων στυγεράν ὁδὸν S.c.T. 316. *to set out from their homes upon a hateful journey.* Mid. v. id. πολλὰ βορῶν διαμειβομένα φύλα S. 538. In P.V. 285. (284. D.) ἦκω δολιχῆς τέρμα κελεύθου διαμειψάμενος πρὸς σέ, Προμηθεῦ, the word διαμειψάμενος is not to be joined with τέρμα, as Schütz construes it, but with κελεύθου understood from κελεύθου. See Wunderl. Obs. Critt. p. 185.

Διαμπάζ *right through*, with gen. P.V. 65. S. 543. 923.

Διαμπερές adv. *right through.* διαμπερές οὐς ἵκετο C. 374. *passed right through my ear.* From διαναπείρω.

Διαμυθολογεῖν *to give utterance in speech to a thing*, P.V. 891.

Διαμφίδιος *different*, P.V. 554. (555. D.) Hesych. explains it, ἄλλοιον, διαπαντός κευχωρισμένον ἄμφις γὰρ χωρίς. See Buttman's Lexil. in ἄμφις. διαμφίδιον in this passage refers to τὸ δ' ἐκείνο in v. 555. *the altered strain approached me, this and that* (namely) *which, etc.* Schol. A. τότε γὰρ γαμοῦντί σοι τὸν ὑμέναιον ἤδομεν, νῦν δὲ δυστυχοῦντί σοι θρήνον. The pronouns τὸ δ' ἐκείνο both answer disjunctively to τὸ διαμφίδιον μέλος. The words ἐκείνό θ' ὅτ', as is commonly read with Brunck, are corrected from the corrupt readings of MSS.

Διάνοια *mind, feeling*, A. 771. E. 940. S. 101. S.c.T. 813. εἴη δ' ἀγαθῶν ἀγαθῇ διάνοια E. 967. *may they preserve a grateful sense of benefits received.*

Διανταῖος *piercing right through.* ξίφος διανταῖαν οὐτᾶ sc. πληγὴν C. 631. *inflicts a piercing wound.* Cf. S.c.T. 876. διανταῖω βέλει C. 182. διανταῖα Μοῖρα E. 320. *all-pervading, efficacious.*

Διαπάλλειν *to assign by casting of lots*. χθόνα ναίειν διαπήλας S.c.T. 713. *having assigned them by lot land to occupy*.

Διαπερᾶν *to cross over*. σὺ τοίνυν οἶσθα διαπερῶν S.c.T. 978. (990. D.) Schütz refers διαπερῶν to the expedition of Polynices, cf. v. 908. οἶσθα referring to the preceding line. *Thou, O Polynices, understandest it by coming hither*, sc. how powerful the Fury is. Pauw, with the Schol. refers it to death. διαβὰς διὰ τῆς μοίρας, *trajiciens Acheronta*. Blomf. prefers this.

Διαπεύθειν *to ascertain*, A. 781.

Διάπλοος *sailing hither and thither*. διάπλοον καθίστασαν ναυτικὸν λεών P. 374. *kept them constantly engaged in sailing about*. διάπλοος is here employed as an adjective.

Διαπονείσθαι *to be administered*, A. 19.

Διαπόντιος *across the sea*, C. 347.

Διαπορθεῖν *to destroy*, P. 700.

Διαπράσσειν *to act or execute*. περὶ ἀνθρώπων διαπράσσουσι E. 913. ἐπ' ἔργοις διαπεπραγμένοις C. 728. — *to destroy or kill*, C. 867. P. 254. 509. C. 1002.

Διαπρέπειν *to be conspicuous*, P. 968.

Διαρκεῖν *to last through, have permanent effect*, S.c.T. 824.

Διαρραίνειν *to destroy utterly*. pass. P.V. 236.

Διαρροθεῖν *to inspire by clamour*, διερροθήσαι' ἄψυχον κάκην S.c.T. 174.

Διαρρύδην *so as to flow away*. Dor. οὐ διαρρύδαν C. 65. *so that it cannot flow away*.

Διαραμεῖν *to make by tearing piecemeal*. διαρταμήσει σώματος μέγα ράκος P.V. 1025.

Διασκαράττειν *to tear in sunder*, P. 191.

Διαστοιχίζεσθαι *to arrange or order*, P.V. 230.

Διαστόμιον *the bit of a bridle*, S.c.T. 189. (208. D.) This is Schütz's reading of the passage. The vulg. is διὰ στόμα, which is inadmissible on account of the metre. See however Dind. Ann. in loc.

Διαστρέφειν *to alter or pervert*, S. 994.

Διάστροφος *distorted, changed*, P.V. 676.

Διάτεγγειν *to moisten*, according to some in P. 532. disjoined by tmesis. διαμυδαλίοις Pors. conj. See under διὰ sub. fin.

Διατέμνειν *to cut through, to traverse*, S. 540.

Διατιμᾶν *to honour*, (in loc. dub.) S.c.T. 1038. (1047. D.) In this passage Wellauer's explanation seems, if any, to be the true one. He considers οὐ διατετίμηται as equivalent to a simple verb. Antigone then will reply to the question σὺ τιμήσεις τάφῳ; *will you honour him by sepulture?* — *Why not? has he ever yet been not-honoured* (i. e. *dishonoured*) *by the gods?* to which the herald replies, οὐ, i. e. *he was not dishonoured*, πρίν γε κ. τ. λ. For this use of the negative, cf. S. 861. (But see δαμάζειν.) Dind. considers the verse corrupt.

Διατομή *a cutting asunder, slaying*, S.c.T. 917.

Διατόρος *penetrating, piercing*, P.V. 76. 181. Met. E. 536.

Δίανλος *a double race*, i. e. where they ran to a certain point and then back to the starting point. Used by Metaph. A. 335. of the expedition to Troy, where it was necessary, not only to reach Troy, but also to return home in safety.

Διαφέρειν *to tear in sunder*, C. 66.

Διαφθείρειν *to destroy*, A. 596. 1239. pass. P. 102. — *to weaken or alter*, γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ A. 906.

Διαφθορά *destruction, distortion*, P.V. 646.

Διδάσκαλος *a teacher*, P.V. 391. E. 269. With gen. of thing taught and dat. of pers. διδάσκαλος τέχνης βροτοῖς P.V. 110. *a teacher of arts to mortals*. Cf. S.c.T. 555. πράγματος διδάσκαλος E. 554. *the setter forth of the case*. ἐμοίγε χρώμενος διδασκάλῳ P.V. 322. *if you take my opinion*. οὐδ'

ἐμοῦ διδασκάλου χρήξεις ib. 374. *you do not need me to instruct you.*

Διδάσκειν to instruct, inform, P.V. 196. 382. C. 116. E. 409. S. 514. With doubl. acc. E. 571. τίνα καιρόν με διδάσκεις; S. 1046. *what do you advise me as proper?* In A. 1605. (1621. D.) δεσμός δὲ καὶ τὸ γῆρας αἶ τε νῆστιδες δύαι διδάσκειν ἐξοχώταται φρενῶν λατρομάντεις, the order is thus, δεσμός αἶ τε νῆστιδες δύαι ἐξοχώταται φρενῶν λατρομάντεις (εἰσὶ) διδάσκειν καὶ τὸ γῆρας h.e. *can teach even old age. pass. to be taught.* διδάσκεσθαι βαρὺ τῷ τηλικούτῳ A. 1602. Cf. E. 266. S. 286. P.V. 10. τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα ib. 637. *let her be informed of the rest of her sufferings.* In A. 529. (543. D.) πῶς δὴ διδαχθεὶς τοῦδε δεσπώσω λόγου; the note of interrogation is perhaps better placed after πῶς δὴ; Mid. v. to learn. ταῦτα τοῖς κακοῖς ὁμῶν ἀνδράσιν διδάσκειται Ξέρξης P. 739.

Διδόναι to give. δίδωμι P.V. 782. δίδωσι E. 7. διδοῖ S. 988. imp. δίδου P.V. 781. S.c.T. 124. δέδωκα P.V. 444. ἔδωκε P. 447. E. 812. ἔδωσαν A. 1308. δός P.V. 584. 824. C. 473. 483. 774. δότε E. 918. διδοῖεν S. 684. δόιης S.c.T. 242. δοίη C. 876. δοῖεν S.c.T. 404. δώσειν P.V. 339. δοῦναι E. 407. διδόντες P. 827. διδόντων ib. 286. δούς P.V. 828. δόντες S. 74. pass. δίδονται S. 1024. δοθέντα E. 371. With infinitive, to grant, as δός σωφρονεστέραν πολὺ μητρός γενέσθαι C. 138. *grant that I may become.* So S. 74. S.c.T. 400. A. 1308. E. 31. C. 18. 796. This is sometimes omitted, thus Διόθεν τῇδε τελευτᾶν C. 305. sc. δότε. δίκας δοῦναι to give satisfaction or redress. δίκας ἄτερ πημάτων διδοῖεν S. 684. δίκην δοῦναι S. 714. to suffer punishment. δ.δ. ἀμαρτίας P.V. 9. to pay the penalty of a crime. So ἅποινα δώσων τῆσδε μυρίας χάριν A. 1655. ὅρκον δοῦναι to offer to take an oath. ὅρκον οὐ δέξαι' ἂν, οὐ δοῦναι θέλοι E. 407. So Schütz. Herm. εἰ δοῦναι θέλοις. See Butler's note on this passage quoted under δέχεσθαι, and cf. not

ad loc. ed. Linw. ψυχῇ διδόντες ἡδονήν P. 827. *gratifying the desires.*

Διδυμάνωρ [ῶ] concerning two men, S.c.T. 831.

Δίδυμος double P. 990. C. 781. S.c.T. 764. On P. 668. see διάγειν.

Διεκπεᾶν to cross from one place to another, P. 477.

Διέπειν to administer, conduct, P. 106. E. 892.

Διερός moist. τὸ διερόν E. 253. blood. Hence Homer calls a living being, διερός βροτός Od. Z. 201.

Διέρχεσθαι to go through or relate, P.V. 876.

Διέσθαι to pursue. μετὰ μέ διόμεναι S. 790. ἐπὶ τὸν διόμεναι E. 337. *pursuing after.*—to administer or execute. ἀρίετα διόμεναι λάχη E. 363. Also to fear. Thus in P. 686. Dindorf reads δίομαι h.e. *vereor*. This certainly suits the sense of the passage far better than δέομαι, unless, which is very uncertain, the latter word occurs in the same sense. Dind. refers to Buttm. Gramm. vol. 2. p. 147. ed. sec.

Διζήσθαι to seek or endeavour, with inf. S. 801.

Διήκειν to go through A. 463. S.c.T. 882. On διῆκε in P. 497. see διιέναι.

Διηνεκῶς continuously, through the whole extent, A. 310.

Διθηκτος two-edged, P.V. 865.

Διθρονος having two thrones, an epithet applied to two equal kings. διθρόνου καὶ δισκήπτρου τιμῆς A. 44. in apposition to Ἀτρεΐδων. διθρονον κράτος ib. 109.

Διιέναι to send through, cause to penetrate. ἡλίου κύκλος μέσον πόρον διῆκε P. 497. (505. D.) sc. αὐγὰς, understood from αὐγαῖς preceding. The Schol. rightly explains it διελθεῖν ἐποίησε, caused them to penetrate.

Δικάζειν to judge of, decide upon, E. 449. S. 227. 912. to adjudge, give sentence. δικάζεις φυγὴν ἐμοί A. 1386. *you give me sentence of banishment.* τοὺς δικάζοντας E. 571. the judges.

Δίκαιος just, righteous, S.c.T. 580. 587. 592. 608. A. 1586. C. 76. 660. E. 410. 521. 645. 872. S. 159. 432. πρόσω δικάϊων

E.392. sc. *ἔστι, it is far from being just.* — *δικαίων ὃν ἐπραξάμην πόλιν* A.786. *the just punishment which I exacted of the city.* τὸ δίκαιον *right, justice.* παρ' ἐαυτῷ τὸ δίκαιον ἔχων Ζεύς P.V.187. Cf. S.c.T. 1065. S.73. 401. C.306. τὸ μὲν δίκαιον τοῦθ', ὅσον σθένει, μαθεῖν ... πιφαύσκω E.589. (619. D.) h. e. as Butler translates it, "*vos igitur hortor, ut hoc jus quantum valeat discatis, ut consideretis quam justum sit quicquid Orestis suasero, qui nihil dixerim nisi quod ab ipso Jove profectum fuerit.*" τὰ δίκαια S.c.T. 1063. *principles of justice.* δίκαιόν *ἔστι it is just.* κάρ' ἄλλα πόλλ' ἐπεικάζει δίκαιον ἦν S.241. *ἔστι* is sometimes omitted, as ὥσπερ δίκαιον πρὸς φίλους οἴγειν στόμα P.V.614. Cf. E.696. — *δίκαιος εἶναι to be right, fitting.* κόσμος οὔτε πρὸς θεῶν ἀγάλλματα φέρειν δίκαιος E.55. *one not right to bring, i.e. which it would not be right to bring.*

Δικαιοῦν to try or prove. δικαιοῦθαι A.382. *when brought to the proof.*

Δικαίως justly, properly, S.c.T. 400. A.366.782.887.1369. E.281.585.848.851.979. Elliptically, *σύ γ' εἰ δικαίως* (sc. ἐπραξα) *εἶτε μή, κρίνον δίκην* E.446. (468. D.) *ἀλλ' εἰ δικαίως εἶτε μὴ τῇ σῇ φρενὶ δοκεῖ τὸδ' αἶμα* ib.582. (612. D.) sc. *πεπραῆχθαι.* δικαίως ἔχειν E.149. *to be right.* κλέειν δικάως ib.408. *to have a character for justice.*

Δικαστής a judge, A.1395. E.654.713. With gen. *δικαστὰς τῶνδε* E.81. *judges of these things.* φόνων δικαστὰς E.461. In C.118. *δικαστής a judge* is opposed to *δικηφόρος an avenger.*

Δικεῖν aor. 2. to cast away, C.97.

Δίκη the goddess Justice, e.g. Δίκη δ' ἄρ' εἶναι φησι S.c.T.268. Δίκας βωμόν A.373. E.511. *τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην* A.1407. *justice, the avenger of my child.* Cf. A.241.749.885.1517.1589.1593. C.142. (see ἀντικατακαίνειν) 146.242.309.454.490.636.937. E.487.491.534.755.782. S.338.390.690.

Δίκη justice, E.477.499. S.379. *δίκην παραβάντες* A.763. *transgressing justice.* Cf. A.1654. *ἀνευ δίκας* A.451. *unjustly.* Cf. C.1023. E.524. *πέρα δίκης* P.V.30. *beyond what is just.* δίκας πλεόν E.157. βίῃ δίκας S.425. *in spite of justice.* δίκης ἀνερ S.894. *unjustly.* διὰ δίκας C.632.776. (see διὰ) *with justice.* σὺν δίκῃ S.c.T.426. E.580. *justly.* ἐν δίκῃ A.1598. id. *δίκαν ἀπαιτῶ* C.392. *I demand justice, τῇ δίκῃ φρουρουμένη* E.209. *guarded religiously.* But cf. not. ad loc. ed. Linw. *τῆς δίκης ἐπάξια* E.262. *a punishment consonant with justice.* Upon the passage S.c.T.566. (584. D.) *μητρὸς τε πηγὴν τίς κατασβεῖσει δίκη;* much has been written. In the first place, the alteration of *τε* into *δέ*, which Brunck, Porson, Schütz, and Blomf. adopt, (so B.) appears probable, there being not so much a connection (as Wellauer supposes) between *μητρὸς τε* κ.τ.λ. and *πατρὸς τε* κ.τ.λ. in the next line, as an opposition of *μητρὸς δέ* to the four preceding lines. [This opposition, however, does not necessarily require *δέ*. The construction may be explained as an asyndeton. Cf. not. ad Eum. 645. ed. Linw.] *μητρὸς πηγὴ* may be explained to mean either *πηγὴ αἵματος* h.e. *the fountain of a mother's blood*, or *πηγὴ δακρύων* *the source of a mother's tears.* If the former be preferred, the sense will be, *What justice (of cause) shall quench the fountain of a mother's blood, i.e. prevent its rising in vengeance against you?* not as Butler explains it, sc. *What justice is it which would take the life of a mother?* for thus the force of the sentence is lost, which is to shew the consequences of such an act, cf. v.568. *πῶς σοὶ ξύμμαχος γενήσεται;* If the latter sense of *μητρὸς πηγὴ* be adopted, it will mean, *What justice of cause will quench the fountain of a mother's tears?* i.e. *How should a mother rejoice at evil done her, although justly?* or, as Butler well

translates it, *An credis patriam tuam bello quamvis jure sibi illato lætaturam?* The meaning of the whole passage is, "As the murder of a mother (or the causing her grief) though justly, can never do good to the author of it, so you must not expect the aid of your country if you invade her thus." μητήρ is not put for one's country, as Wellauer says, but compared to πατρίς in the next verse. It cannot be denied, however, that both the above explanations of μητρός πηγήν are harsh. Schütz's emendation is elegant and probable: μητρός δὲ πηγή τις κατασβέσει δίκην; *matris vero cæse vindictam num fons aliquis extinguet?* Shall any fountain quench the avenging justice of a murdered mother? Wellauer denies that μητρός δίκη could be used thus. It is, however, so used in A. 1407. μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς δίκην, referring to the murder of Iphigenia. — In S. 1057. (1072. D.) καὶ δίκαι δίκας ἐπεσθαι, Heath reads καὶ δίκαι, and translates *et ut id quod justum est justa etiam sequi possint, effectum est.* πάρα in v. 1059. will then be for πάρεστι. If δίκαι, not δίκαι be read, the meaning must be καὶ δίκαι (ἐστὶ) δίκας κ.τ.λ. and πάρα must be joined with θεοῦ, it is right that justice should attend us by deliverance from God agreeably to our prayers. — a cause or suit, as δίκης γενέσθαι τῆσδ' ἐπήκοος μένω E. 702. φόνον δίκας E. 450. an indictment for murder. αἵματος δίκην E. 652. 772. ὀφλεῖν δίκην A. 520. to lose a cause. κρίνειν δίκην E. 446. to decide a cause. εἰσάγειν δίκην E. 652. to bring it into court. κυρῶσαι δίκην ib. 609. to settle a cause Cf. 561. ὅπως ἂν εὖ καταγνωσθῇ δίκη 543. that it may be rightly decided. διαγνῶναι δίκην 670. to decide a cause. μὴ τυχούσα τῆς δίκης 689. having lost it. τέλος δίκης 234. the issue of a cause. οὐχ ἔχουσα τῆς δίκης τέλος 699. losing the issue of the cause. ἐκπέφυγεν αἵματος δίκην 722. been acquitted on a charge of murder. κρα-

νειν δίκας C. 455. to decide a suit. δίκας κλύειν A. 787. to hear a cause. δίκας ἐποπτεύσει E. 215. preside over the trial. κάκει δικάζει τὰμπλακήμαθ', ὡς λόγος, Ζεὺς ἄλλος ἐν καμουσιν ὕστατας δίκας. S. 228. (230. D.) where ὕστατας δίκας is put in apposition to δικάζει τὰμπλακήματα h.e. decides upon offences with a final decision. So E. 221. (231. D.) δίκας μέτειμι τόνδε φῶτα h.e. I will sue this man in judgment. μάστιγος ἐν δίκῃ C. 981. a witness at a trial. δίκας δοῦναι S. 684. to submit to judicial arbitration. ἰσόψηφος δίκη D. 762. a decision where the votes are equal. — a judicial sentence, a punishment. τοῦ δίκην πάσχεις τάδε; P.V. 617. as the punishment of what do you suffer thus? ἔχει δίκην C. 984. he is punished. ἔμολε δίκαι C. 923. κατανιστῆρες ὀφθαλμωρύχοι δίκαι E. 178. the punishment of beheading and cutting out the eyes. δοῦναι δίκην S. 714. to suffer punishment. ἀμαρτίας δοῦναι δίκην P.V. 9. to be punished for sin. Of E. 468. (492. D.) νῦν καταστροφὰι νέων θεσμίων εἰ κρατήσῃ δίκαι τε καὶ βλάβαι τοῦδε μητροκτόνου, two meanings may be assigned: either, Now are there violent overthrowings, or revolutions of new laws (i.e. as Wakefield says, *quibus originem dant novæ leges*, better perhaps, overthrowings of the old and introductions of new, cf. μεθάρμοσαι τρόπους νέους P.V. 300.) if the cause and guilt (i.e. the unrighteous cause) of this matricide shall prevail; or, secondly (as proposed by Stanley in his MS. emend. of his version), Now is the overthrowing of new laws (i.e. of those of Apollo and Minerva, younger gods), if the accusation and punishment of this matricide shall take effect. This is very well in itself, but, as Butler observes, does not agree so well with what follows. πρόσφατοι δίκαι C. 793. fresh punishment. In C. 59. (61. D.) for ῥοπή ἐπισκοπεῖ δίκαν, Turn. reads δίκας, which recent edd. follow, making it the genitive after ῥοπή. So Schol.

This seems almost necessary to qualify *ρόπή*. Wellauer, however, is of opinion that *δικαν* or even *δικας* is the accusative after *ἐπισκοπεῖ*, coll. E. 219. *δικας δὲ Παλλὰς τῶνδ' ἐσπεύσει Θεά*. But cf. *ρόπή*. — *δική ἐστὶ*, the same as *δικαιὸν ἐστὶ*. *δική γάρ ἐστι φωτὸς ἀρχηγοῦ τίειν γυναῖκα* A. 250. *it is just*. *ἐστὶ* is omitted, S.c.T. 848. A. 785. *λέγειν ὅπου δική* E. 267. *to speak where it is right to do so*. — *δικην* in the acc. is also used in the sense of *like*, *after the fashion of*, as *δικην σελήνης* A. 288. Cf. S.c.T. 85. A. 3. 224. 477. 706. 893. 953. 1020. 1064. 1152. 1154. 1202. 1271. 1419. 1451. C. 193. 200. 440. 522. 1044. E. 26. 111. 151. 871. S. 403, etc. On this Blomf. observes, "Forte primaria vocis *δική* significatio erat *imago*, *similitudo*. Unde *δικηλον imago*."

Δικηφόρος an avenger, A. 511. 1559. C. 118. opposed to *δικαστής a judge*.

Δίκτυον a net, C. 499. 993. Met. *δίκτυον Ἀτης* P.V. 1080. *a net of woe*. *τέρωται δίκτυον πλέω λέγειν* A. 842. *he has received more wounds, so to speak, than there are holes in a net*.

Διλογχος armed with two spears, Met. *two-fold*. *διλογχος ἄτη* A. 629. (643. D.) This refers to the *two-fold calamity*, viz. public and private, in apposition to the whole sentence.

Δίμοιρος shared by two, two-fold. *δίμοιρα πάθη* S.c.T. 832. *τὸ δίμοιρον αἰνῶ* S. 1056. *I prefer what is partly good and partly bad* (sc. exile) *to that which is wholly bad* (sc. to marry my cousin).

Δινεῖν to wheel about, S.c.T. 444. *to brandish*, ib. 472.

Δίνη a whirlpool. Met. E. 529. *ἀνάγκης δίνει* P.V. 1054. *δίναις κυκλούμενον κέαρ* A. 989. *whirled round in violent commotion*.

Διογενής born of Jove, S.c.T. 120. 283. 510. S. 625.

Δίοδος a path or orbit, P.V. 1052.

Διόθεν from Jupiter, derived from Jupiter, P.V. 1091. S.c.T. 146. A. 457. S. 432. *τιμῆς Διόθεν* A. 43. *an office*

held from Jupiter. *Διόθεν τῇδε τελευτᾷ* C. 304. sc. *δοτε, grant that by the will of Jupiter these things may end thus*.

Διοιχνεῖν to pass through, E. 305.

Διόκτυπος sun-burnt, S. 146. (155. D.) But here Wellauer has very ingeniously restored *ἡλιόκτυπον* for *ἡ διόκτυπον*.

Διολλύναι to destroy. Mid. v. *to perish*. *διωλόμεσθα* S. 885. *διώλλυτο* P. 475. *διόλωλε* ib. 582.

Δίοπος a ruler or inspector, P. 44. Cf. Hom. Il. B. 207. *ὡς οὖν κοιρανέων διεπε στρατόν*.

Διορίζειν to assign separately, P. V. 438. *to define or explain*, ib. 487.

Διόρυσσθαι to rush through, S. 547.

Δίος belonging to Jupiter. *βούλευμα τὸ Διον* P.V. 622. *τὸ Διον ὄμμα* ib. 657. *φρένα Δίαν* S. 1043. *the mind of Jupiter*. *στόμα τὸ Διον* P.V. 1036.

Διον πόρτιν S. 41. 309. *Eraphus born of Jupiter*. So *ἔρμα Διον* S. 575. — *divine*. *διος αἰθήρ* P.V. 88. *διαν χθόνα* S. 4. *διον σκοπόν* S. 636. In P. 263. (271. D.) for *ἐπ' αἶαν διαν* Ἑλλάδα *χώραν* Blomf. from Lamb. MS. (*δαταν*) reads *δααν*. Well. approves this, observing that it is scarcely consistent in a chorus of Persians to call Greece *αἶαν διαν*. A may, as he remarks, easily have been omitted after a preceding *Δ*. *διον πάμβοτον ἄλσος* S. 553. h. e. *Ægypti διε Πελασγῶν* S. 945. *most illustrious of the Pelasgi*. Upon this word the Etym. M. quoted by Blomf. Gl. P.V. 88. remarks, *ὥσπερ ἀπὸ τοῦ Χίος Χίος, οὕτω καὶ ἀπὸ τῆς Διὸς γενικῆς Δίως, καὶ κράσει τῶν δύο ἢ εἰς ἓν Δίος*.

Διόσδοτος given from Jupiter S.c.T. 929. E. 596. In A. 1364. Pors. reads *Διοσδότῳ γάνει*, where *Διὸς νότῳ* is usually read. See *γάνος*.

Δίκαις having two sons, S. 314. — *proceeding from two children*. *δίκαις θρῆνος* C. 332.

Δίπλαξ a double surface. In P. 269. (277. D.) *πλαγκτοῖς ἐν διπλάκει* σι, the meaning is obscure. Some,

as Schütz, explain it of *the planks of the ships*, upon which the bodies were floating. Butler, however, properly remarks, that it is not *dead bodies*, but *living men* who would thus cling to the planks. Moreover, the exclamation of the Chorus answers to what is stated by the messenger, vv. 264-5. *πλήθουσι νεκρῶν* ... *Σαλαμῖνος ἀκταὶ πᾶς τε πρόσχωρος τόπος*, where there is no mention of *planks*: to which the Chorus replies, *λέγεις κ. τ. λ.* Blomfield, following the remark of Schol. A. *πλαγκτοῖς ὡς ἂν εἴποι τις διαύλους*· *τὴ γὰρ κύματα ἐγγχεῖται καὶ ὑπονοστεῖ*, interprets both words of *the ebbing and flowing surface of the sea*. The observation of Schol. B. however, guides us to a better meaning. *Διπλάκεσσι. διπλαῖς ἀκταῖς Σαλαμῖνος καὶ τῆς γῆς*. Taking it in this sense, it answers precisely to the statement of the messenger quoted above: by *γῆς* is understood the *adjacent continent*. So Heath explains *διπλάκεσσι*, only that he understands the *two shores* to be those of *Attica and Argolis*. The difficulty now lies in the word *πλαγκτοῖς* as applied to shores. Heath understands it to mean *quassatus, verberatus*, and quotes from Hesych. *πλαγχθέντες, πληγέντες*. Butler also understands it to mean the same as the compound *ἀλιπλαγκτος* in Soph. Aj. 596. which he explains *mari allisa, mari circumflua*. Here however, Hermann has adopted the reading *ἀλιπλαγκτος*. It seems very doubtful whether *ἀλιπλαγκτος*, and much more *πλαγκτός*, can mean this. It may be better to understand *πλαγκτοῖς* in its simple sense, and refer it to the *restless aspect of the two shores, as they are agitated by the ebb and flow*. Dind. conceiving that *διπλάκες* will not bear either of the meanings above assigned to it, observes, "*διπλάκες dicuntur (sc. trabes) quatenus ex duobus lignis*

sunt compactæ." Cf. *θαλασσόπληκτος* and *πλαγκτός*.

Διπλοῖζειν to *double*, A. 810. This verb is a trisyllable in the Attic writers. Cf. Pierson's note on Mæris s. v. *οιστός, δυσλλάβως, Ἀττικῶς*. Pierson compares *οἷς, φθοῖς, καταπροίξεται, διπλοῖδα, Εὐβοῖδα*, (Soph. Trach. 74) *διπλοῖδιον* and *ἡμιδιπλοῖδιον, νοῖδιον, βοῖδιον, προχοῖδιον, ροῖδιον, γραιδιον, οἰζυρός, οἰζύς*. Cf. also Porson on Eur. Med. 634.

Διπλοῦς *double*. S. 614. 987. S. c. T. 625. 956. P. 161. 706. A. 316. C. 919. 920. *two. διπλᾶς ὁδοῦς* P. V. 952. *διπλοῖσιν ἐμβρύοις* E. 905. *ἔπιπαι μέριμναι* S. c. T. 831. *διπλᾶς χειρωναξίας* C. 750. — *διπλᾶ ἔτισαν Πριαμίδαί θάμάρτια* A. 523. *the penalty for crime which the Priamidae have paid is double*. — *διπλῇ μάστιγι* A. 628. (642. D.) this is probably to be interpreted of *fire and sword*, the two weapons which war usually wields for destruction. Bothe explains it of the *public and private calamity* referred to. Cf. *δίλογχος*. Blomf. understands it to mean merely *vehemente flagello*, i. e. *having two thongs*, and compares C. 373. Soph. Aj. 244. *χώρας τὴν διπλὴν τυραννίδα* C. 967. *the two princes of the country*. The force of *διπλῆς* in C. 369. (375. D.) is explained by Schütz, "*Alterum flagellum est cogitatio eum qui propulsare hæc mala posset (Agamemnonem) jam terra conditum esse: alterum vero hæc, eorum qui nunc imperant, Clytæmnestræ et Ægisthi, manus haud puras esse ab abominandis hisce facinoribus e quibus ortæ sint hæ calamitates.*"

Δίπους *two-footed*. S. 872. A. 1231.

Διρκάιος of *Dirce*, S. c. T. 289.

Δίρκη *Dirce*, name of a fountain, S. c. T. 255.

Δίρρυμος *having two poles*, i. e. drawn by four horses, P. 47. from *ρύμος* the *pole of a chariot*, derived from *ρύω* to *draw*. Hesych. explains *ρύμός· τοῦ ἄρματος τὸ ἐκτεταμένον*

ξύλον παρὰ τοῖς ἱπποῖς ἕως τοῦ ζυγοῦ μέσον ἀπὸ τοῦ ἄξονος.

Δίς *twice*, P. 169. 429. A. 1357. S.c.T. 560. ἑκατον δίς P. 335. *two hundred*.

Δίσκηπτος *having two sceptres*, A. 43. epith. of two sovereigns. See δι-θρονος.

Δισσοί *two*. dual, δισώ S.c.T. 798. pl. δισσούς P.V. 959. C. 854.—*different*. λήμασι δισσούς A. 121. (122. D.) Here Lobeck on Aj. 151. conj. λήμασι πιστούς, doubting whether δισσός is used in the sense of *different*. So Dind. It is evident, however, that the words δύο and λήμασι δισσούς are intended to stand in apposition to each other, denoting that they were *two*, not only *numerically*, but *two also in temper*. So Blomf. Well.

Δίνυγρος *wet through*. Met. κήδεα δίνυγρὰ πημάτων S.c.T. 972. *steeped as it were in calamities*.

Διφρηλάτης *a charioteer*, E. 151.

Δίφροντις *divided in opinion*, C. 194.

Δίφρος *a chariot*, P. 190.

Δίφνιος *double, two*. διφνίοισι Τανταλίδαῖς A. 1447. *the two descendants of Tantalus*.

Δίχα *separately*, A. 315.—δίχα ἐστὶ *it is different*. ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα P.V. 927. *how much they differ*. Cf. A. 1342.—*apart from*. δίχα ἄλλων A. 735.—*except*. δίχα γε Διός P.V. 162.—*beside*. τῶν λελεγμένων δίχα C. 767.—*without*. πυρὸς δίχα S.c.T. 25. ἄρσενος δίχα A. 835.

Διχῇ *at two points*. διχῇ ἀντίπορον γαῖαν ὀρίζει S. 539. (544. D.) Here Schütz interprets διχῇ of the Thracian and Cimmerian Bosphorus, both of which he supposes to have crossed.

Διχόθεν *from two parts, in two ways*. ποιμανόριον ἐλαύνει διχόθεν P. 76. *by land and by sea*.

Διχορόπως *in a doubtful manner*. οὐ διχορόπως *without doubt, certainly*. S. 600. 960. A. 789. 1245. μὴ διχορόπως *idein* A. 340.

Διχοσταρεῖν *to stand apart, be separate* A. 314.—With gen. E. 364.

Διχόφρων *discordant, hostile*, S.c.T. 881.

Διχῶς *in two ways*, C. 902.

Διψᾶν *to be thirsty*. ὁδοιπόρῳ διψῶντι A. 875. Elmsley reads διψῇ τις from διψᾶν in C. 745. (756. D.) for ἡ λιμός, ἡ δίψη τις, ἡ λιψουρία ἔχει, alleging that δίψη for δίψα is not more Greek than γλώσση for γλώσσα. Dindorf, however (Præf. ad Poet. Scen. Græc. p. xxvi), quotes similar forms, as πρύμνη, τόλμη, although he agrees with Buttmann in rejecting δίψη. Wellauer retains δίψη on account of the harsh ellipsis which Elmsley's correction requires. Blomf. follows Elmsley. Buttm. conj. ἡ δίψ' εἴ τις.

Δίψη (?) *thirst*, an unusual form for δίψα. See prec.

Δίψιος *thirsty*, A. 481. C. 183.

Δίψος *thirst*. δίψει πονούντες P. 476. δίψει τε λιμῶ τε P. 489. In both these passages, Blomf. has δίψη, which he considers as earlier Attic. In the former passage M. has δίψη.

Διωγμα *a pursuit*, E. 134.

Διωγμός *id.* S. 1031. On S. 139. see under ἀσφαλίας.

Διώκειν *to urge on*. ἄρμα διώκων P. 84. διώκων πομπίμους χνόας ποδῶν S.c.T. 353. διώκονα' ἦλθον ἄγρυον πόδα E. 381.—*absolutely, to hurry on*. ἐπὶ πόλιν διώκων S.c.T. 89.—*to pursue*, A. 383. διώκει παῖς ὄρνιν E. 126. 217. 242. pass. C. 287. *to prosecute or avenge*. διώκειν ἔριν αἰματηράν C. 467. (474. D.) anonym. conj. for vulg. αἰῶν' ἀναιρεῖν. ὁ διώκων E. 553. *the prosecutor*.

Δμωή *a maid-servant*, A. 882. C. 82. 1044.

Δμῶτις *id.* C. 708. S. 330. 955. S.c.T. 345.

Δνοφερός *gloomy*, P. 528. E. 357. καὶ νιν ἐλευθερίως λαμπρῶς τ' ἰδεῖν φίλοις ὄμμασι δνοφεράς καλύπτρας C. 798. (811. D.) Here by δνοφεράς καλύπτρας Butler understands the interior of the palace where the treasures were kept, and where Ægis—thus and Clytæmnestra might fly for

concealment. So Heath. Schütz explains it of the house of Agamemnon *overclouded with woe*, comparing v. 50. ἀνῆλιοι βροτοστυγεῖς δνόφοι καλύπτουσι δόμους, δεσποτῶν θανάτοισι. The former meaning assigned to δνοφερὰς καλύπτρας is certainly very harsh; and Schütz's appears better suited to the sense of the passage. It may be better, however, by a slight alteration, to read δνοφερὰς καλύπτρας in the genitive. So Schol. Herm. conj. ἐκ δνοφερὰς καλύπτρας. This Blomf. adopts. λαμπρῶς and δνοφερὰς will then be opposed; and the prayer will be, that the house being rescued from oppression, may look brightly with friendly eyes upon him (sc. Orestes), from the dark veil which now overshadows it. Other meanings have been suggested, but none appear very satisfactory. Dind. suspects an interpolation in v. 797.

Δνόφος gloom, C. 51.

Δοκεῖν to think, to be of opinion. abs. τό τε γάρ με, δοκῶ, ζυγγενές οὕτως εἰσαναγκάζει P.V. 289. methinks. With infin. referring to the same person, ὡς ἐγὼ δόκουν ὁρᾶν P. 184. Cf. P.V. 957. P. 468. A. 411. (see εἶτε) C. 227. 520. S. 821. referring to a different subject, with acc. Ἠλέκτραν δοκῶ στείχειν C. 16. P.V. 434. 743. S.c.T. 597. A. 577.—to think or propose to do anything. τίνα πέμπειν δοκεῖς; S.c.T. 632. whom do you propose to send? ὅταν αἰδέιν ἢ μινύρεσθαι δοκῶ A. 16. when I have a mind to sing. ἐπεὶ δοκεῖς τάδ' ἔρδειν καὶ λέγειν A. 1633. since you choose to act and speak thus.—to seem, opposed to εἶναι, to be. οὐ γὰρ δοκεῖν ἄριστος ἀλλ' εἶναι θέλει S.c.T. 574. With εἶναι added. τὸ δοκεῖν εἶναι προτίοντες A. 762. (788. D.) preferring the semblance of being, unless προτίοντες can govern εἶναι, as equivalent to ἢ τὸ εἶναι, which Herm. denies.—to seem, h. e. to be matter of opinion. ὡς ἐμοὶ δοκεῖ S.c.T. 351. as it seems to me. τί σοι δοκεῖ; C. 988. ἐμοὶ δοκεῖν P. 242. in my opin-

ion. See Matth. Gr. Gr. 545.—With infin. to seem, to appear. μή σοι δοκούμεν τῇδε λειφθῆναι μάχη; P. 336. do we seem to have been inferior? Cf. P.V. 314. 385. 386. 737. 961. P. 177. A. 404. 771. 814. 910. 1186. 1211. 1319. 1575. C. 261. 860. S. 320. 412. elliptically, τί δ' ἂν δοκεῖ σοι Πρίαμος, εἰ τὰδ' ἤνυσεν; A. 909. sc. ποιῆσαι. εἰ δικαίως εἴτε μὴ τῇ σῇ φρενὶ δοκεῖ τόδ' αἶμα E. 583. sc. πεπράχθαι.—δοκεῖ it seems good, it is decreed. ὅταν κείνῳ δοκῇ P.V. 258. when it is his pleasure. δόξει δὲ πῶς; P.V. 259. εἰ δοκεῖ σοι ταῦτα A. 918. if such be your pleasure. ἐμοὶ δ' ὅσον τάχιστα γ' ἐμπασεῖν δοκεῖ A. 1323. my opinion is, to rush in. τοιαῦτ' ἔδοξε τῷδε Καδμείῳ τῆλει S.c.T. 1016. such is the decree. Cf. ib. 999. 1011. S. 600. δοκούντα καὶ δόξαντα S.c.T. 996. the decree passed and now existing. So with allusion to this, μὴ δοκησάτω τινί S.c.T. 1027. μηδὲ τῷ δόξῃ πάλιν 1031. let no one decree the contrary.—perf. Μοῦσαν στυγερὰν ἀποφαίνεσθαι δεδοκῆκε E. 299. pass. δήμον δέδοκται παντελῇ ψηφίσματα S. 596. have been passed.

Δόκιμος illustrious, notable. With inf. δόκιμος εἶργειν P. 86. illustrious enough to keep off.

Δοκίμως vigorously, heartily, P. 539. Blomf. compares δόκιμον ὕμνον Pind. Nem. iii. 11.

Δολιόμητις crafty in counsel, S. 731. Δόλιος crafty, cunning, P.V. 569. A. 158. C. 715. 943. (in loc. corr.)—effected by craft, A. 1474. 1504.

Δολιόφρων crafty-minded, C. 935.

Δολιχός long, P.V. 281.

Δολόμητις craftily counselled, P. 93.

Δόλος craft. P. 353. C. 218. pl. δόλοι E. 809. 840. σὺν δόλῳ P. 761. by craft. δόλῳ P.V. 213. C. 549. S.c.T. 338. id. δόλοισι C. 875.—δόλος οὐδεὶς μὴ 'κ φρενὸς ὀρθῶς με λιγαίνειν S.c.T. 854. there is no deception as to my complaint being real. οὐ δόλον φέρεται A. 860. involves no deceit.

Δολοῦν to use craft, A. 1619. μὴ δολώσαντος θεοῦ ib. 264. if God has not deceived us.

Δολοφόνος *craftily killing*, A. 1100. an epithet of the vessel in which Agamemnon was slain.

Δόλωμα *a crafty act*, C. 996.

Δόμος *a house or family*, e.g. S.c.T. 436. and passim. δόμοι pl. *id.* A. 1282. and passim. λινογραφῆς δόμος S. 128. *a ship*. βᾶτε δόμῳ (?) E. 986. See βαίνειν. With periphr. εἰμ' ἐς δόμων μέλαθρα A. 932. δόμοισι καὶ σώμασι πεπλεγμένους S.c.T. 877. *smitten in their households and families*. δόμοις for ἐν δόμοις, *in the house, at home*, P. 233. A. 27. 836. 839. C. 858. 872. S.c.T. 260.—*of the temples of the gods*, etc. A. 565. (578.D.) (Here Valck. on Eur. Phœn. 88. conj. θεῶν for θεοῖς in the preceding line, to avoid what is called the *Schema Colophonium*. Blomf. seems to take this view of the θεοῖς, referring in its defence to Brunn. on Ant. 862. δόμοις, however, is not constructed with θεοῖς, but is put, as Well. observes, for ἐν δόμοις. Peile quotes A. 27. S.c.T. 260. as instances of similar construction. Cf. also C. 703). S.c.T. 260. E. 60. 176. 196. 198. 546. 639. δόμοις Ἑρεχθίδος ib. 817. δόμων τῶν Λοξίου 35. δόμος Δίκας 491.

Δομοσφαλῆς *overthrowing a house*, A. 1515.

Δόναξ *a reed*, P. 486. *a pipe*, P.V. 574.

Δόξα *opinion*, A. 266. C. 762. *fancy*. *ὄνειρόφαντοι δόξαι* A. 410. Here Herm restores the form δόκαι (δοκαί Dind. from Arcad. p. 108. 21.) as better suited to the metre. δόξαι C. 1049. οὐκ εἰσὶ δόξαι τῶνδε πημάτων 1047. *these sufferings are no fancies*.—*resolution*. ψυχῆς εὐτλήμονι δόξῃ P. 28. δόξα is thus put for *valour* in Pind. Pyth. i. 92. *ὀπιθόμβροτον αὐχνημα δόξας*. So εὐδοξία Nem. 111. 40.

Δοξάζειν *to fancy, to think*, with inf. A. 659. with part. δοξάσει τις ἀκούων ὅσα S. 58. *he will fancy he hears*. With acc. πῶς ταῦτ' ἀληθῆ καὶ βλέποντα δοξάσω; C. 831. εὐξέμ-

βολον δοξάσαι C. 168. *easy matter for conjecture*.

Δορίγαμβρος *causing war by her marriage*, A. 672.

Δορικανῆς *killed or killing by the spear*. δορικανεῖ μόρῳ S. 965. *death by the spear*.

Δορικμῆς *slain by the spear*, C. 360.

Δορίκρανος *armed with a pointed head*, P. 144. This is the older reading. More recent edd. have δορυκράνον from Turn.

Δορίμαργος *raging with the spear*, S.c.T. 668.

Δορίπονος *oppressed by war*, S.c.T. 153. δορίπονα κακά S.c.T. 610. *the evils of such oppression*.

Δορίτμητος *slain by the spear*, C. 343.

Δόρυ *a spear*, πάταγος οὐχ ἐνός δωρός S.c.T. 99. 329. 381. 438. 942. 1007. P. 296. 312. 715. A. 111. 1120. E. 736. 743. δωρός ἄγραν S.c.T. 304. *the spoil of the spear*. ξυναυλία δωρός ib. 821. *a combat*. δωρός ἀντηρέτας 981. *one opposing with the spear*. μάχῃ δωρός A. 427. *λελειμμένον δωρός* A. 503. *spared by the spear*. πολέμιον δορύ S.c.T. 198. 398. *the spears of the enemy*. δωρός νικηφόρον E. 747. *victorious with the spear*. δορὶ ἀλοῦσα S.c.T. 567.—*a ship*. κί' ἐς δόρυ S. 832. κρατούντων τῶν ἐπὶ ζυγῷ δωρός A. 1601. (see ζυγός) ἐπ' ἄλλην ἄλλος ἵθυνεν δόρυ P. 403. In S. 128. λινογραφῆς δόμος ἅλα στέγων δωρός ἀχείματόν μ' ἔπεμπε, the comma (according to Stanl. Pauw, and Butler,) is to be placed after δωρός, h.e. ἅλα στέγων δωρός, *keeping the sea out of the ship*. Schütz joins δωρός with ἀχείματον, and explains it, *belli tempestatem quæ nobis imminet ab Ægypti filiis haud expertam*. This is much to be preferred. In S. 985. (1007.D.) πολὺς δὲ πόνοτος οὖν ἐκληρώθη δορὶ, which is not intelligible, Heath suggests οὐνεκ' ἡρόθη, and with πόνοτος supplies another verb. *Let us not endure those things, to avoid which much labour (was endured) and much sea traversed by us*. Cf.

Virg. *Æn.* ii. 780. iii. 495. — *γομφόδετον δόρυ*, in a corrupt passage S. 826. (846. D.) This is explained by Abresch of the ship, *quæ tota clavis firmissime compacta*. Heath more correctly observes, "*γομφόδετον δόρυ idem valet ac apud Homer Il. A. 245. 246. σκῆπτρον ἥλοισι πεπαρμένον.*" So Schütz, who remarks, "*agitur de violentia, qua Danaides in navem coacturus sit Præco, agendo, trahendo, trudendo, lanceæ ictibus vulnerando.*" Herm. conj. *γομφόδετον δὲ δόρει διώλου*. On the form *δόρει* as used by the tragics, see Herm. on Soph. Aj. v. 1035. (Ed. Col. 626. (where cf. not. ad loc. ed. Linw.) 1318. 1388.

Δορύζενος a friend in war, one sworn to aid and protect another, A. 854. C. 555. — pertaining to such an one. δόρους δορυξένους C. 901.

Δορυπαγῆς compacted with timbers, S. 724.

Δορύπαλτος brandishing the spear. χερὸς ἐκ δορυπάλτου A. 116. on the right hand, the spear being brandished with that hand.

Δορυσθενῆς mighty with the spear. δορυσθενῆς ἀνὴρ C. 157. a prosopopœia for iron.

Δορυσόος or Δορυσσόος brandishing the spear, S. 179. 903. σάγαις δορυσόοις S.c.T. 118. military. Blomfield on this passage contends that this word is always written with σσ, and, therefore, reads here δορυσσοῖς, but Well. rightly observes, that the poets were at liberty to use the shorter form, as in θεόσντος for θεόσστος.

Δορυτινακτος shaken with spears, S.c.T. 140.

Δορυφόρος spear-bearing, C. 758.

Δόσις a gift. γὰρ δόσις S.c.T. 343. the produce of the earth. δόσις ἐκ Διός A. 986. bounty from Jupiter. In a bad sense, δόσιν κακῶν κακοῖς P. 998. see κακός. — σὺν θεῶν δόσει C. 771. by the blessing of the gods. γενέθλιος δόσις E. 7. a birth-day gift. δαιμόνων δόσιν E. 908. the bounty of the

gods. In C. 93. (95. D.) ἀντιδοῦναι τοῖσι πέμπουσιν τὰδε | στήφη, δόσιν τε τῶν κακῶν ἐπαΐαν, Herm. Obses. Critt. p. 62. reads δόσιν γε (which Stanley had conjectured), to avoid what he considers the awkward position of τε. Well. observes that ἀντιδοῦναι is put absolutely, h. e. without an object, and is to be repeated with δόσιν sc. to make a recompense to those who send these crowns, and such a recompense, etc. This may, perhaps, be accepted as a tolerable explanation in a passage which evidently appears corrupt.

Δοτήρ a giver. πυρὸς βροτοῖς δοτήρα P.V. 615. the giver of fire to mortals.

Δουλεία slavery, S.c.T. 235. A. 350.

Δούλειος enslaved, S.c.T. 305. — slavish, S.c.T. 453. 775.

Δουλεύειν to be a slave. P.V. 920. With dat. ζεύγλαισι δουλεύοντα P.V. 461. obedient to the yoke.

Δούλη a female slave, A. 1299.

Δούλιος (the forms δούλιος and δούλειος are frequently interchanged in MSS.) servile, slavish. ζυγὸν δούλιον S.c.T. 75. A. 927. 1199. P. 50. σπεῦσαι τι τῶν δούλιος φέροι φρήν S. 594. (599. D.) Here Stanl. conj. βούλιος, so Heath, Schütz, Dind. Wellauer, however, observes, that δούλιος φρήν seems to refer to mortals, who implore as vassals the aid of their sovereign Jupiter. δουλίᾳ περ ἐν φρενί A. 1054. in the mind of a slave. δούλιον ἐσάγον αἴσαν i.e. ἄγον ἐς δούλιον αἴσαν C. 75. See εἰσάγειν.

Δούλος a slave, A. 1008. 1015. P. 238. 731.

Δουλοσύνη slavery, S.c.T. 107.

Δουλοῦν to enslave, S.c.T. 236.

Δουλόφρων servile-minded, S. 731.

Δοῦκος a noise, C. 370.

Δουρίκλυτος celebrated in war, P. 85.

Δουρίπληκτος stricken by the spear, λάφυρα δουρίπληκτα S.c.T. 260. (278. D.) spoils gotten in the brunt of war. Porson on Hec. 482. proposes δουρίληφθ', which Schütz and Blomf. have adopted. Dind. conj. δουρίπηχθ', and

also considers that a serious interpolation has crept into the whole passage, εἰ ξυντυχόντων . . . θεοῖς. See Dindorf. annot. in loc.

Δοχμόλοφος *wearing a sloping crest*, S.c.T. 109.

Δράκαινα *a she-dragon*, E. 124.

Δρακονθόμιλος *crowded with dragons*, S. 264. (267. D.) So Bothe. δράκονθ' ὄμιλον vulg.

Δρακοντόμαλλος *having snakes instead of hair*, P.V. 801.

Δράκων *a dragon, a serpent*, P. 82. S.c.T. 273. 363. 485. C. 520. 1046. S. 506. Met. C. 1043.

Δράμα *an act*. ἐξέχεται τὸ δρᾶμα τοῦ πάθους πλέον A. 515. *boasts that the achievement overbalances the suffering*.

Δράμημα *a running, a hasty gait*, P. 243. For an account of the swiftness of Persian messengers, cf. Herod. viii. 98. and see Aesch. Ag. 273. On the two forms δρόμημα (which some MSS. have in this passage) and δράμημα, see Lobeck on Phryn. p. 618. who decides against Blomf. that either form is correct.

Δρᾶν *to do or act*, abs. Καπανεύς ἀπειλεῖ δρᾶν παρεσκευασμένος S.c.T. 422. τοῦ δρῶντός ἐστι καὶ τὸ βουλευσθαι περί A. 1332. ἐπειδὴ δρᾶν κατάρθωσαι φρενί C. 505. Cf. P.V. 941. C. 1005. E. 581. S. 375. 500. δράσαντι παθεῖν C. 311. sc. ἔστι or μένει, *the criminal must suffer*. Wunderlich Obs. Critt. p. 83. observes that, placed thus absolutely, δρᾶν is peculiarly applied to the *commission of crime*. — With acc. δρᾶν ταῦτ' ἀνάγκη P.V. 72. Cf. ib. 663. 746. S.c.T. 1049. A. 1029. 1326. 1618. 1639. C. 546. 869. 886. E. 128. 156. 693. 766. — With acc. of the person, δράτω πόλις (δράτω τι πόλις Elms. on Med. 1224. δράτω τε Cant.) καὶ μὴ δράτω τοὺς κλαίοντας Πολυνείκην S.c.T. 1058. *let the city do ought to them or not*. τὴν πολυκλαύτην Ἰφιγένειαν ἀνάξια δράσας A. 1508. *having used her unworthily*. (But see Ἰφιγένεια.) κακῶς δρᾶν *to inflict injury*, P. 799. εἰ δρᾶν *to confer benefits*, E. 830.

Δράσιμος *that which is to be done*. ἀνὴρ ἀκομπος, χεῖρ δ' ὄρᾳ τὸ δράσιμον S.c.T. 536. *his hand perceives what is to be done*. Stanl. compares Soph. Phil. 95. γλῶσσαν μὲν ἀργόν, χεῖρα δ' εἶχον ἐργάτιν.

Δρασμός *a flight*, P. 352. 362.

Δρασθήριος *effectual, active*, S.c.T. 1032.

Δρέπεσθαι *mid. v. to gather*. Met. *to shed* (as blood), S.c.T. 700.

Δριμύς *bitter, severe*, A. 1483. C. 386.

Δροῖτη *a bath*, A. 1521. C. 993. E. 603.

Δρόμος *a running, a race, or course*, S. 305. pl. P.V. 840. A. 119. ἔξω δρόμου φέρομαι P.V. 885. ἐκ δρόμου A. 1218. δρόμον ἐξωτέρω C. 1018. πωθέσθαι δ' οὐδέν ἐστ' ἔξω δρόμου C. 507. *it is not out of the right course, is not improper*. δρόμῳ P. 203. σπιγίλῃ. δρόμοις S. 799. ἰδ. τοὺς ὑπερμήκεις δρόμους γυμνάζεται P.V. 593. *she is harassed in these long courses*. ἐν δρόμῳ (δρόμῳ om. ἐν, Heath. Musgr.) προστιθεῖς μέτρον C. 785. *putting an end to his course*.

Δρόσος *dew*, A. 327. 547. 1363. ποντία δρόσος E. 864. *the water of the sea*. — Met. δρόσοι A. 139. *the young of an animal*. Cf. Hom. Od. I 222. χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι, χωρὶς δ' αὐθ' ἔρσαι. Etym. Αἰσχύλος ἐν Ἀγαμέμνονι τοὺς σκυμνοὺς τῶν λεόντων δρόσους κέκληκε.

Δρύς *an oak*. αἱ προσήγοροι δρύες P.V. 834.

Δύη *calamity, distress*, P. 971. 1004. P.V. 179. 511. 523. 748. S.c.T. 210. A. 1122. C. 437. E. 532. νήστιδες δύαι A. 1605. *the pangs of hunger*. μητροφόνους δύας E. 258. *punishment for a mother's murder*.

Δύϊος *miserable*, S. 809.

Δύναμις *power, influence*. δύναμιν πλούτου A. 754. ὧν ἂν δύναμις ἡγέισθαι θέλῃ P. 170. *in whatsoever my ability may enable me*.

Δύνασθαι *to be able*, P.V. 328. 916. ἡδυνήθην 206. — *to have influence*, E. 910. S. 1017.

Δυνάστης a prince, A.6. Metaphorically applied to the larger heavenly bodies. See ἀντολή.

Δυνάτης a prince, voc. δυνάτα P. 661. in loc. dub. O prince. See διάγειν.

Δυνατός possible, A.97.

Δύνειν (aor. δύναι) to set. δύνοντος ἡλίου S.252. to sink, as a ship. οὐκ ἔδν δόμος A.983. Met. of the end of life. βίον δυντός ib. 1094. — to put on, Met. ἀνάγκας ἔδν λέπαδνον A.211. he put on the collar of necessity.

Δύο two, P.177. A.121. C.205. S.c.T.460. δυοῖν S.c.T.938. It is used with dual and plural nouns, as δυοῖν στρατευμάτοιιν P.706. C.302.932. 1043. E.406. P.V.780. S.c.T.904. γνωμῶν δυοῖν P.V.869. δυοῖν μισμμάτων E.570. In the former passage some MSS. have γνώμωιν, and in the latter Elmsley (Eur. Med. 798.) recommends μισμμάτοιιν, alleging that δυοῖν is never joined by the Attics with the plural substantive. This is also the opinion of Buttman. See Gr. Gr. vol. i. p.282. Well. retains the plural. In P.V.780. Blomfield and Schütz adopt δνεῖν as the more Attic form. δυοῖν is, however, as Well. observes, the reading of the majority of the MSS. in this and in most other places.—ἐν δυοῖν ζευκτηρίαν sc. γαῖν P.722. (736. D.) which is also a marginal reading in Ask. for ἐν.

Δύρεσθαι to bemoan, P.V.271. P.574. the same as οὔρομαι. Blomf. on P.V.191. compares κέλλω and οκέλλω, μόργνυμι and ὁμόργνυμι, σταφίς and ὀσταφίς.

Δυσανγκόμιστος irrecoverable, E.252.

Δυσάκριτος difficult to decide upon, S.119.

Δύσαγνος impure, S.732.

Δυσάδελφος unhappy in one's brothers, S.c.T.852.

Δυσαιώνης calamitous, P.273.

Δυσαλγής woeful, A.1137.

Δυσάλωτος difficult to be seized, P.V.166.

Δυσάνωρ [ā] connected with evil men. γάμον δυσάνωρα S.1050. a marriage with a detested man.

Δυσάρεστος difficult to appease, E.888.

Δύσαρκτος difficult to be governed, C.1020.

Δυσανυλία badness of lodging, A.541.

Δυσαχής grievous, E.140. So Rob. Here the vulg. has δυσαχθείς, contrary to the metre. Hermann strikes out ὦ before πόποι.

Δύσβατος sorrowfully trodden, P.1026. 1030. (1069. 1073. D.) Pauw rightly explains this, Terra Persica δύσβατος nunc est mihi, eamque tristis nunc calco pede tristi. So Schol. οὐχ ὥς σκληρὰν καὶ δύσκολον εἰς ἔμβασιν, ἀλλ' ὥς ἐπὶ κακῷ καὶ δυστηρίᾳ βαινομένην τῷ Πέρῃ. Brunck, comparing the v.l. δύσβατος in A.B. and δυσβάικτος B. in v. 1030. with the gloss δυσθρήνητος in the same, conj. δυσβάικτος. So Pors. Schütz, Blomf. Lachm. This, however, violates the metre, if Wellauer be right in supposing that the epode is divided into pairs of verses, each verse resembling the one following it.

Δυσβάικτος mournfully uttered, P.566.

Δυσβουλία evil counsel, A.1591. S.c.T.784.

Δυσδαίμων unhappy, P.915. S.c.T.809. 900. P.V.604. In A.329. (336. D.) for ὥς δυσδαίμονες ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρονην, Stanley reads ὥς δ' εὐδαίμονες. This Pauw and Butler approve. Schütz explains the vulg. like poor persons, i.e. persons who have nothing to guard. This is very harsh. Abresch explains ὥς by ὥστε, and translates, so that, poor wretches (as referring to miseries before incurred), they will sleep the whole night without the fatigue of keeping guard as before. This seems nearly correct. It would be better, however, to understand ὥς in which manner, sc. πάγων ὁρόων τ' ἀπαλ-

λαγίντες. Herm. conj. ὡς δὲ δαίμονες. So Dind.

Δυσδάκρυτος *to be miserably mourned*, A. 430.

Δυσδάμαρ *unhappily married*, A. 1292.

Δύσεδρος *sitting for destruction, an evil visitant*, A. 726.

Δυσεκλίτως *inextricably*, P.V. 60.

Δύσελπις *without hope*, C. 407.

Δυσευνήτωρ *a bad bedfellow*. δράκοντας λεχέων (see λέχος) *δυσευνήτορας* S.c.T. 275. (292. D.) *dangerous occupants of its nest*. Here many MSS. and Ald. Rob. Turn. have *δυσευνήτειρα*. *δυσευνήτορας* M. Steph. Schol. A. Hence Blomf. *δυσευνάτορας*. This seems necessary, not only to the sense, but to the metre; it requires, however, the change of *δράκοντα* for *δράκοντα δ'* in v. 273.

Δυσεύρετος *difficult to discover*, P.V. 818.

Δυσήλιος *sunless*, E. 374.

Δυσθέατος *horrible to be looked on*, S.c.T. 963. P.V. 69. 693.

Δύσθεος *impious*, A. 1572. C. 45. 189. 518. S. 417.

Δύσθροος *mournfully sounding*, P. 628. 904. 1032.

Δυσίατος *incurable*, A. 1074.

Δύσις *the setting of a star*, ἀμφὶ Πλειάδων δύσιν A. 800. h.e. *about the beginning of November*. See Stanley's note on P.V. 456.

Δύσκαπνος *sullied with smoke*, A. 750.

Δυσκατάπανστος *not to be stayed*, C. 463.

Δυσκέλαδος *mournfully sounding*, S.c.T. 849.

Δύσκληος *incurable*, E. 789.

Δυσκλής *disgraceful*, P.V. 241. P. 436.

Δύσκριτος *hard to interpret*, P.V. 484. A. 954. *difficult to discern*. δύσκριτους δύσεις P.V. 456. On this passage Herm. (Obs. Critt. p. 18.) observes that the epithet δύσκριτος is no more applicable to δύσεις than to ἀντολάς. He therefore adopts a reading found in Stob. ecl. 1. 2. ράς

τε δύσκριτους ὁδοῦς. Wellauer justly disapproves this correction.

Δυσκρίτως *unintelligibly*, P.V. 665.

Δυσκύμαντος *caused by violent waves*, A. 639.

Δύσλεκτος *unpleasant to be spoken*.

δύσλεκτα φίλοισι P. 688. *things hard for friends to speak*.

Δύσλοφος *difficult to bear*, P.V. 933.

From λόφος *the neck*.

Δύσλυτος *difficult to be loosened*, P.V. 192.

Δυσμαθεῖν *to be unable to recognize*, C. 223.

Δυσμαθής *hard to understand*, A. 1228.

Δύσμαχος *difficult to conquer*, P.V. 923. — *difficult*, A. 1542.

Δυσμενής *hostile*, S. 204. — *an enemy*, S.c.T. 348. *δυσμενεῖς* S.c.T. 216. *the enemy*. With dat. *ἐνὰς ἀδελφοῦ τῷ πατρὶντι* *δυσμενεῖς* A. 1166.

Δυσμή *setting*. *δυσμαὶ* Ἥλιον φθινασμάτων, i. e. Ἥλιον φθίνοντος P. 228. (cf. Herm. App. Vig. iii.) *the sunset*. Here Pauw, whom Blomf. and Dind. follow, reads *φθινάσμασι* from a remark by Eustathius that Æschylus called ἡλίου δύσις by the name φθινάσματα. Well., however, observes rightly, that this is equally true if the vulg. be retained; and for such circumlocutions refers to Erfurdt on Soph. Ant. 420. See also Pors. Hec. 298.

Δυσμήτωρ *pertaining to an evil mother*. Dor. *δυσμάτορος κότον* S. 65. *the wrath of an evil mother*.

Δυσμηχανεῖν *to have no means, to be unable*, with inf. A. 1333.

Δύσμορος *wretched*, S.c.T. 819.

Δυσοδοπαίπαλος (from παίπαλος *rugged*) *throwing difficulties in the way*, E. 365.

Δυσολζειν (οἶζω, οἶ) *to cry with fear at any thing, to dread*. οὔτοι δυσοίζω, θάμνον ὡς ὄρνις, φόβῳ A. 1289.

Δύσοιμος *leading by an unlucky way*. C. 933.

Δύσοιστος *hard to be borne*, P.V. 693. C. 734. *δύσοιστα* *πολίταις* *πάθον* E. 757. 784. (789. 819. D.) *I have*

suffered such treatment as the citizens shall find redound to their discomfort.

Δυσόμιλος of evil presence, or company, a bad visitor, A. 726.

Δυσόμματος blind, E. 366.

Δύσορμος affording a bad anchorage, P. 440. epith. of the island of Psytaleia. Stanl. compares Virg. *Æn.* xi. 23. — *detaining unpleasantly in harbour*, A. 186.

Δύσορνις unlucky, S.c.T. 820.

Δυσάλαιστος difficult to be wrestled with, invincible, S. 463. C. 681.

Δυσάλαμος difficult to manage, irresistible, E. 809. 840.

Δυσπαλάμως without help, in a desperate situation, S. 847.

Δυσκαλής hard to struggle with, E. 529.

Δυσπαράβουλος obstinate, incapable of being advised, S. 100.

Δυσπαράθελκτος hard to be soothed or intreated. μένει τοι Ζηνός ικταλον κόςτος δυσπαράθελκτοισι (so Pors.) παθόντος οίκτοις S. 381. (386. D.) *The wrath of Jupiter icταίος awaits those who are hard to be prevailed upon by the complaints of a sufferer.*

Δυσπαράιτητος hard to be prevailed upon, inexorable, P.V. 34.

Δυσπαρήγορος hard to be appeased, E. 362.

Δύσπεμπος hard to be dismissed, A. 1163.

Δυσπετώς with difficulty, P.V. 754.

Δυσπήμαντος (vulg. δυσπήματος) E. 459. (481. D.) *causing grievous calamity.* In this passage, as it stands in the vulg. τοιαῦτα μὲν τὰδ' ἔστιν ἀμφοτέρα μένειν, πέμπειν δὲ δυσπήματ' ἀμηχάνως ἐμοί, the word δυσπήματ' is evidently corrupt. Bentl. rightly corrected δυσπήμαντ'. The meaning of the passage is doubtful, and has given rise to many conjectures. Herm. reads τοιαῦτα μὲν τὰδ' ἔστιν ἀμφοτέρα, μένειν | πέμπειν τε, δυσπήμαντ' ἀμηχάνως ἐμοί, i.e. *such is the state of this case; either alternative, for them to remain, or for me to dismiss them, (is) so fraught with peril that I am unable to act.* Well.

objects to this, that μένειν and πέμπειν are thus said of different persons; and that it refers only to the Furies, whereas this being the summing up of the deliberation, both parties ought to be mentioned. He proposes ἀμφω μὲν μένειν, but his explanation is forced. Butl. proposes τοιαῦτα μὲν τὰδ' ἔστιν ἀμφοτέρα, μένειν | πέμπειν τε δυσπήμαντ', ἀμηχάνως ἐχει, i.e. *either alternative, for the Furies to remain, or for them to produce grievous mischief* (sc. by not being allowed to stay) is *fraught with difficulty.* Schütz appears to come nearest to the truth; he retains δέ, and reads τοιαῦτα μὲν τὰδ' ἔστιν ἀμφοτέρα μένειν, πέμπειν δὲ δυσπήμαντ' ἀμηχάνως ἐμοί, which he translates, "*utramque partem* (Furias et Orestes) *manere, utramque autem dimittere sine offensione haud licet.*" This translation of the last verse, however, is incorrect. He is right in referring ἀμφοτέρα to both parties, and making the opposition to be between ἀμφοτέρα μένειν and πέμπειν δέ, but not so, in also explaining πέμπειν of both. The general meaning of the passage appears to be, *for both to remain at once is impossible, yet to dismiss either is fraught with difficulty.* The second clause, πέμπειν δὲ δυσπήμαντα, refers only to the Furies, of whom in v. 454. he says, αἵται δ' ἔχουσι μοῖραν οὐκ εὐπέμπελον. The danger of dismissing Orestes is implied (for an instance of the omission of one of two things referred to see under διάγειν P. 661. and Pauw's note). Following, therefore, Schütz's reading, but placing the comma after δυσπήμαντα, we may refer ἀμηχάνως ἐμοί (sc. ἐχει) to both clauses, and translate *such, indeed, is the case: for both parties to remain (is not in my power to effect), yet to dismiss those who may cause such grievous woe* (cf. v. 455-7.) is also impossible for me. There is no occasion, with Well., to change the neuter ἀμφοτέρα into ἀμφω (see

Blomf. Gl. Pers. 1.) If any emendation were to be admitted, we should prefer Butler's ἀμυγχανώς ἔχει. Perhaps it may be not amiss to subjoin a translation of the passage from v. 448. (470. D.) to shew the connexion of the whole. Minerva is expressing the difficulty of deciding whose side to take, a difficulty arising from the fact, that Orestes, although a murderer, yet could not at once be dealt with as such, being now purified; whereas, on the other hand, if he were not so dealt with, the most grievous results might be expected from the wrath of the Furies. She cannot, however, refrain, notwithstanding the admitted difficulty of deciding, from expressing a feeling in favour of Orestes; and this she does when she has only stated one part of the difficulty, sc. that concerning himself. The verse δμως δ' ἀμομφον ὄντα σ' αἰροῦμαι πόλει, would, as Well. observes, naturally come after v. 457. where both parts of the difficulty have been stated; but if we bear in mind that the δμως here refers not only to verses 451, 452. but to the whole difficulty (v. 448.) felt by Minerva, notwithstanding which she expresses this partiality for Orestes, we shall not have occasion to alter its position. The whole passage may be thus rendered: *for a mortal to decide upon this matter, would be impossible; even for myself it is hardly right to determine hastily in so difficult a case of homicide, especially as you, though you have committed murder, are nevertheless come here as a purified suppliant (yet notwithstanding this difficulty I prefer you, since you are without offence towards the state, h. e. have no tendency to do it mischief); but on the other hand, these are of a sort which it is not easy to dismiss, and if they do not obtain a successful issue, the venom of their spirits falling on the ground (will prove) in after-time a severe calamity*

to the country. Such, indeed, is the case: for both parties to remain is impossible, yet I cannot well dismiss those who may be causes of such dire woe: since, however, it has come, etc. [The reader is referred to some further emendations and illustrations of this whole passage in not. ad loc. ed. Linw.]

Δύσπλανος *wretchedly wandering*, P.V. 611. δυσπλάνους ἀλαρείαις *ib.* 902. *wretched wanderings.*

Δυσπολέμτος *difficult to conquer*, S. 637.

Δυσπόλεμος *unhappy in war*, P. 974.

Δυσπόνητος *attended with pain, severe.* δυσπόνητε δαίμων P. 607. The word occurs CEd. Col. 1610. Blomf. needlessly suspects that the true reading here is δυστάλαιστε.

Δύσποτος *unhappy*, S. 302. P.V. 119. 198. S.c.T. 795. — *causing unhappiness*, S.c.T. 801.

Δυσπότημως *unhappily*, P. 264.

Δύσποτος *affording a horrid drink*, E. 256.

Δυσπραγεῖν *to be unhappy, to fare ill*, A. 764.

Δυσπραξία *unhappiness, evil estate*, P.V. 968. E. 739.

Δυσσεβεία *impiety.* πρὸς δυσσεβείας ἦν ἐμοὶ τόδ' ἐν φρεσὶ C. 693. *I regarded it as an act of impiety.*

Δυσσεβεῖν *to be impious*, E. 870.

Δυσσεβής *impious*, A. 212. 736. comp. S.c.T. 580.

Δυσσεβία *impiety*, E. 506.

Δυστέμαρος *difficult to comprehend*, P.V. 495.

Δυστερπής *unpleasant*, C. 275.

Δύστηνος *unhappy*, P. 282. 455. 873. S.c.T. 1023. P.V. 659. A. 638. δύστηνον θέρος A. 1640. *a miserable harvest.*

Δύστηγος *hard to be borne*, A. 1552.

Δύστονος *mournful, pitiable*, S.c.T. 971. 988. C. 462.

Δυστυχεῖν *to be unhappy*, P.V. 345.

506. S.c.T. 464. δυστυχούντων S. 334.

Δυστυχής *unhappy*, E. 759. 786.

πολλὰ δυστυχῇ τε πράσσει S.c.T. 321.

fares wretchedly in many ways. τὸ δυστυχές C. 900. *miserly.* εἰ δὲ δυστυχῇ sc. ἐστὶ τὰ πράγματα A. 1301. (1328. D.) Here Pors. reads *δυστυχῇ.* Blomf. *δυστυχοῖ.*

Δυστυχῶς unhappily, A. 1645.

Δύσφατος of evil sound, A. 1123.

Δυσφημεῖν to utter ill-omened sounds, A. 1048.

Δυσφιλής odious, A. 1205. 1625. C. 615. 1054. E. 54. τὸ δυσφιλὲς θεοῖς C. 628. *an act odious to the gods.*

Δυσφορεῖν to be impatient, or troubled, S. 508. With ἐπί, ἐπ' ἄλγει *δυσφορῶν* S. c. T. 762.

Δύσφορος intolerable, A. 833. E. 350. S. 814. Comp. S. c. T. 639. ὕβριν δύσφορον S. 798. *intolerable in insolence.*

Δυσφρόνως unadvisedly, P. 544.

Δύσφρων mournful, vexatious, A. 808. — *evil-disposed, hostile,* A. 594. S. 508. γάμον δύσφρονος S. 389. *an odious marriage.* — *rash, thoughtless,* S. c. T. 836. πῶθεν τὸ δύσφρον τοῦτ' ἐπὶν στύγος στρατῷ; A. 533. (547. D.) Here στρατὸς certainly cannot signify *the aged citizens left at home,* or as Well. (whom Scholef. follows) says, *populus*, as opposed to the army come from abroad: στρατὸς is used for the army in vv. 524 and 530, and must surely mean likewise in this passage *the army returned from Troy.* The Chorus had been expressing its grief at the absence of the army, which grief arose from a feeling as well of their danger abroad as of the evil produced thereby at home; and hence they regarded the expedition with feelings of disgust. The Chorus having then strongly expressed their *mournful anxiety* for its return, the Herald imagines that there is some reason for this, and asks, *Whence did this gloomy feeling of dislike attach to the army?* The aversion here expressed was felt towards the army, not as men, but as the abettors of a cause which had produced, and was likely to produce, such mischief. This explanation is suggested by

Klausen, and (although the expression ἐπὶν στρατῷ is not without awkwardness) is much better than that of Blomf. who, placing the comma after ἐπὶν, translates, *unde tibi hæc animi sollicitudo quam aversatur exercitus?* Emper, in Zimmerm. Diar. A. 1135. p. 627. quoted by Dindorf, has an observation worthy of attention: "Scribendum φρενῶν, quæ vox quum omissa esset, e priore exercitus mentione parum caute στρατῷ supplevit librarius." Cf. στρατός. — τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μειλίγματα βροτοῖς πιφαύσκων εἶπε τὰς δὲ νῶν νόσους κ. τ. λ. C. 276. (278. D.) Of this obscure passage several meanings have been proposed. Lobeck on Soph. Aj. v. 757. conj. *μηνίματα* for *μειλίγματα*, which he considers unintelligible. Blomf. translates *δυσφρόνων μειλίγματα calamitates, quibus inimici gaudere possint.* To this interpretation Klausen justly objects, but himself proposes a worse. Schütz and Well. explain *δυσφρόνων μειλίγματα pænas ad placanda Erinyum numina irata propter intermissam occisi Agamemnonis ultionem*, and by τὰ μὲν ἐκ γῆς understand *terræ sterilitatem.* It seems, however, very harsh to refer *δυσφρόνων* thus put generally, to the Furies in particular. Scholefield's explanation seems upon the whole the best, viz. "*quæ enim e terra oriunda hominibus morbos levant malignos (nam morbos e sequente νόσους intelligitur) hæc nobis contra denunciavit morbos fore, h. e. creatura esse: nempe lichenas,*" etc. In this case we may either read *τάσδε*, with Turn. Steph. or *δε* may be emphatic in the apodosis. For the change to the feminine in *τάσδε* from the neuter *μειλίγματα*, as referring to the noun νόσους following, cf. P. V. 755.

Δυσχείμερος wintry, tempestuous, severe, P. V. 15. Metaph. *δυσχείμερονος* ἄρας C. 269. Cf. P. V. 748.

Δυσχερής disagreeable, disgusting. S. 563. P. V. 804.

Δύσχυμος cold, chilly, severe. δύσ-

- χιμοι κέλευθοι P.559. δυσχίμον πλημ-
 μυρίδος C. 184. δράκοντα δύσχιμον
 S.c.T. 485. Cf. Virgil. Ecl. iii. 93.
Frigidus, O pueri, fugite hinc, latet
anguis in herba. Bl. Gl. P. 573. says,
 "a vetere radice χίος *frigus*, unde
 χίμελον. Recentiores scribebant
 χείμα." See Elmsley's note on
 Bacch. 15. where he discards the
 form δύσχιμος as well as μελάγχχι-
 μος from the Attic writers. See also
 Blomf. on P. 573. (ed. Bl.)
 Δωδώνη *Dodona*, P.V. 661. 832.
 Δωδωναίος of *Dodona*, S. 255.
 Δῶμα a house, a family. e. g. δῶμα
 κοσμήσει πατρός S.c.T. 461. So pas-
 sim. δῶματα id. πῶς πατὴρ δῶμα-
 τα λιπεῖν ἔτλητε; S. 322. and pas-
 sim. a temple, E. 170. 734. S. 288.
 δῶμασι for ἐν δῶμασι C. 703.
 Δωμαῖτις domestic. δωμαῖτιν
 ἐστὶν A. 942.
 Δωματοῦν to house. δεδωμάτωμαι
 S. 936. I have had houses built for me.
 Δωρεά a gift, a boon, P.V. 338. 619.
 Δωρεῖσθαι to give. μέγ' ὠφέλημα
 τοῦτ' ἐδωρήσω βροτοῖς P.V. 251.—to
 present with. δοῖν λογοῖν σε θατέρω
 δωρήσομαι ib. 780.
 Δώρημα a gift, a boon, P. 515. A.
 929. E. 380. P.V. 629.
 Δωρικὸς *Dorian, Grecian*, opp. to
 Περσικοῖς P. 179.
 Δωρίς id. Δωρίδος λόγῃς ὑπο P. 803.
 Δῶρον a gift, S.c.T. 607. A. 91. 902.
 C. 175. 512. 609.

E

- "E an exclamation of surprise or
 sorrow, S. 134. 143. P.V. 580. 601. 605.
 744. S.c.T. 135. 139. 143. 309. 321. P.
 938. A. 1085. C. 778. 856.
 "Ea id. P.V. 298. repeated, P.V.
 114. 565. 690. εἰ, εἰ μάλα C. 857.
 "Εάν if, with conj. P.V. 326. 379.
 S.c.T. 224. A. 1398. 1652. S. 607. εἰ
 μή P.V. 1016. unless. εἰάν περ P. 521.
 if so be that.
 "Εἰν to let alone, P.V. 332. to allow,
 with inf. 384. οὐκ εἰν S.c.T. 360. 538.
 to forbid, prevent.
 "Εαντοῦ of himself.—παρ' εἰαντῷ
 P.V. 186. in his own hands. τὸν ἄμφ'
 εἰαντῆς ἄθλον ib. 704. her own suffer-
 ing (see ἀμφί). κηδεῦσα, καθ' εἰαντόν
 892. to marry in one's own rank.
 "Εβδομαγέτας Dor. S.c.T. 782.
 a seventh leader. Here, however, ἐβ-
 δομαγέτης should probably be re-
 stored from one MS.
 "Εβδομος seventh, S.c.T. 264. 613.
 696. 782. P. 784. πύλαις ἐβδόμαις
 S.c.T. 118. (125. D.) the seventh gate,
 not the seven gates, as some translate
 it, and as Thom. Mag. who quotes
 this passage, asserts. On this pas-
 sage Valck. observes, "septem duces
 non stabant ad septem portas, sed
 adstant portarum septimæ, forsan
 in vicino Jovis Altissimi templo,
 κλήρω λαχόντες, sortiti quam quis-
 que de septem portis sibi haberet
 tuendam. Nondum ad suam quem-
 que stationem missos liquet ex v. 290.
 (264. ed. Well. 282. Dind.)"
 "Εγγαιος born in the land, P. 886.
 in the country. εἰ κυρεῖ τις οἰωνοπόλων
 ἔγγαιος S. 57.
 "Εγγενής indigenous, attached to a
 family or race, C. 459. S. 326. θεοὺς
 τοὺς ἐγγενεῖς S.c.T. 564.
 "Εγγονος a descendant, A. 364.
 But here the form ἔκγονος is to be
 preferred. So Schol. and suprascr.
 in T.
 "Εγγράφειν to inscribe, mid.v. P.V.
 791. pass. S. 924. On C. 688. see
 under καλός.
 "Εγγύη a surety. ἐγγύην θήσει E.
 858. give a surety.
 "Εγγύθεν near. With gen. S.c.T.
 958. C. 839.
 "Εγγύς near, S.c.T. 59. E. 65. With
 gen. P. 672. ἐγγύτατα γένους S. 383.
 very near of kin.
 "Εγείρειν to raise up, arouse, A.
 290. E. 135. ἐγρηγορέναι to be wake-
 ful.—ἐγρηγορὸς φρούρημα E. 676. a

watchful guard. ἐγρηγορός (so Pors. ἐγρήγορον vulg. There is a similar variation in the MSS. in E. 676.) τὸ πῆμα γένοιτ' ἄν A. 337. *the calamity would not sleep or cease.* See ἀναμ-πλάκτης.

Ἐγκατασκήπτειν *to hurl down upon*, P. 506.

Ἐγκατελλώπτειν *to laugh at* E. 113. From ἴλλω.

Ἐγκελεύειν *to order*, P. V. 72.

Ἐγκονεῖν *to hasten*, P. V. 964.

Ἐγκατεῖν *to be angry at*, C. 41.

ἘγκOTOS *angry*, C. 387. 911. 1050.

Ἐγκρατής *powerful*, P. V. 55.

Ἐγχειρίδιος *held in the hand*, S. 21.

Ἐγγλίζειν [ι] *to insult*, S. 892.

Ἐγχος *a spear*, P. 236.

Ἐγγροίμπετθαι *to approach*, S. 771. in loc. corr.

Ἐγχώριος *living in the country, native*, S. 277. 487. 512. 595. 897. — *presiding over it as a tutelary god.* θεῶν ἐγχωρίων S. c. T. 14. A. 784. 1629. S. 477. 515. 686. κάτρα δ' ἐστ' ἐγχώριος S. c. T. 395. *he is indeed a native.*

Ἐγώ I, P. V. 14. and passim. ἐμοῦ 167. passim. μοῦ 134. passim. ἐμοί 96. passim. μοί 16. passim. ἐμέ 141. passim. μέ 92. passim. νῶν C. 232. 277. ἡμεῖς S. c. T. 1060. passim. ἡμῶν 685. passim. ἡμῖν P. V. 193. passim. ἀμίν Dor. E. 329. ἄμμι S. c. T. 141. ἡμᾶς P. V. 196. passim. ἔγωγε A. 31. S. c. T. 569. E. 683. ἔμοιγε P. V. 322. A. 861. ἔμεγε P. V. 1055.

Ἐδανός *edible, for eating*, A. 1381.

Ἐδνον *a marriage present*, P. V. 958.

Ἐδος *a seat or place.* ἐπτάπυλον ἔδος S. c. T. 149. *Thebes.* ἀκρόπολιν τιμιον ἔδος S. c. T. 223. — *a shrine.* θεῶν ἔδη P. 396. In periphrases, Ἰκάρον ἔδος P. 862. Ἰαπυς. Ἀσίας ἔδος P. V. 410. *Asia.*

Ἐδρα *a seat*, P. V. 201. P. 458. E. 41. plur. P. V. 389. A. 117. — *of the shrines or temples of the gods*, A. 582. E. 11. 772. 817. 852. S. 341. 408. 418. 489. 496. — *a place of settlement.* Ἀμαζόνων ἔδραν E. 655. In P. V. 201. the Ionic

form ἔδρης occurs in some MSS. Dindorf quotes, as similar errors of transcription, ὀλιγοδρανίην P. V. 547. ἀμπλακίης ib. 562. Ἰναχείης S. 592.

Ἐδρανον *id.* S. 96. 632. P. 4.

Ἐδῶλιον *id.* πωλικῶν ἔδωλιων S. c. T. 436. νυμφικῶν ἔδωλιων C. 69.

Ἐζεσθαι *to occurry a seat*, E. 3.

Ἐθειρα *hair*, P. 1019. C. 173.

Ἐθέλειν *to be content or willing*, P. V. 177. 1069. A. 1550. — *to wish*, P. 765. C. 690.

Ἐθνος *a nation*, P. 43. 56. *a company of persons*, E. 344.

Ἐθος *a habit*, A. 710.

Εἰ *if*, a conditional particle, joined in the protasis of sentences with the tenses of the indicative, optative, and, very rarely, the subjunctive of verbs. I. With the indicative present, followed by the same in the apodosis. ὡδ' ἔχει λόγος γυναικός, εἴτις ἀξιοῖ μαθεῖν A. 1646. Cf. C. 661. E. 210. (with the verb omitted in the apodosis, P. 786. A. 1212. E. 488.) — by indic. fut. εἰ κυρεῖ τις πέλας. . δοξάσει S. 57. Cf. P. V. 343. — by the aorist, A. 1301. — by the imperative, εἰ δ' ἔχεις εἰπτεῖν δ τι λοιπὸν πόνων, σήμαινε P. V. 686. Cf. P. V. 821. S. 361. E. 31. — by opt. λέγοιτ' ἄν, εἰ τι δεῖ C. 657. Cf. A. 329. C. 201. E. 845. S. 382. — by fut. infin. S. c. T. 500. — with the verb of the pres. ind. omitted, εἰ ῥήτόν, φράσσον P. V. 767. sc. ἐστὶ cf. P. V. 818. 980. (The passage εἰ δ' εὐτυχῇ, τί χαλᾶ μανιῶν; P. V. 1059. is corrupt, see εὐτυχής.) A. 1281. εἰ δὲ δυστυχῇ A. 1301. (sc. ἐστὶ τὰ πράγματα, see δυστυχής) S. 938. — II. With the future indic. followed by the same in the apodosis, εἰ σε μάρψει ψῆφος, ἀλλ' ἔρεις τάχα E. 567. Cf. S. 879. A. 1311. S. c. T. 180. — by the pres. σφε χρῇ τελευτῆσαι μάχῃ, εἰ καρπὸς ἔσται θεσφάτοισι Δοξίου S. c. T. 600. by aorist, S. 467. by opt. in constr. obliq. P. 349. — by imperat. ἀλλ' εἰ τι δράσεις. . τῶνδε μὴ σχολὴν τίθει A. 1029. — by optat. with ἄν. εἰ ᾗδε τραχεῖς καὶ τεθηγμένους λόγους ρίψεις, τάχ' ἄν σου κλίοι Ζεὺς P. V. 311. III. With

perf. indic. followed by pres. ind. *εἰ* . γ. *μόρον τὸν αὐτῆς ὀλοῦσθαι... πῶς πατεῖς*; A. 1269.—by opt. with *ἂν*, *εἰ* *τι κακῶν ἄκος οἶδε πλέον, μόνος ἂν θνητῶν πέρας εἴποι* P. 623.—by imperat. *εἰ πάντ' εἴρηκας, ἤμιν αὖ χάριν δός* P. V. 823. elliptically, *εἰ* *πὺν πάλαι (δέδεχθε) φαιδροῖσι τοισὶδ' ὄμμασι δέξασθε βασιλεία* A. 506.—with 2 aor. *ἀλλ' εἴτε φλαυρὸν εἶδες* P. 213. IV. With the imperfect indicative, followed by the imperf. ind. with *ἂν* in the apodosis, stating a possibility which was not realised, *εἰ δ' ἡ Διὸς παῖς παρθένος Δίκη παρῆν... τάχ' ἂν τὰδ' ἦν* S. c. T. 644. Cf. A. 848. 996. 1368. elliptically, *ὥσπερ εἰ παρεστάεις* A. 1174. sc. *ὥσπερ ἂν ἐλεγες*.—by the aorist with *ἂν* in apod. *εἰ τοῖσιν αἰετὶς ἦτε, κάρτ' ἂν ἦκασα* S. 285.—by perf. τραυμάτων *εἰ* *τόσων ἐτύγγανεν... τέτρωται δικτίου πλέω λέγειν* A. 840. V. With the aorist indic. followed by imperf. with *ἂν*, *εἰ* *ὑπ' Ἰλίου καταναρίσσης, πολύχωστον ἂν εἶχες τάφον* C. 341. elliptically, *τί δ' ἂν δοκεῖ σοι Πρίαμος, εἰ* *τόδ' ἤνυσεν*; A. 909. sc. *ποιῆσαι*.—with apod. omitted, *εἰ* *γάρ μ' ὑπὸ γῆν ἦκεν... ὣν δέ κ. τ. λ.* P. V. 152. VI. With optative, followed by the same with *ἂν* in the apodosis, *εἴης φορητὸς οὐκ ἂν, εἰ* *πράσσοις καλῶς* P. V. 981. Cf. S. c. T. 4. 385. 532. P. 421 776. A. 336. 1019. 1367. 1644. C. 103. E. 398. S. 735. 903.—with pres. *εἰ* *πάντα δ' ὧς πράσσοιμ' ἂν, εὐθαρσῆς ἐγώ* A. 904. sc. *εἰμὶ*. See *ἂν*. Cf. A. 1012. *ὅμως ἀμεινον, εἰ* *βραδύνουεν βοῇ, ἄλκις λαθέσθαι τῆσδε μηδαμῶς ποτε* S. 711.—by imperf. *ὥς εἰ* *μόρον φευξοῖσθ' Ἕλληνες κακόν, πᾶσι στερίεσθαι κρατὸς ἦν προκείμενον* 361. Cf. P. V. 476.—With the apodosis omitted, *μόχθους γὰρ εἰ* *λέγοιμι καὶ δυσανλίας* A. 641. Cf. 549. VII. With subj. *μηδ' εἰ* *στράτευμα πλεῖον ἢ τὸ Μηδικόν* P. 777. *εἰ* *προδῶ σφ' ἐκῶν* E. 225. *εἰ* *κρανθῇ πᾶγμα τέλειον* S. 86. *εἰ* *πὺν τι μὴ τοῖον τύχῃ* 395. In all these places the MSS. and Edd. have *εἰ*. In the first passage Brunck, Pors. Schütz, Blomf. read *ἦν*. So

in E. 225. *ἦν* for *εἰ* is read by Pors. Schütz, Herm. in conformity with Dawes' canon that *εἰ* cannot be constructed with the subj. Dawes, accordingly, in P. 777. (791. D.) reads *μηδ' εἰ... εἴη* for *μηδ', ἢ τὸ M.* This canon is called in question by Herm. Obsc. Critt. P. 77. and also on Soph. Aj. v. 491. where he reads *εἰ* *θάνης*. Compare also his note on CEd. T. 199. where he disapproves Elmsley's conjecture *ἦν... ἀφῇ* as being better suited to prose style, and observes, that Elmsley himself appears to retract it on Bacch. 203. 858. See his note also on Ant. 706. On Viger, however, p. 663. he expresses a different opinion, discarding the use of *εἰ* with the subj. from the Attic writers, but retaining it in CEd. T. 199. as a lyrical passage. It would appear on the whole that *εἰ* was, though sparingly, joined with the subj. in Attic Greek, although the uncertainty of the readings renders it difficult to form a decided opinion. See, besides the authorities already quoted, Wunderlich Obsc. Critt. p. 196. Matth. Gr. G. 525. 7. 6. Bernhardt Synt. p. 398.—*εἰ* is also used in the sense of *ἐπειδὴ*, since. *ἀλλ' εἰ* *δοκεῖ σοι ταῦθ', ὑπαί τις ἀρβύλας λύοι* A. 918. *οὐ γὰρ σὺ παῖς τε κάπτε τοῦδ' ἀνούστερος, εἰ* *προσδοκᾷς κ. τ. λ.* P. V. 990. For *καὶ εἰ* although. *ἐγὼ γὰρ οὐκ, εἰ* *δυστυχῶ, τοῦδ' οὐνεκα θέλοιμ' ἂν κ. τ. λ.* P. V. 345. *εἰ* *πρόσπαια μὴ* *τύχοι κακά* A. 338.—in wishing, *αἰτουμένῃ μοι* *κοῦφον εἰ* *δοίης τέλος* S. c. T. 242. Cf. Virg. *Æn.* vi. 187.—to denote future time. *ὥς, εἰ* *μελαίνης νυκτὸς ἵξεται κνέφας, Ἕλληνες οὐ μενοῖεν* P. 349. *when night should come*. Cf. C. 564. Virg. *Æn.* v. 54. *Si nona diem mortalibus altum Aurora extulerit*, etc.—in indirect interrogation, *whether*. *ὅρα νυν, εἰ* *σοι ταῦτ' ἀρωγὰ φαίνεται* P. V. 999. Cf. S. c. T. 642. A. 464. 604. E. 137. 558. 580. *περίφοβόν μ' ἔχει* *τάρβος ἐτητύμως, πολυδρόμον φυγᾶς ὄφελος εἰ* *τι μοι* S. 718. *I am alarmed as to whether*, etc.—*if perchance, in case*. *ποῖ φύγωμεν Ἀπίας*

χθονός, κελαινὸν εἴ τι κεύθός ἐστί που; S. 759. γόεδνα ἀνθελίζομαι... τᾶσδε φυνγᾶς... εἴ τις ἔστι κηδεμών.—elliptically, in interrogation, ἀλλ' εἰ δρακόντων δυσφρόνων ἐχθίσουσιν; S. 506. (511.D.) sc. ἐκδώσετε; but what if? etc. Here Stanley unnecessarily reads 'ΑΛΛ' ἢ κ.τ.λ. For εἴτε, preceding εἴτε, whether...or. εἰ ξὺν λοχίταις εἴτε καὶ μονοστυβῇ C. 757. Cf. E. 446. 582.—εἴ τις i. q. ὅστις whosoever. ὅψει δὲ κείτεις ἄλλος ἤλιτεν βροτῶν E. 259. —καὶ εἰ or κεί although. καὶ στόμαργός ἐστ' ἄγαν S.c.T. 429. Cf. C. 296. followed by ὅμως. καὶ στίνεις κακοῖς ὅμως P. 287. C. 113.—With neg. εἰ μὴ if not, unless. δίδαξον ἡμᾶς εἴ τι μὴ βλάπτει λόγῳ P.V. 196. Cf. 670. 765. A. 338. 990. 1030. 1058. 1110. 1212. 1281. C. 180. 271. E. 445. 847. P. 154. S. 994. S.c.T. 98. 178. S. 242. 395. 456. 467. 870. 902. P. 776. With past time, κάρ' ἄλλα πόλλ' ἐπικάσαι δίκαιον ἦν, εἰ μὴ παρόντι φθόγγος ἦν ὁ σημανῶν S. 242. ὡς ὄντ' ἀναστατήρα Καδμείας χθονός, εἰ μὴ θῶν τις ἐμποδὼν ἔστη δορί S.c.T. 1007. On the omission of ἂν in the former clause, see Wunderlich Obs. Critt. pp. 173. 174. —εἰ δὲ μὴ, hypothetically negating a previous statement. εἰ δὲ μὴ (sc. οὕτως ἔσται), παρ' εὐδείπνοις ἔσει ἄτιμος C. 477. θήλεια γὰρ φρήν, εἰ δὲ μὴ, τάχ' εἴσεται 303. εἰ δὲ μὴ... Ζῆνα τῶν κεκηκότων ἰζόμεσθα S. 145.—εἰ with the opt. occurs in A. 857. (883. D.) as answering to a noun in the preceding sentence. ἀμφίλεκτα κήματα προφωνῶν, τὸν θ' ὑπ' Ἰλίῳ σθένει κίνδυνον, εἴτε δημόθρους ἀναρχία βουλὴν καταρρίψειεν. There is a somewhat similar construction in Thucyd. iii. c. 1. εἶχε μὲν δύο τοὺς περιβόλους, πρὸς τε Πλαταιῶν, καὶ εἴ τις ἔξωθεν ἀπ' Ἀθηνῶν εἴποι.

Eia interj. up! eia δὴ A. 1634. 1636. up now!

Eίδειν (inus. in pres.) to see. The present occurs only in the mid. in the sense of to resemble. εἰδομέναν τοκεῦσι A. 748. like its parents. The

other forms in use are 2 aor. act. εἶδον e. g. P. 212. imperat. ἴδε S. 345. opt. ἴδοιμι e. g. S. 834. subj. ἴδωσι S. 478. ἴδῃ C. 978. (ἴδῃς in the sense of περι-ἴδῃς, h. e. suffer, allow, S. 418.) ἴδεῖν P. 411. ἴδεῖν is frequently added as an expletive to verbs, adjectives, adverbs, etc. πρέπουσι... ἴδεῖν S. 701. εὐφραγῆς ἴδεῖν P. 379. ἀνδρα τεύχη-στην ἴδεῖν S.c.T. 626. μὴ διχορρόπως ἴδεῖν A. 340. Cf. P. 77. 206. 390. P.V. 238. C. 142. 174.—ἴδῶν P.V. 352. Mid. v. aor. 2. εἰδόμην P. 175. imper. ἴδῶ C. 245. ἰδέσθω S. 97. ἴδοιτο S. 207. etc. ἰδῶμεθα E. 137. ἰδέσθαι S.c.T. 403. ἰδοῦ, adverbially, ἰδοῦ, ἰδοῦ A. 1095. The defective tenses of this verb are supplied from ὁράω and ὅπτομαι.

Eιδέναι to know. The following forms occur, p. m. οἶδα I know, e. g. P.V. 640. οἶσθα C. 515. etc. οἶδε P. 623. etc. plur. ἤσαν P.V. 449. (restored by Pierson on Mæris for ἴσαν. See below) imp. ἴσθι P. 423. etc. ἴστω C. 594. ἴστε P. 207. opt. εἰδείην S. 286. subj. εἰδῆς C. 433. εἰδῇ P.V. 826. εἰδῶμεν C. 877. inf. εἰδέναι A. 1164. 1342. 1344. C. 679. part. εἰδώς S.c.T. 68. etc. εἰδότε P.V. 1042. εἰδότε S. 723. εἰδνῶναι P.V. 1078. εἰδότες A. 1375. εἰδυῖαισι P.V. 439. fut. mid. A. 475. The fut. mid. occurs in a passive sense, C. 303. (305. D.) εἰ δὲ μὴ, τάχ' εἴσεται, it will soon be known. See under ἄγειν. It is used absolutely, e. g. οὐδεῖς, σάφ' οἶδα, μὴ μάτην φλύσαι θέλων P.V. 502. with accus. e. g. οὐκ οἶδα τέρψιν οὐδ' ἐπιφογον φάτιν A. 597. with ὅπως. οὐκ οἶδ' ὅπως ὑμῖν ἀπιστήσαι με χρή P.V. 643. ὅπη. οὐ γὰρ οἶδ' ὅπη τελεῖ C. 1017. ὡς. οἶδεν, ὡς σφε χρὴ τελευτῆσαι μάχῃ S.c.T. 590. ὅς. οὐς μὲν γὰρ τις ἐπεμψεν, οἶδε A. 423. ὅστις. οὐκ οἶδα βουλῆς ἥσπιτος τυχῶν λέγω A. 1331. ὅθεν. οὐκ οἶδεν ὅθεν πληγαὶ βίότῳ E. 892. οἶος. οὐκ οἶδεν οἶα γλώσσα... λέξασα... τεύξεταί A. 1201. εἰ. εἰ δ' ἐτηγνύως, τίς οἶδε A. 465. ἦ... ἦ. εἰδῶμεν, ἦ νικῶμεν, ἦ νικῶμεθα C. 876. (890. D.) But here εἰ νικῶμεν Turn. Steph. which may be correct. But cf. not. ad Æd. Col. 80. ed.

Linw. *δτι*. *οἰδ'* *δτι* *τραχύς*. . . Ζεύς P.V. 186. 283. with *δτι* omitted. *εἰ γὰρ ἴστε*, *παῖς ἐμός*. . . *θανυμαστός ἀν γένοιτ' ἀνὴρ* P. 207. with *ὥστε*. *οὐκ οἶδεν οὐδείς*, *ὥστ' ἀπαγγέλλειν τοῦς* A. 618. without *ὥστε*. *οἶσθα σημήναι τοῦς* P. 471. with inf. *εἰ τοῦ' ἴσθι*, *μηδέπω μεσοῦν κακόν* P. 472. Cf. 329. 423. — With acc. of participles referring to another subject, *ἴσθι ἀνδρὸς φίλον πῶλον ἐννιν ζυγέγντα* C. 782. Cf. 406. 1653. C. 232. E. 213. With nom. referring to the same subject, *ἴσθι μοι δώσω ἀποινα* A. 1655. Cf. S.c.T. 978. P.V. 826. A. 666. 1275. In S. 908. (930.D.) the reading of the MSS. *εἰδῶς* is to be preferred to that of Turn. *εἰδῆς*, the words *καὶ γὰρ*. . . *ἕκαστα* being parenthetical. — Upon the form *ἦσαν* for *ἦδεισαν* Pierson quotes some excellent remarks of the Etymologicon, where it is observed that from *ἦδειν*, *ἦδεις*, *ἦδει* comes the dual *ἦδειτον*, *ἦδείτην*, which by syncope of the diphthong *ει* and change of *δ* into *σ* became *ἦστον*. The plural is *ἦσμεν* for *ἦδειμεν*, *ἦστε* for *ἦδειτε*, and *ἦσαν* for *ἦδεισαν*. This last is restored by him in P.V. 449. *οὔτε πλινθυφεῖς δόμοις προσείλους ἦσαν*. Likewise in A. 1070. *κλέος σου μαντικὸν πεπυσμένοι ἦμεν*, Pors. and Blomf. read *ἦμεν*.

Εἶδος appearance, S.c.T. 489.

Εἶδωλον a form. *εἶδωλον Ἄργου* P.V. 567. *an image*, *εἶδωλον σκιᾶς* A. 813. (839. D.) *an image, a shadow of a shade*, i. e. *a thing utterly unsubstantial*. Cf. *εἶδωλ' ἡ κουφήν σκιάν* Soph. Aj. 126. *νεκρὸν ἡ καπνοῦ σκιάν* Phil. 934. *σκιᾶς ὄναρ ἀνθρώπος* Pind. Pyth. iii. 95. In this passage the old punctuation was *εἰδῶς λέγοιμ' ἂν*. *εἰ γὰρ ἐξεπίσταμαι*, *ὁμιλίας κάτοπτρον*, *εἶδωλον σκιᾶς δοκοῦντας εἶναι κάρτα πρενμενεῖς ἐμοί*, where *λέγοιμ' ἂν* is referred to what precedes, *expertus loqui possum*: *ὁμιλίας κάτοπτρον* and *εἶδωλον σκιᾶς* being considered as epithets of the persons referred to in the next line. In this case the former epithet must mean, as Blomf.

expresses it, *imaginem et speciem familiaritatis*. *λέγοιμ' ἂν* is, however, much more properly referred to what follows, cf. A. 720. 870. S.c.T. 357. etc. It is better to make *εἰ γὰρ ἐξεπίσταμαι ὁμιλίας κάτοπτρον* a parenthesis, and connect *λέγοιμ' ἂν* with *εἶδωλον σκιᾶς κ. τ. λ.* *I can assert from experience (for well am I acquainted with the mirror of familiarity, i. e. as Casaubon expresses it, scio uti consuetudine ceu speculo ad explorandos animos hominum) that they who seem so friendly to me are but the shadow of a shade, i. e. wholly insincere*. This is by far the best explanation: *κάτοπτρον* is not *an image*, as Blomf. translates it, but the *mirror* in which the image is viewed.

Εἰεν well, come, be it so, C. 646. 708. E. 235. It is a spondee in C. 646. A similar instance occurs Arist. Pac. 663. *εἰεν. ἀκούω. ταῦτ' ἐπικαλεῖς; μανθάνω*.

Εἶθε would that! with indic. of past time. *εἶθ' ἐμ' ἐδίξω* A. 1519. *εἶθ' εἶχε φωνὴν εὐφρονα* C. 193. with *ὄφελε*. *εἶθ' ὄφελεν*, Ζεῦ, *κάμε*. . . *θανάτου κατὰ μοῖρα καλύναι* P. 879. — with opt. of future time. *εἶθε γὰρ θεοὶ τοῦσδ' ὀλέσαιεν ἐν γῇ* S.c.T. 548.

Εἰκάζειν to compare or liken to, with dat. E. 49. C. 624. Here, for the vulg. *εἰκασεν* M. Guelph. have *ἤκασεν* h. e. *ἤκασεν*. On this point of orthography, see Pierson on Mæris, p. 182. Valck. on Phœn. 165. and cf. *ἐξεικάζω*, *προσεικάζω*. — *to conjecture*. S.c.T. 338. — *to discern by conjecture*. *οὐκ ἔχοιμ' ἂν εἰκάσαι τάδε* C. 511. *Ἀμαζόνας κάρ' ἂν ἤκασα ὑμᾶς* S. 285. *I should have guessed that ye were Amazons*.

Εἰκασμα an image, S.c.T. 505.

Εἰκεῖν to yield, S. 199. with dat. P.V. 320. A. 1041.

Εἰκῇ at random, heedlessly, P.V. 448. 887.

Εἰκός (part. neut. of *εἰκέναι*) *fitting, likely, meet*. *εἰκός* sc. *ἐστὶ*. *it is meet*. *τὸν τεκόντα εἰκός εἰδέσθαι* C. 679. Cf. A. 561. 572. E. 185. *it is likely*

εἰκὸς δὲ πράξειν ἄνδρας ᾧδ' ἀντιστά-
τας S.c.T. 499.

Εἰκότως *meetly, fittingly*, S. 398.
with dat. ἀπουσίᾳ εἰκότως ἐμῇ A. 889.
as befits my long absence.

Εἰκῶν *an image*. εἰκῶ acc. (as from
a nom. inus. εἰκῶ. Cf. Valck on Phoen.
457.) S.c.T. 541.

Εἰκῶς part. of εἰκέναι S. 280. See
εἰκέναι.

Εἰλάσσειν *to roll or wheel*, P.V.
1086. 1094.—Mid. v. *to roll* (intransi-
tively), P.V. 138.

Εἶμα *a garment*, A. 1356. δακρύω
δ' ὑφ' εἰμάτων C. 79. *muffled up in my
robes. — a coverlet or carpet*. A. 895.
934. 937.

Εἰμαρμένος *assigned* (lit. by lot)
appointed, a perf. pass. of μείρεσ-
θαι, which occurs only in the middle
and passive forms, from an inus. act.
form μείρω *to assign by lot*. θήσει
εἰμαρμένα A. 887. *will arrange in the
appointed manner.*

Εἶν for ἐν S. 850. in loc. corr.

Εἶναι *to be*, as the logical copula,
εἶμι P.V. 14, etc. εἶ P.V. 698, etc. ἐστὶ
P.V. 50, etc. ἐσόν C. 205. ἐσμέν S.c.T.
498, etc. ἐστί E. 386, etc. εἰσὶ P.V. 378,
etc. ἦσθα A. 1184. C. 241. 355. ἦν P.V.
756, etc. ἔσκε Ion. P. 648. ἦτε A. 528,
etc. ἦσαν P.V. 677, etc. ἔσει S.c.T. 68,
etc. ἔσται P.V. 189, etc. ἔσσεται P. 120.
(see below) ἴσθι C. 145, etc. ἔστω E.
519, etc. In A. 368. (378. D.) ἔστω δ'
ἀπήμαντον, κ. τ. λ. Blomf. objects
to Butler's translation, *sit mihi vero
quod tutum sit*, etc.; because in that
case, he says, a tragic writer would
have said not ἔστω, but εἴη or γένοι-
το. He also observes, that the
construction would then require τὸ
ἀπήμαντον. That the former objec-
tion is not valid, may be seen by
comparing S. 750. 669. (ed. Well.
quoted by Butl. ap. Peile.) With re-
spect to the latter, Peile is correct
in remarking that ἀπήμαντον is the
predicate and not the *subject*, the
real nominative being *a man's condi-
tion*, or some such expression, sug-
gested by τὸ βέλτιστον. ἔστε S.c.T.

163. etc. εἴην S.c.T. 170. etc. εἴης
P.V. 981. εἴη S.c.T. 652. etc. εἶεν S.
182. ᾧ P. 678. etc. ᾧ P. 777. etc. εἶναι
P.V. 217. etc. ἔσεσθαι P.V. 837. ὦν
P.V. 62. etc. οὖσα S.c.T. 183. etc. ὄντι
P.V. 308. ὄντα P.V. 985. etc. ὄντες A.
636. ὄντας P.V. 441. etc. ὄντα n. p. S.
54. etc. — With genitive, denoting
office or duty. ἀνδρῶν τὰδ' ἐστὶ S.c.T.
212. οὗτοι γυναικὸς ἐστὶν ἰμέλειν
μάχης A. 914. τοῦ δρωῦντος ἐστὶ καὶ
τὸ βουλευῆσαι περὶ 1332. οὐκ ἂν Ἀρ-
γεῖων τόδ' εἴη 1650. — denoting ori-
gin, *to be born of*. ὦν ἐλευθέρου
πατρός C. 902. γένος τὸ δὴ Ζηνός
ἐστὶν ἀληθῶς S. 580. — denoting pro-
perty, *to belong to*. Τροίαν Ἀχαιῶν
οὖσαν A. 260, κάρτα δ' εἶμι τοῦ πατρός
E. 708. *I am quite on the side of the
father.* — With the dative, signifying
to have, equivalent to ἔχειν with the
nom. ἀργύρου πηγὴ τις αὐτοῖς ἐστὶ
P. 234. *they have a well-spring of
money.* Cf. P.V. 297. 734. S.c.T. 208.
603. P. 168. A. 1177. C. 92. 1049. S. 371.
490. 507. 929. — Containing the predi-
cate, denoting *to be, to exist*. ἐστὶν
θάλασσα A. 932. *there is a sea*. ἐστὶν
πόλις Κάνωβος P.V. 848. *there is a
city Canopus.* Cf. P.V. 477. 762. 771.
S.c.T. 199. 535. 660. 664. 931. S. 204. 617.
710. 759. 935. 952. P. 164. 441. 439. 483.
721. 789. 802. A. 67. 164. 264. 371. 940.
1081. 1272. 1279. C. 501. 507. 864. 872.
E. 581. 615. 618. 706. 653. In A. 705. (723.
D.) for the corrupt ἔσχ', Casaub.
conj. ἔσκε (cf. P. 661.) which Blomf.
and Well. adopt. Dind. conj. ἦστ'.
— with infin. *to be lawful, or pos-
sible*. οὐκ ἔστι *it is not lawful or pos-
sible*. φθογγὰς ἀκούειν ἐστὶ A. 316.
Cf. P.V. 759. 1057. πολυπλόκηρα ἦν
ἰδεῖν. ὀρέγματα C. 419. τοῖς τοιοῦτοις
οὔτε κρατῆρος μέρος εἶναι μετασχεῖν
C. 290. οὐκ ἔστι λαθεῖν ὅμματα φωτός
A. 770. Cf. P. 100. In P. 411. (419. D.)
θάλασσα δ' οὐκ ἔτ' ἦν ἰδεῖν the con-
struction is different; the meaning
being either, as Pauw explains it,
*mare non amplius erat mare facie
et vultu: maris facies interierat*, or
else as Heath renders it, *mare non*

amplius existerat, quod ad visum attinet. The former is better, the allusion seeming to be to the wrecks and bodies covering the whole surface of the sea and destroying its natural appearance. Joined in periphrasis with the present participle, ἐστὶ . . παρόν P.V.785. ἦν προκείμενον P.363. ἐστὶν ἐμπνέων A.657. φεύγων . . ἐστὶν C. 134. ἐστ' ἀναγκαιῶς ἔχον 237. αἰδόμενός τις ἔστω E.619. with the perf. part. ἦν τεθνηκώς A.843. ἔσται δεδορκώς A.1152. ἐστὶ . . διαπεπραγμένα P.254. ἦν τεταγμένος 373. ἐστὶν ἐξεψφασμένος 745. ἦσθα γεγραμμένος A.775. ἐστὶ . . κεκτημένη 1020. ἤμεν . . πεπυσμένοι 1069. (Cf. εἰδέναι s. fin.) ἦν τετμημένος C.196. ἐστὶν . . προστεταγμένον E.199. ἐστὶν ἐσφραγισμένος E.792. ἐστὶν ἡζιωμένα S.485. ἐστὶν ἐγγεγραμμένα 924. with part. aor. γηρυθείς ἐσεῖ S.455. — with part. and article, τίς οὖν ὁ λύσων σ' ἐστίν; P.V.773. αὐτὸς ἦν ὁ μαρτυρῶν E.785. τίς ἦν ὁ θελξας; S.566. — with relative pronoun, οὐκ ἐστὶν ὅστις C.170. no one. οὐκ ἐστὶν ὅτῳ P.V. 291. to no one. Cf. 991. οὐκ ἔσθ' ὅπως A.606. by no means. In P.120. (121.D.) for ἔσσεται, which is the vulg. reading, Blomf. in order to avoid the poetical form ἔσσεται adopts Burney's conjecture ᾗσεται. So Dind. In a lyrical passage, however, like the present, this objection seems to be of no force, as similar licences are continually occurring. Blomfield places a stop after πόλισμα, and refers ᾗσεται to the words which follow. Wellauer joins μὴ πύθῃται 117. and πέσῃ 123. in construction, taking καὶ τὸ Κίρσιον πόλισμα . . ἀπὼν as a parenthesis, of which the latter clause is in the nominative absolute. This does not appear to be necessary, as μὴ may in this sense be joined with the future indicative, no less than with the subjunctive (see Matth. Gr. Gr. 519 7), nor is the transition from the subj. to the fut. ind. without a parallel. e. g. Arist. Eccl. 495. μὴ καὶ τις ἡμᾶς ὀψεται χήμῶν ἴσως κατεΐπῃ.

Choeph. 282. σιγᾷθ' ὅπως μὴ πείσεται τις, ὧ τέκνα, γλώσσης χάριν δὲ πάντ' ἀπαγγείλῃ γάδε. Κένανδρον ἄστυ is not the nominative in apposition to πόλις, but the accusative after πύθῃται, πόλις referring, as Abresch remarks, to the country generally. The whole sentence from v.114. may be thus translated: — *Thus is my gloomy bosom torn with alarm, alas! on account of this Persian host, lest the country should learn that the great city of Susa is bereft of its heroes, and the Cissian town should cry responsively to the intelligence, (alas! the female multitude crying, alas!) and a rending should be made of their linen vestments.*

Εἵνεκα (poet. for ἔνεκα) on account of. παντὸς εἵνεκα S.185. τοῦδ' εἵνεκα P.V.345. In the former passage Heath, and in the latter Brunk, read οὐνεκα.

Εἰπεῖν to say, speak, or tell. aor. 1. εἶπας P.V.775. P.292.784. A.889. S.337.499. S.c.T.788. aor. 2. εἶπον C.677. E.586.608. S.393. εἶπε A.124. 198. 376. 601. C.277.656.666. imper. εἰπέ P.V.345.595. P.470.685. A.120. 133. 154. 603.905. C.671.905. E.557. opt. εἴποις C.834.994. εἴποι S.c.T.896. P.624. conj. εἴπω A.1470.1496. C.86.1070. εἴπῃς E.842. εἴπῃ S.305. εἴπητε P.V.1075. inf. εἰπεῖν P.V.686. 878. S.c.T.905. P.700. A.358.1295. 1346. C.568. E.414.516. S.973. part. εἰπών A.658. S.897.899. εἰπόντος C.412. εἰπούσα C.845. — With part. τεθνεώτ' Ὀρέστην εἰπέ C.671. say that Orestes is dead. ὡς εἰπεῖν ἔπος P.700. to be brief. ταύτην τοιαύτην εἶπον E.608. as such I have described her. — to bid, τῖς εἰπόντος . . σώζειν πόλιν S.c.T.728. Cf. S.499. — to call. σωτήρ, ἡ μόρον εἶπω; C.1070. Cf. ib. 412. (418. D.) But here εἰπόντες appears to be interpolated from the Schol. τί δ' ἂν φάντες conj. Bothe, which is probably correct. — ἐμοῖς μὲν εἶπας δώμασιν φάος μέγα P.292. what you have said is a great joy to my house.

Εἴπερ *if, provided that, seeing that*, with pres. ind. S.c.T. 665. P. 789. A. 1020. C. 221.645.492. with imperf. C. 196. S. 339. with perf. or aor. P.V. 610. A. 29.908. C. 515. E. 417. with fut. A. 1222. with opt. S. 919.

Εἴργειν *to exclude, keep off*, S.c.T. 100. P. 89. with gen. *to ward off from*, S.c.T. 485. A. 1306. S. 37. with dat. in the same sense. εἴργειν τεκούσῃ μητρὶ πολέμιον δόρυ S.c.T. 398. pass. εἴργεσθαι, *to be kept from*, C. 907. with ἀπό S. 61. On the accentuation of this word, and the difference between εἴργειν and εἴργειν, see Lobeck on Soph. Aj. v. 753.

Εἰρήνη *peace*, P. 755.

Εἷς *one*. εἷς ἅπαντας ἀνθ' ἑνὸς τοῦδ' ἔργον ἦν S.c.T. 1041. Cf. S.c.T. 525. P. 247. 305. 423. 749. 947. S. 920. A. 491. 626. C. 514. 297. 546. E. 559. 941. It is used also with superlatives and words of a like force to heighten the meaning, e.g. εἷς ἀνὴρ πλείστον πόρον ἔχθροῖς παρασχών P. 319. *having given them by far more trouble than any one else*. Matth. Gr. Gr. 461. compares the Latin phrase *unus omnium maxime*. Lobeck on Soph. Aj. 1343. comp. Virg. *Æn.* ii. 246. *Cadit et Rhipeus justissimus unus qui fuit in Teucris*. He also refers to Valck. on Herod. vi. c. 127. Bentl. on Hor. A. P. 32. (qu. v.) Thus Ἐπεὶ κλέης ἂν εἷς πολὺς κατὰ πόλιν ὑμνοῖτο S.c.T. 6. Ἐλένη μία τὰς πολλὰς τὰς πάνυ πολλὰς ψυχὰς ὀλέσασα A. 1431. Cf. v. 1444. οὐχ εἷς many. πάταγος οὐχ ἑνὸς δορός S.c.T. 99. on this phrase see Blomf. Gloss. in loc. Schäf. ad Greg. p. 55. πολλοὶ εἷς ἐν συμπινοῦσιν ἡμεροὶ C. 297. *coincide*. εἷς ἑνὸς ῥόθου P. 749. *with one impulse*.

Εἷς=εἷς (See Dind. on Arist. Ach. 242. and cf. not. ad Soph. *Œd.* T. 78. ed. Linw.) *into, to*. With verbs signifying or implying motion towards any thing, place, or person, e.g. τὴν σιδηρομήτορα ἐλθεῖν εἰς αἶαν P.V. 302. Cf. P.V. 1.2.150.387.495.649.661. 692. 724. 815. 847. 967. 1023. 1030. 1052. 1076. S.c.T. 30. 190. 222. 424. 842. 980.

P. 2. 66. 99. 179. 218. 226. 371. 386. 477. 484. 522. 619. 622. 776. 1025. A. 389. 424. 719. 825. 885. 931. 940. 1249. Cf. 1548. C. 3. 213. 452. 665. 669. 701. 900. 901. 925. E. 11. 56. 342. 437. 813. S. 326. 403. 533. 747. 832. 859. 879. 891. with πιτνεῖν. εἷς νόσον πεσών P.V. 471. 476. πεσεῖν εἷς τὸ μὴ τελεσφόρον A. 972. *to come to nought*. εἷς φθόρον πεσόντα A. 1240. *gone to destruction*. ταραγμὸς εἷς φρένας πιτνεῖ C. 1052. εἷς γὰν προπιπνοῦντες P. 580. *bowing to the ground*. πολλοὶ εἷς ἐν συμπινοῦσιν ἡμεροὶ C. 297. *coincide*. with καθέζεσθαι. εἷς θρόνον καθέζετο P.V. 228. *sat upon the throne*. εἷς θρόνους καθίζανω E. 29. with ῥέπειν. τὸ μητρὸς εἷς σέ μοι ῥέπει στέργηθρον C. 238. *inclines towards*. κακῶν ῥέπουσαν εἷς τὰ μάσσονα P. 432. with χεῖν. κρόκον βαφὰς εἷς πῖδον χέουσα A. 230. *letting them fall upon the ground*. σταγόνας χυμένας εἷς πῖδον C. 395. with τάσσειν. εἷς ἐπατειχεῖς ἐξόδους τάξω S.c.T. 266. *I will station them at the seven gates*. with τίθεσθαι. εἷς αἱματηρὸν τεῦχος ψήφους ἔθεντο A. 780. with σκήπτειν. Ἀτρεΐδων εἷς τόδε σκήπτει στέγος A. 301. hence εἷς παῖδ' ἐμὸν Ζεὺς ἐπέσκηπεν τελευτὴν θεσφάτων P. 725. with ἐμπλέκειν. εἷς ἀπέραντον δίκτυον ἄτης ἐμπλεχθήσεσθε P.V. 1080. with σιγᾶν. οὐκ εἷς φθόρον σιγῶς ἀνασχήσει τάδε; S.c.T. 208. (see under σιγᾶν.) εἷς νύκτ' ἀποστείχοντος ἡλίου S. 750. *when the sun draws near to its setting*. Cf. the expression ἡμος δ' ἥελιος μετενίσσετο βουλυτόνδε Od. ix. 58. εἷς χεῖρας ἐλθεῖν S.c.T. 662. *to engage in combat*. εἷς ἀρθμὸν ἦκειν P.V. 191. *to be reconciled*. τέκνων εἷς ἔργον ἡλθίτην A. 1180. *begat children*. ταυροσφαγούντες εἷς μελάνδετον σάκος S.c.T. 43. h. e. *letting the blood of the victim fall into the hollow of the shield*. μνημεῖα αὐτῶν τοῖς τεκοῦσιν εἷς δόμους . . ἔστεφον ib. 49. *they placed them (to be sent) to their homes*. — *against*. τρέψον εἷς ἐχθροὺς βέλος S.c.T. 237. *λάπτων μηκέτ' εἷς ἡμᾶς βέλη* A. 496. *μηδ' εἷς Ἐλένην κόπον ἐκτρέψης* ib.

1443. Cf. P.V. 947.1088. S.c.T. 1041. — *before, in the presence of.* ἐς ὑμᾶς ἐρῶ μῦθον P.157. — with verbs of seeing. ἐς τὰ νῦν πεπραγμένα βλέψαντα P.787. *looking upon them.* ἰδέσθω δ' ἐς ὕβριν βρότειον S.97. But on C. 230. which Wellauer refers to this head, see γραφή. Hence in respect of, denoting respect had to a certain thing. ἐς τὰ πάντα βίαιος P.V. 738. *in all respects violent.* Cf. ἐς τὸ πᾶν βδελύκτροποι E.52. Cf. also A. 668. E.192.510. πρῶτος ἐς εὐφροσύνην P.318. τὰ δ' ἐς τὸ σὸν φρόνημα μέμνημαι κλύων A. 804. ἐς κοινόν *in common.* ὕμιν τῇδ' ἔ' ἐς κοινὸν φράσω P.V. 846. E.386. — ἐς τὸ πεπωμένον A. 68. *according to destiny.* ἐς τὸ πᾶν *for ever, continually.* C.673. 927. E.83.281.379.851.996. Denoting limit of time, or space, or number. ἐς τριακάδας δέκα νεῶν P.331. *as many as thirty times ten ships.* οὐ μάλ' ἐς μακρὰν S.903. *at no distant time.* ἐς τὸδ' ἡμαρ S.c.T. 21. *up to this day.* αἰῶνα ἐς τρίτον ib.726. μοιρόκραντον ἐς ἡμαρ C.603. ἐς τὸν πολὺν χρόνον A. 607. *for length of time.* ἐς ἅπαντα χρόνον E.462. ἐς ἅπαντα πλειστήρη χρόνον E.733. ἐς τὸν αἰανῆ χρόνον ib.542. ἐς τὸ πᾶν χρόνον ib.640. *for ever.* ἐς τὸ λοιπὸν P.578. E.678. *for the future.* — ἐς Ἄδου P.V. 236. elliptically, for ἐς Ἄδου δόμον.

Εἰσάγειν = ἐσάγειν *to bring into.* δούλιον ἐσάγον αἴσαν C.75. (77.D.) *h.e. ἄγον ἐς δούλιον αἴσαν.* As instances of a similar construction Dind. compares Eur. Hel. 1566. Ion. 1434. Herc. fur. 850. — *to bring a cause into court.* εἰσάγω δὲ τὴν δίκην E.552. Cf. 550.

Εἰσαίει = ἐσαιε (ἐσαιε vulg.) *for ever.* P.V.734. E.800. On the penult. quantity, see αἰέν.

Εἰσαμείβειν *to enter by passing across a place.* εἰσαμείψαι S.c.T. 540.

Εἰσαναγκάζειν = ἐσαναγκάζειν *to compel.* P.V.290.

Εἰσάπαξ *once for all.* P.V.752.

Εἰσβαίνειν = ἐσβαίνειν *to enter, to rush in.* ἐσβίβηκε S.466.

Εἰσβάλλειν *to cast into.* P.V.1077.

Εἰσέρχεσθαι = ἐσέρχεσθαι *to enter.* μηκέτ' ἐσέλθης τάδε A.1307. *to assail, attack.* ὥς με πόλλ' ἐσέρχεται κακὰ ἄλγη P.831. — *to enter the mind.* εἰσελθέτω σε μήπορ' ὥς . . γενήσομαι P.V.1004.

Εἰσῆκειν = ἐσῆκειν *to come in.* Of the wind, πνέων ἐσῆζειν A.1154.

Εἰσθρῶσκειν = ἐσθρῶσκειν *to leap into, to invade.* aor. 2. ἐσθροεῖν S.c.T. 436.

Εἰσιδεῖν = ἐσιδεῖν *to behold.* aor. 2. P.V.184.244. P.196. A.874. S.423. εἰσιδῶν P.V.802. S.481. εἰσιδοῦσα P.V.244. εἰσιδούση 146. ἐσιδόντα P.878. aor. 2. mid. εἰσιδόμαν Dor. P.V. 425. imp. ἐσίδεσθε 140.

Εἰσικνεῖσθαι *to penetrate.* S.551. (556.D.) Here for the vulg. εἰσκινουμένη we should certainly read εἰσκινουμένου with M. Rob.

Εἰσκομίζειν = ἐσκομίζειν *to conduct within.* A.925.

Εἰσοδος *an entrance.* E.30.

Εἰσοιχνεῖν *to enter.* εἰσοιχνεῖσι P.V.122. Ion. for εἰσοιχνουσί, which Blomf. adopts in preference. Dind., however, rightly observes, that the word being Homeric, Æschylus seems to have retained likewise the Homeric form.

Εἰσόπιν *afterwards.* εἰσόπιν χρόνον S.612. *in after-time.* Probably in E.996. (1044.D.) for the vulg. σπονδαὶ δ' ἐς τὸ πᾶν ἐνῆαδες οἶκον we should read σπονδαὶ δ' εἰσόπιν.

Εἰσορᾶν = ἐσορᾶν *to behold.* P.203. P.V.246.568.901.943.1095. A.811. S.563. On P.111. ἐσορᾶν πόντιον ἄλσος, Blomf. rightly observes that ἐσορᾶν has the sense of *bearing, or enduring,* and compares Hor. Od. i. 3. *Qui vidit mare turgidum,* and Eur. Med. 266. κατὰ δ' ἐς ἄλκην καὶ σιδηρον εἰσορᾶν.

Εἶσω = ἔσω (qu. v.) *within.* εἶσω κομίζου A.1005. *go within.* ἔξωθεν εἶσω τῷ φέροντι μέμψεται S.c.T.542. (560.D.) The collocation of these

words is singular : the meaning can scarcely be other than ἐξωθεν μέμψεται τῷ φέροντι εἴσω. A somewhat similar collocation occurs A. 1166. ἐνᾶς ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς. with gen. μένειν εἴσω δόμων S.c.T. 214. In C. 1055. (1059. D.) εἴσω καθαρμός. Λοξίου δὲ προσθιγών, ἐλευθερόν σε τῶνδε πημάτων κτίσει, if this reading be correct, we must with Klausen understand it to mean, "in ædibus paternis lustrari poteris. Λοξίου statua Apollinis posita in ædibus Atridarum." But Schütz's suggestion εἶσιν καθαρμοὶ appears very probable. Elmsley conj. ἔσται καθαρός.

Εἶτα then, after all, P.V. 779.

Εἶτε whether, repeated, εἶτε...εἶτε whether...or. A. 252. C. 839. E. 282. εἶτ' οὖν...εἶτε A. 477. εἶτ' οὖν...εἶτ' οὖν C. 672. εἶτ' οὖν...εἶτε καὶ A. 817. εἶτ'...εἶτε καὶ S. 183. with εἶτε omitted in the former clause, σὺ δ' αἰνεῖν εἶτε με ψέγειν θέλεις, ὅμοιον A. 1376. μύραινά γ' εἶτ' ἔχιδν' ἔφθ C. 988. with εἰ in the former clause instead of εἶτε C. 757. E. 446. 982. In C. 417 Dind. rightly adopts from Herm. ἐν τε. See under πολεμίστρια.

Ἐκ from. With verbs denoting or implying motion or removal from any place or thing, e. g. ἐκ πυλῶν χωρήσεται S.c.T. 458. he will retire from the gates. ἐξ ὀμμάτων ἥστραπτε γοργωπὸν σέλας P.V. 356. flashed from his eyes. κομίζου ἐξ ὀμμάτων S. 927. depart out of my sight. ἐκ δεσμῶν λυθέντα P.V. 507. loosened from his bands. λαβοῦσα κόσμον ἐκ δόμων P. 835 fetching it from the house. ἐκ δρόμου πεσών A. 1118. turning out of my course. Cf. P.V. 175. 572. 670. 874. 911. 958. 1048. 1062. S.c.T. 40. 441. 846. 924. P. 56. 297. 305. 347. 516. 600. 634. 846. 924. A. 9. 307. 428. 546. 610. 612. 675. 1284. 1393. 1553. 1568. 1608. C. 22. 74. 133. 480. 528. 663. 1054. E. 35. 54. 112. 142. 201. 399. 421. 568. 749. 776. S. 195. 305. 418. 438. 644.—it is sometimes strictly joined in construction with a substantive, e. g. ἐξ ἀμηχάνων πόρους

P.V. 59. ways of escaping from difficulties. σταλαγμαῖς ἱππικῶν ἐκ πνευμόνων S.c.T. 61. droppings from the horses' lungs. ἐκ χειρῶν πέτροισι P. 651. stones hurled from the hands. ἐκ πόλεως φυγὴν A. 1386. banishment from the city. ἐκ μελέων πέλανον E. 255. clotted gore from human limbs. ὕμνος ἐξ Ἐρινύων E. 318. 327. a lay of the Furies. τεκμηρίοισιν ἐξ οἰμωγμάτων A. 1339. proofs derived from the cries. ἐκ φίλων ἀβουλίας S.c.T. 732. evil counsels from his friends. τὸ μέλλον ἐκ θεῶν P. 365. the purpose of the gods.—with verbs of hanging. ἐκ τῷ δ' ὅπως τάχιστ' ἀπάγξασθαι θεῶν S. 460. from, denoting the cause, reason, origin, or author of any thing, e. g. σέθεν ἐξ αἵματος γεγόναμεν S.c.T. 128. of thy blood are we sprung. τινὶ τῶν ἐξ οὐρανοῦ P.V. 899. of the heavenly inhabitants. πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως P.V. 504. derived from Prometheus. ἐξ αἰνιγμάτων ἐπαργέμοισι A. 1083. obscured by riddles. ζυγῆκα τοῦπος ἐξ αἰνιγμάτων C. 874. I understand it by riddles. ἐκ κριθῶν μέθυσθαι S. 931. wine made from barley. κράτος ἐκ γυναικῶν A. 1449. power exercised by women. ἐξ ὀνειράτων καὶ νυκτιπλάγκτων δειμάτων πεκαλμένη C. 516. frightened by dreams. ἐξ ἀμαυρᾶς κληδόνης λέγει 840. speaks from obscure report. ἀσαντος ἐκ ματρὸς ἐστὶ θυμός C. 416. On this passage see under ἀσαντος. ἐξ οὗ τέκνων ἦνεγκ' ὑπὸ ζῶνῃν βάρος C. 986. by whom she had children. κλαυθμῶν τῶν ἐξ οἴκων A. 1532. lamentations made by the house. ἐξ ἐλευθέρου δέρης ἀποιώζουσι A. 319 utter lamentations out of a free throat. Cf. P.V. 761. 873. S.c.T. 23. 514. 576. 880. 964. A. 532. 733. 986. 1506. C. 1000. S. 17. 44. 164. 168. 584. 889. E. 507. 764. 864. 894. 944. P. 693. ἐκ τῶνδε from these things, from this cause. S.c.T. 338. A. 851. 1196. 1382. 1585. C. 1052. E. 520. ἐκ τίνος λόγου C. 508. from what reason? ἐκ δὲ τοῦ E. 754. 781. from this reason. ἐκ κελεύματος P. 389. at the word of command. σέβει τοι Ζεὺς τὸδ' ἐκ νό-

μὴν σέβας E.92. *respects it according to his laws*, h. e. his own laws and principles. Or τὸδ' ἐκ νόμων σέβας may be joined in construction with the same meaning. "Scribendum ἐκνόμως (h. e. *exceedingly*) cum Hermannō, et σέβας intelligendum de munere Mercurii." Dind. Hence with verbs of *receiving* and *hearing*. S. c. T. 682. P. 743. A. 275. 339. E. 829. S. 674. 926. Hence also it often denotes the person by whom a thing is done, with verbs of a passive or transitive signification. *τεθναῖσιν ἐκ χειρῶν αὐτοκτόνων* S. c. T. 787. *they are slain by*. Cf. A. 1252. *ἐξ ἐμοῦ ὠφελήμενος* P. V. 221. *ἐκ θεοῦ προσεθρέφθη* A. 717. *ταγαγμένα μοῖρα ἐκ θεῶν* ib. 997. *ὁμώμοται ὄρκος ἐκ θεῶν* 1257. *δαμῆς ἐκ χειρὸς* 1475. 1501. *ἐκ θεῶν δοθέντα* E. 370. *ἐκ πόλεως κέκρανται* S. 920. Hence too it denotes the *means* or *instrument* with which a thing is done. *ἐκ τῶν δὲ τοῦδε χρημάτων πειράσσομαι ἄρχειν πολιτῶν* A. 1622. *by this man's wealth*. *φρενώσω οὐκ ἔρ' ἐξ αἰνιγμάτων* 1196. *by means of riddles*. Hence also such expressions as *ἐκ φρενός* S. c. T. 855. 902. *from the soul*. *ἐκ θυμοῦ* A. 48. *ἀμαυρᾶς ἐκ φρενός* ib. 532. Cf. C. 155. *φρενὸς ἐκ φιλίας* P. 470. 1496. *τὸν ἐκ φρενὸς λόγον* C. 105. *the real sentiments of your mind*.—partitively, to denote some out of a number, *ἐξ ὀνειράτων ἃ χρὴ ὑπαρ γένεσθαι* P. V. 483. *which among dreams*.—Denoting a transition, *after*. *ἐκ χαλεπᾶς δῖας* S. c. T. 210. *after calamity*. *ἐκ θυσιῶν* A. 101. *after sacrifices*. *ἐκ πνεύματος* S. 157. 171. *ἐκ μάχης πόνος* A. 321. *ἐκ πολλέμου τειρομένοις* S. 77. *λευκὸν ἡμαρ νυκτὸς ἐκ μεταγχιμον* P. 293. *κάλλιστον ἡμαρ εἰσιδεῖν ἐκ χειμάτος* A. 874. *ἐξ οὔτε* P. 748. E. 25. *from the time when*. *ἐκ τῶνδε* C. 336. *ἐκ τούτων* P. 774. *after this*. *ἐκ δὲ τῆς* E. 2. *after her*. *χειρ' ἐκ χειρὸς* A. 1081. *one hand after another*. (See *χείρ*.) So, perhaps, in E. 168. See *ἐκείνος*.—Denoting a condition, state, or circumstance. *ἐξ ὕπνου* C. 33. *in sleep*. *ἐξ ὀνειράτων* E. 150. *in my*

dreams. *ἐκ τῶνδε* S. 454. *under these circumstances*. *ἐκ θαλάσσης* P. 77. *by sea*. *ἐξ ἐνὸς ῥόθου* P. 454. *with one impulse*. *ἐκ μιᾶς ὁδοῦ* C. 70. *in one direction*. *χειρὸς ἐκ δορυπάλτου* A. 118. *on the right hand*. *ἐκ τῶν ὁμοίων* A. 1397. *on equal terms*. But *ἐξ ἀελλῶν κάπρομηθήτων* S. 352. *from unlooked-for circumstances*. On the difference between the use of the singular and plural in such expressions in the more ancient writers, see Lobeck on Soph. Aj. v. 716. *ἐξ ἴσου* *equally*. *ἐξ ἀρχῆς* E. 274. 533. *from the beginning*.—It occurs rather curiously in S. 701. *πρέπουσι . . μεταγχιμοῖς γυίοισι λευκῶν ἐκ πεπλωμάτων* *ιδεῖν* h. e. *they are conspicuous for their swarthy limbs appearing to the view from under their white vestments*. On the construction *τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνου* C. 500. see *βυθός*.

Ἐκαθεν *from afar*, S. 416. C. 315. Here for *ἀν ἔκαθεν* Herm. conj. *ἀγκαθεν*. On the whole passage see under *σὺρρίζειν*.

Ἐκάς *afar*, A. 283. 1075. 1634. On C. 465. see under *ἔμμοτος*.

Ἐκαστος *each*, P. V. 489. 865. S. c. T. 13. 56. 358. P. 373. A. 231. 324. 420. 424. 847. E. 262. S. 956. in apposition with a plural substantive, *Περσίδες ἀκροπενθεῖς ἑκάστα . . λείπεται μονόζυξ* P. 132. *ἑκαστα* S. 910. *every particular*. *αὐθ' ἑκάστα* P. V. 962. *each several particular*.

Ἐκάτη *Hecate*, a name of Diana. *Ἄρτεμιν Ἐκάταν* S. 661.

Ἐκάτι *on account of*. *ἑκατι κληδόνων* A. 848. *on account of rumours*. *κεδνῶν ἑκατι πραγμάτων* C. 690. *τόλμης ἑκατι* C. 990. *ἑκατι δαιμόνων*. C. 212. 430. *by the will of the gods*. *Παλλάδος καὶ Λοξίου ἑκατι* E. 729. *κακῶν ἑκατι κάγέγοντο* E. 91. *for purposes of evil*. *πλήθους ἑκατι* P. 329. *in respect of numbers*. On the Doric *a*, see under *Ἀθάνα*.

Ἐκατογκάρανος. See *ἐκατοντακάρηνος*.

Ἐκατόν *a hundred*. *ἐκατόν δῖς* P. 335. *two hundred*.

'Εκατοντακάρηνος *hundred-headed*, P.V. 353. Pauw, to avoid the anapaest, conj. *εκατογκάρηνον*. So Pors. Schütz. *εκατογκάρανον* Blomf. as more Attic. So Dind. who compares the forms *καρανοῦσθαι* and *καρανιστήρ* in the tragic writers.

'Εκβάζειν *to tell, to bid*. τὸ χαίρειν *εκβάζει* A. 484. *he will bid us to rejoice*.

'Εκβαίνειν *to descend*, A. 880. 1009.

'Εκβάλλειν *to cast out*, S.c.T. 670. With gen. P.V. 201. S.c.T. 451. A. 1546. E. 712. With *ἐκ* P.V. 912. Met. *to utter*, A. 1645. C. 46. So E. 794. γλώσσης ματαίας μὴ 'κβάλῃς ἐπὶ χθόνα καρπὸν.

"Εκβασίς *a disembarkation*. *ἐκβασίς στρατοῦ* S. 752.

'Εκβάτανα *Ecbatana*, P. 16. 526. Brunck here rightly prefers 'Αγβατάνων, as being the older form of the name, although this is contrary to the authority of MSS.

'Εκβολή *a casting out*. πρόπρυμα *ἐκβολὰν φέρει* S.c.T. 751. *is cast out at the stern*.—*exile, expulsion*. S. 416.—*the casting out of votes from the urn*. *ἐκβολὰς ψήφων* E. 718.

'Εκβροντᾶν *to strike with lightning*. *ἐξεβροντήθη σθένος* P.V. 362.

"Εκγονον (neut. of seq.) *an offspring*. Τηθύος *ἐκγονα* P.V. 137. *children of Tethys*.

"Εκγονος *id.* P.V. 774. Cf. *ἐγγονος*.

'Εδέχεσθαι *to receive from another*, A. 275. With dat. 'Ορέστην *ἐξεδεξάμην πατρί* C. 751. (762.D.) *I received Orestes at the hands of his father*. On this (called the Schema Sicelicum) see Porson and Schäfer on Eurip. Hec. 533. Matth. Gr. Gr. 394. 3. Compare also Bernhardt, Synt. Gr. Cap. iii. 9.

'Εκδιδάσκειν *to teach*, P.V. 700. 983.

'Εκδιδόναι *to deliver up*. *ἐκδώσομεν* S. 505. *ἐκδῶς* ib. 336. *ἐκδοῦναι* 921. *ἐκδόντες* 409.

"Εκδικος *unjust*, P.V. 1095. E. 467.

"Εκδίκως *unjustly*, P.V. 978. On S.c.T. 589. see *ἐνδίκως*.

'Εκδοχή *a succession*, A. 290.

'Εκδρακοντοῦσθαι *to be changed into a dragon*. *ἐκδρακοντωθείς* C. 542.

'Εκδύειν *to strip*. With double acc. *ἐκδύνων ἐμὲ χρηστηρίαν ἐσθῆτα* A. 1242. *stripping me of my oracular vestment*.

'Εκεῖ *there*, P. 311. C. 350. 703. E. 81. Referring to the shades below, C. 354. S. 227.

'Εκεῖθεν *thence*. *τὰκεῖθεν* S.c.T. 40. *the news from thence*.

'Εκεῖθι *thither*. *ἐκεῖθι κήλθον*; S.c.T. *What! did they come to that?*

'Εκείνος *he, it*, etc. referring to some person, etc. already spoken of. P.V. 950. S.c.T. 533. 645. P. 752. 815. A. 594. C. 176. 206. 565. 731. E. 216. 574. *ἐκεῖνοι they*, etc. S.c.T. 533. P.V. 77. A. 657. 659. — *the former*, opposed to something more lately stated. *τοῦτ' ἀντ' ἐκείνων τοῦτος αἰροῦμαι σέθεν* S.c.T. 246. *τούτων διδούς εἰμι* .. *ἐκεῖνα δ' ἔγνων* A. 1077. *ταῦτ' ἐκείνων μάλλον οἰκτεῖρω πολὺ* ib. 1303. See under *οἰκτεῖρειν* and *σπόγγος*. With the force of *ἐκεῖ*. *πάντ' ἐκεῖνα* P. 387. *all those parts*. *πάντα γ' ἐστ' ἐκεῖνα διαπεπραγμένα* ib. 254. *every thing there is ruined*. In E. 168. (178.D.) *ποτιτρόπαιος δ' ὦν ἕτερον ἐν κάρῃ μιάστωρ' ἐκείνου πάσεται*, the word *ἐκείνου* violates the metre. Bothe remarks, "Scribendum *ἐκ κείνου*, *post illud*, quod ante passus est. Ita Soph. Phil. 685. *εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων*, ubi Aldus similimenda *ἐκείνων*." It may, however,

be better to join *ἕτερον* with *ἐκ κείνου*, referring the latter to Apollo, or the opposition will fail. *Ὑπὸν ἡς κεφαλῇ ἡμεῖς ἔσμεν ἀνέμω* *ἐκ δὲ δορκότος* Oed. Tyr. 455. By *ἕτερον* is meant not *another fiend*, but a *fiend other than*, or, instead of, *his present protector*. The metre, however, requires — υ —. *ἔστιν οὗ* conj. Hermann, which perhaps approaches the truth.

'Εκεῖσε *thither*, P. 703.

'Εκζεῖν *to boil up, break out*. Met.

ἔξελεσεν Οἰδίπουν κατεύγματα S.c.T. 691.

Ἐκηβόλος *far-darting*, P.V. 713. E. 598.

Ἐκηλος *quiet*, S.c.T. 220.

Ἐκθαμνίζειν *to tear up by the roots*, S.c.T. 72.

Ἐκθινᾶσθαι *to feast upon*, P.V. 1027.

Ἐκθρώσκειν *to spring from*, with gen. P. 449.

Ἐκθύμος *passionate, eager*, P. 364. Compare the expression ἐκ θυμοῦ A. 48.

Ἐκαθαίρειν *to purify, to clear from*, with gen. S. 261.

Ἐκαλεῖσθαι *to call forth or elicit*, Met. A. 261.

Ἐκαλύπτειν *to disclose*, P.V. 193.

Ἐκαρπίζεισθαι *to bear as fruits*, S.c.T. 583.

Ἐκκενοῦν *to empty or lay waste*, P. 747. pass. S.c.T. 312. P. 541.

Ἐκκηραίνειν *to destroy*. ἔεκήρανεν E. 124.

Ἐκλέπτειν *to remove by stealth*, A. 648. E. 148.

Ἐκκριτος *chosen out, select*, P. 331. 789. with gen. ἐκκρίτους πόλεως S.c.T. 57.

Ἐκρουστος *raised by the hammer, embossed*, S.c.T. 524.

Ἐκυλίειν [i] *to roll out of*. Met. to *extricate*. ὅτῳ τρόπῳ τῆσδ' ἐκυλίσθησιν τέχνης P.V. 87.

Ἐκλάμπειν *to flash forth*, P.V. 1085.

Ἐκλαπάζειν *to ravish, to eject*, with gen. S.c.T. 438.

Ἐκλείπειν *to leave*, with acc. A. 1159. C. 536. *to leave out*, P.V. 829. P. 505. *to cease*, E. 127. Mid. v. *id.* ὄνειδος ἐν φθοίῳσιν οὐκ ἐκλείπεται E. 97. *does not pass away*. In S.c.T. 200. (218. D.) P. 126. this verb is also used intransitively in the sense of *to depart, to go away*. On the former passage, Wunderlich Obes. Critt. p. 161. observes, "ἐκλείπειν absolute pro *excedere* dicitur P. 125. Hinc factum est ut ἐκλείπειν pro *evanescere* positum sit apud Soph. El. 1149.

νῦν δ' ἐκλείπει ταῦτ' ἐν ἡμέρᾳ μιᾷ θανόντα σὺν σοί. [Cf. v. 19. μέλαινά τ' ἄσπερων ἐκλείπειν εὐφρόνη.] Locum igitur Sept. 200. ita reddo : *Atqui vero deos urbem captam incolentes excedere ferunt.*"

Ἐκλύειν *to release*, P.V. 783. With gen. P.V. 326. 339. — in mid. τὸν οὐκ ἐκλύσεται E. 168. Cf. Hom. Od. 10. 286. Soph. Trach. 21. This also occurs as a various reading in P.V. 235. where the vulg. is ἔξερυσάμην. See ἐκρύεσθαι.

Ἐκλυσις *a release*. With gen. P.V. 262.

Ἐκμανθάνειν *to learn*, P.V. 819. ἐκμαθήσονται ib. 254. ἐκμαθῆς 708. ἐκμαθεῖν 778. P. 226. ἐκμαθοῦσα P.V. 878.

Ἐκμαρτυρεῖν *to bear witness to a fact*. ἐκμαρτύρησον προθύμως τί μ' εἰδέναι A. 1169. *bear witness that I know*. Here τόνμ' conj. Dind. ἔξεμαρτύρει φόνον E. 439. *bore witness to the murder*. See λοντρών.

Ἐκμαστεύειν *to trace out*, E. 238.

Ἐκμοχθεῖν *to undergo labour*. ἃ ἐκμεμόχθηκε P.V. 827. *what sufferings she has undergone*.

Ἐκνόμως *unlawfully, unjustly*, A. 1452. or it may here mean *out of time, inharmoniously*. On E. 92. cf. under ἐκ.

Ἐκπαλεῖσθαι *to regard with exceeding desire*. σύννοιδ' Ὅριστην πολλά σ' ἐκπαλυνμένην C. 215.

Ἐκπαγλος *monstrous, horrible*, C. 541. A. 836.

Ἐκπάτιος *swerving from its path, irregular, uncontrolled*. τρόπον αἰγυπιῶν οἷτ' ἐκπάτιος ἄλγεσι παίδων ὕπατοι λεχέων στροφοδινοῦνται A. 49. (50. D.) Here ἐκπάτιος ἄλγεσι παίδων is usually supposed to be put by a sort of hypallage for ἐκπατίων, h. e. *grief for their lost young*. So the Schol. δέον δὲ εἰπεῖν ἐκπατίων παίδων, ἐκπατίους εἶπε, πρὸς τὸ ἄλγεσι. It seems better to refer it to ἄλγεσι. Klausen remarks, "ἐκπάτιον quod esse continere nequit in itinere suo, quod huc illuc vagatur,

itaque quicquid immodicum est et certis rationis finibus destitutum. Quod hoc loco optime sese habet. Ingens dolor vulturios huc illuc rapit, ut huc illuc supra nidum circumvolitent."

'Εκπέμπειν to send forth. With gen. A. 272. to cast out, C. 96.

'Εκπέραμα a coming forth. τρίτον τόδ' εκπέραμα δωμάτων καλῶ C. 644. This third time I call upon some one to come forth from the house. Schol. ἐκπεράσαι τινα καλῶ.

'Εκπερᾶν to pass through or traverse, P.V. 715.733. E. 231.

'Εκπέρθειν to overthrow, P.V. 357. S.c.T. 409. 449.

'Εκπεύθεσθαι to inquire, P. 916. (954. D.) This verse is assigned by Blomf. and some others to Xerxes. This makes the sense easy, but is rendered doubtful by the arrangement seeming to require the first verse in the strophe as well as v. 928. in the antistrophe to be given to the Chorus. So Lachmann, and Hermann, the latter of whom suggests that ἐκπεύθου is here used in a passive sense, "interrogare, sine omnia ex te quaeri." This is approved by Well. and Dind. but justly (as it seems) condemned by Blomf. We may, perhaps, suppose it an apostrophe of the Chorus to itself, urging itself to learn at once the extent of its loss. Such apostrophes are not uncommon in such cases. See for instance Pind. Isth. iv. 24. ed. Dissen.

'Εκπήδημα a leap. ὕψος κρεῖσσον ἐκπήδηματος A. 1349. a height too great to leap over.

'Εκπιδύεσθαι to bubble forth, P. 801. So Schütz, for the corrupt vulg. ἐκπαίδευεται. See κρηγίς.

'Εκπίνειν [i] to drink up, A. 1371. pass. ἐκποθέντα C. 64.

'Εκπίπτειν to fall from, to be cast out. With gen. P.V. 758. 759. 950. With ἐκ, ib. 959.

'Εκπιγνέειν id. P.V. 914.

'Εκπλήθειν to narrate fully. κακῶν

πλήθος οὐκ ἂν ἐκπλήσαιμι σοι P. 422. (430. D.) Cf. Porson's note on the word ἐκπληρῶν in Eur. Orest. 54. "Dicitur quis id spatium explere, cujus varias partes oberrat. Tibullus i. 4. 69. *Et tercentenas erroribus expleat urbes.*"

'Εκπληξίς alarm. κακῶν ἐκπληξίς P. 598. alarm caused by misfortunes.

'Εκπλήσσειν to strike out, to remove by violence. ἐκ δ' ἐπληξέ μου τὰν θεμερῶπιν αἰδῶ P.V. 134. δς αὐτὸν ἐξέπληξε τῶν ὑψηλόρων κομπασμάτων 360. pass. ἐκπλήσσεσθαι to be violently affected. χαρᾷ μὴ ἔκπλαγῃς φρένας C. 231. ἐκπεπληγμένη κυκοῖς P. 281.

'Εκπλους a sailing out. ἔκπλουν οὐδαμῇ καθίστατο P. 377. did not attempt any where to sail out. — the outlet of a strait or harbour. ἔκπλους φυλάσσειν P. 359.

'Εκπλutos washed away. E. 271.

'Εκπνεῖν to breathe out. ἐκπνέων φλόγα P.V. 369. ἐκπνέων βίον A. 1471. 1498. expiring.

'Εκποδών out of the way, at a distance. σταθῶμεν ἐκποδῶν C. 20. ἐκποδῶν εὖ κείμενα ib. 682. placed out of harm's way. σαυτὸν ἐκποδῶν ἔχων P.V. 344. ἐκποδῶν σχεθεῖν S.c.T. 411. turn him aside. ταύτην μὲν οὕτω φροντιδ' ἐκποδῶν λέγω sc. εἶναι E. 431. (453. D.) I bid it begone.

'Εκπονέειν to effect, bring about. S. 362.

'Εκπράσσειν to accomplish. P. 709. A. 568. S. 467. intransitively, to accomplish a purpose. ἐξέπραξεν οὐδ' ἀπέπει πατρόθεν εὐκατα φάτις S.c.T. 822. ἤμενον ἄνω φρόνημά πως αὐτόθεν ἐξέπραξεν ἔμπας S. 95. — to bring to an end, to finish, h.e. to destroy. ὁ μάντις μάντιν ἐκπράξας ἐμέ A. 1248. (1275. D.) On this sense of ἐκπράσσειν see Eur. Hec. 515. πῶς καὶ νιν ἐξέπράξατ'; ἄρ' αἰδούμενοι; Soph. Œd. C. 1655. οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ κεραυνὸς ἐξέπραξεν οὔτε ποιντία θύελλα. quoted by Butl. ap. Peile in loc.

'Εκπρεπής distinguished. εὐγένειαν ἐκπρεπείς P. 434. distinguished in birth.

superl. *μεγέθει εκπρεπεστάτα* P.180. Here Blomf. on the authority of Ald. Turn. Barocc. and others, has restored *ἐμπρεπεστάτα*, which he needlessly wishes to restore also in Eur. Alc. 333. Valck. on Eur. Phœn. 171. (where Porson reads *ἐκπρεπής*), quotes the vulg. reading in this passage of Æschylus, referring also to Eur. Troad. 987. Hom. Il. B. 483.

Ἐκρήγνυσθαι to burst forth. fut. ἐκρηγύσονται P.V. 367.

Ἐκρίπτειν to cast forth, to utter, P.V. 934.

Ἐκρύεσθαι to deliver. ἐκρυεσάμην βροτούς P.V. 235. But here *ἐξελευσάμην* should be read with M. Rob. Steph. The other reading, as Dindorf observes, would require to be written *ἐκερυσάμην*.

Ἐκσώζεσθαι to preserve oneself by flight. ὅταν νῆσον ἐκσωζόιτο P.443. *escape to the island. βίοντον ἐκωσολάτο* ib. 352. *preserve their lives.*

Ἐκτείνειν to stretch out. C.977. πρὸς κέντρα κώλον ἐκτενεῖς P.V. 323. *kick against the pricks. — Met. to deliver a speech. A.803.890.1202. E. 192. 677.*

Ἐκτελεῖν to accomplish. pass. ἐκτελοῖτο P.224.

Ἐκτελευντᾶν to fulfil, to accomplish. διὰ μακροῦ χρόνου γὰρ ἤρχον ἐκτελευτήσαι θεούς P.727. *μακρόν μῆκος ἐκτελευτήσας χρόνου* P.V.1022. *intransitively, to come to an end. ὅπως ταῦτα ἐκτελευτήσει καλῶς* S.406.

Ἐκτελής accomplished. P.214. in full power. κύριός εἰμι θροεῖν ὅδιον κράτος αἴσιον ἀνδρῶν ἐκτελέων A. 106. Here Casaub. conj. *ἐντελέων*. So Voss, Stanl. Pears. Heath, Schütz, Butl. Blomf. Butler, however, (ap. Peile in loc.) subsequently changed his opinion in favour of the MSS. reading *ἐκτελέων*. Blomf. gives to *ἐντελής* the sense *qui magistratum gerit*, quoting Timæus and Suidas. This, however (as Klausen observes), is not the sense of the word in the Tragic poets, but *adultus, integer*. Cf. Soph. Trach. 757. (ed. Herm.)

Choeeph. 348. He himself reads *divisim ἐκ τελέων*, which he strangely refers to the gods, observing, "*τέλη sæpissime de diis, qui rerum humanarum quasi magistratum gerunt.*" This, however, is most improbable, the passages quoted by him in support of it being wholly irrelevant. There does not seem much difficulty in rendering the words, *men having full power, or authority*, h. e. the leaders of the expedition. It may be suggested, however, as better to consider *ἐκτελέων* as referring more generally to those in the full vigour of life, i. e. those belonging to the army; as opposed to the men of the Chorus who were left behind, *ἀρίται σαρκί παλαιᾷ* v. 72.

Ἐκτενής violent, headstrong, S. 961.

Ἐκτῆκεσθαι to melt away, Met. to pass from the mind. τὸδ' ἐμμένοι καὶ μήποτ' ἐκτακείη P.V. 533.

Ἐκτίνειν to pay for. Ἀργεὶ ἐκτίνων καλὰς τροφάς S.c.T. 530. *to pay the penalty of crime. χερὸς πατρῴας ἐκτίνοντα μηχανάς* A. 1564. *atoning for the crimes committed by his father. abs. ἐκτίνει δ' ὁ καίνων* A. 1543. *μένει Ἄρει κτίνειν ὁμοίαν θέμιν* S. 430. in loc. dub. See θέμις.

Ἐκτοθεν without. With gen. πύργων ἐκτοθεν βαλὼν S.c.T. 611. *λίμνας ἐκτοθεν* P. 852. See λίμνη. οὐδ' ἀπ' ἄλλων ἐκτοθεν, ἀλλ' ἀπ' αὐτῶν C. 466. See ἔμμοτος.

Ἐκτολυπέειν lit. to unwind a ball of cotton. Met. to expedite or perform any intricate business. οὐδὲν καίριον ἐκτολυπέυσεν A. 1003.

Ἐκτός without, away from. ἐκτὸς οὐδ' ἀγαλμάτων S.c.T. 247. *ἐκτὸς αἰτίας* P.V. 330. C. 1027. *without blame.*

Ἐκτρέπειν to turn off, e. g. from one person, etc. to another. δορίπτονα κάκ' ἐκτρέποντες γὰς πρὸς ἐπιμόλους S.c.T. 610. *μηδ' εἰς Ἑλένην κτόν ἐκτρέψης* A. 1443.

Ἐκτρέφειν to bring up, C. 739.

Ἐκτροπή a means of averting, P.V. 915.

Ἐκτυφλοῦν *to blind*. Met. *to extinguish*. ἐκτυφλωθέντες λαμπτήρες C. 529.

Ἐκφανής *conspicuous, clear*, E. 235. ἐκφανείς ἰδεῖν P. 390. *conspicuous to behold*.

Ἐκφάτως *with a clear voice, distinctly, signally*, A. 689. (705. D.) The word is an ἀπαξ λεγόμενον and is of somewhat doubtful meaning. Well translates it *clara voce*. So Passow; the word being clearly derived from ἐκφημι, the middle form of which ἐκφάσθαι occurs in Odyss. N. 308. in the sense of *to utter or speak*. Blomf. translates *modo ineffabili*, and observes, "idem significare videtur quod ἀφάτως." It seems, however, hardly probable that ἐκφατος and ἀφατος or οὐ φατός should mean the same. Klausen translates *nimum*. The Scholiasts are silent on the point. It may be better, at any rate, to join ἐκφάτως in construction with *πρασσομένα*, h. e. *avenging in a marked or signal manner*. Schütz conj. *τίοντος*, with which ἐκφάτως might conveniently be joined in the sense of *signally punishing*. So Butl. Blomf. Dind. But can *τίειν* bear this sense?

Ἐκφεύγειν *to escape*, P.V. 516. S. c. T. 701. A. 876. S. 135. 144. intrans. ἤκουσιν ἐκφυγόντες P. 502. τυτθὰ ἐκφυγεῖν P. 556. *had a narrow escape*. perf. ἐκπέφυγεν αἵματος δίκην E. 722. *has been acquitted on a charge of murder*.

Ἐκφθίνεσθαι *to perish*. perf. pass. ἐξέφθινται P. 665. 891.

Ἐκφοβεῖν *to affright*, P. 598.

Ἐκφορά *the act of burying*. ἐκφορὰς φίλων ὑπο S. c. T. 1015. *the being buried by his friends*. δαταῖς ἐν ἐκφοραῖς C. 424. *with a cruel burial*.

Ἐκφορος *carrying away, removing*. With gen. τῶν δυσσεβούντων δ' ἐκφορώτερα πέλοις E. 870. (910. D.) h. e. as Schütz rightly translates it, *Impii vero si qui fuerint, quo minus extirpes nihil impedio*.

Ἐκφράζειν *to declare*, P.V. 952.

Ἐκφυγάνειν *to escape*, P.V. 523.

Ἐκφυσᾶν *to vent, disgorge*, P.V. 722.

Ἐκφυσιᾶν *to vomit forth*, A. 1362.

Ἐκχεῖν *to pour out*, C. 95. aor. 1. ἐκχέας πέδῳ E. 623. *pouring out upon the ground*. ἐκχέας ταυτῷ κύτει A. 313. *pouring out into the same vessel*. Here Canter conj. ἐγγχέας. Met. *to pour forth*, h. e. *to utter*. προφθάσασα καρδία γλώσσαν ἂν τὰδ' ἐέχει A. 1000. *to scatter, ruin, destroy*. ὄλβον ἐκχέη μέγαν P. 812.

Ἐκῶν *willing, voluntarily*. κράτος πάρες γ' ἐκῶν ἔμοι A. 917. *yield the victory to me with a good grace*. Cf. A. 38. 927. 1596. E. 225. S. 918. repeated, ἐκῶν ἐκῶν ἤμαρτον P.V. 266. with reference to two parties, ἐκόνθ' ἐκόντι Ζηνὶ συμπαρastaεῖν P.V. 218. οὐχ ἐκῶν *unwilling*, A. 815. P.V. 856. ἐκῶν should probably be restored in E. 520. (550. D.) Cf. ἀνάγκη.

Ἐλαία *the olive*, P. 609. A. 480. E. 43. Probably the more Attic form ἐλάα should be restored.

Ἐλαιόφυτος *planted with olive trees*, P. 858.

Ἐλανδρος *destroyer of men*, A. 674. with reference to the name of Helen. See Elmsley's note on Eur. Bacch. 508. Also especially Valck. on Phœn. v. 639.

Ἐλάσσων *less*. οὐκ ἐλάσσονα πάσχουσι P. 799. ἔμοι ἔλασσον Ζηνός ἢ μηδὲν μέλει P.V. 940.

Ἐλατήρ *a driver*. ἵππων ἐλατήρ P. 32.

Ἐλατήριον. See seq.

Ἐλατήριος *driving away*. δταν ἀφ' ἐστίας μύσος πᾶν ἐλάσῃ καθαρμοῖς ἅπαν ἐλατήριον. This is the vulg. in C. 962. (968. D.) and is retained by Blomf. and Klausen, the latter of whom explains it thus: "*Quando omne remedium lustratione a foco ejecerit omne piaculum*. Fateatur multis piaculis inde a facinore Atrei contractis contaminatas esse ædes, sunt vero multa lustrationum remedia, quibus usuri sunt ædium domini. Bene igitur memoratis pia-

culis (πᾶν μύσος) opponitur ἅπαν ἐλατήριον." ἐλατήριον is explained by the Schol. and Hesych. as being τὸ καθαρτικὸν φάρμακον. If this be its meaning here (which is scarcely probable), the sense will be, *When (the application of) every sort of remedy shall have removed by its purifying influence every stain of guilt from the house.* But the reading of Schütz (partly anticipated by Stanl. and adopted by Herm. and Well.) certainly has everything to recommend it, viz. καθαρμοῖς ἀπᾶν ἐλατηρίους h. e. by purifications driving away guilt.

Ἐλαύνειν to drive (as a flock). ἐπὶ πᾶσαν χθόνα ποιμανόριον θεῖον ἐλαύνει P. 70. — to drive violently. τί δ' οὐκ ἐκείνην ζώσαν ἤλαντες φυγῇ; E. 574. fut. ἐλῶσι γὰρ σε καὶ δι' ἡπείρου μακρᾶς E. 75. pass. P. V. 685. C. 1058. — to expel. τοὺς μηταλοῖας ἐκ δόμων ἐλαύνομεν E. 201. Cf. ib. 399. S. 305. — to bring upon. Ἰλίφ κῆδος ὀρθώ-νυμον τελεσσέφρων μῆνις ἤλασε A. 685. — to remove (as guilt). δταν ἀφ' ἐστίας πᾶν μύσος ἐλάσῃ. C. 961. (See prec.) pass. ἡλάθη E. 273. — to harass, ravage, or subdue. Ἰωνίαν τε πᾶσαν ἤλασεν βίᾳ P. 757. to build (as a wall). αἱ κατὰ χέρσον ἐληλαμέναι πέρι πύργον P. 852. (873. D.) h. e. ἄς πέρι πύργος ἐλήλαται.

Ἐλαφρός light. P. V. 125. 279. ἐλαφρόν (sc. ἐστὶ) P. V. 263. it is easy.

Ἐλέγχειν to examine, put to the proof, A. 1324. C. 838. pass. S. 971. to blame, or accuse, C. 906.

Ἐλεδενάσ† a corrupt word occurring in S. c. T. 83. Passow in his Lexicon explains it ὁ ἐλαύνων ἐκ τῶν δεμνίων h. e. forcing men to leave their beds. The composition of the word, however, appears to refute this. An elegant emendation is proposed by Hermann, ἐλέδεμας h. e. ἐλὼν τὸ δέμας destroying the body, murderous. Hermann arranges the passage thus: ἐλέδεμας βοᾷ πιδὶ ὀπλόκτυπος = ὡς χρίμπτεται, ποτᾶται βρέμει δ'. This Well. adopts,

only retaining πεδιοπλόκτυπος as a single word. Dind. (qu. v.) suggests a conjecture far different, sc. ἔλε (vel εἶλε) δ' ἐμὰς φρένας δέος. δπλων κτύπος ποτιχρίμπτεται, | διὰ πέδον βοᾷ ποτᾶται, βρέμει δ'. coll. P. V. 181.

Ἐλεινός pitiable, P. V. 246. Here Schütz and Blomf. have adopted ἐλεινός at the suggestion of Porson, præf. ad Hec. p. viii. qu. v. So Dind. All the MSS. have ἐλεινός.

Ἐλειοβάτης living in a marsh, P. 39.

Ἐλειος marshy, P. 486.

Ἐλελελεῦ an exclamation P. V. 879. Suidas, ἐλελεῦ. ἐπίφθεγμα πολεμικὸν τὸ ἐλελεῦ. καὶ γὰρ οἱ προσιόντες εἰς πόλεμον τὸ ἐλελεῦ ἐφώνουν μετὰ τινος ἐμμέλους κινήσεως. Blomf. observes that it is from this that the Bacchæ are called *Eleleides*. Cf. Ovid Heroid. iv. 47.

Ἐλένας destroyer of ships, A. 674. Here Blomf. reads ἐλέανας, which Dind. approves. But Lobeck Paralip. p. 228. defends the form ἐλένας, as from the Doric νᾶς, or else contracted from ἐλέναος, comparing Ἀρχέλας, Στρατόλας, Ἀγησίλας. Cf. ἔλανδρος.

Ἐλένη Helen, A. 673. 774. 1430. 1443.

Ἐλέπολις destroyer of cities, A. 674. See ἔλανδρος, ἐλένας.

Ἐλευθερία liberty. ἐπ' ἐλευθερίᾳ C. 850. in honour of liberty.

Ἐλευθερίως with liberty, C. 797.

Ἐλεύθερος free, enjoying liberty, S. c. T. 74. A. 319. C. 101. 902. S. 218. 604. uncontrolled, unrestrained, P. V. 50. P. 585. delivered (from an enemy or avenger), E. 324. — with gen. ἐλεύθερόν σε τῶνδε πημάτων κτίσω C. 1056. τοίγαρ σὺ μὲν ζῆς, ἡ δ' ἐλευθέρα φόνον E. 573. (603. D.) h. e. as Wakefield explains it, "at tu quidem vivis, illa vero a cæde libera est, i. e. morte sua cædem exhiavit."

Ἐλευθεροστομεῖν to use free language, P. V. 180.

Ἐλευθερόστομος using free language, S. 926.

Ἐλευθεροῦν *to set free*, P. 396. C. 1042. S. 411. pass. E. 167. with gen. τὸ θανεῖν ἔλευθεροῦνται φιλαιακτῶν κακῶν S. 783. (802. D.) A marg. gloss in M. has ἀντὶ τοῦ, ἔλευθεροῖ. But the former meaning appears to be the true one.

Ἐλίγδην *rolling* (the eyes) P.V. 884.

Ἐλιννύειν s. ἐλινύειν, *to loiter or delay*, P.V. 53. μηδ' ἐλιννύσαιμι θεοὺς ὁσίοις θυοίοις ποτινισσομένα P.V. 527. *may I never cease to approach*. Well. in accordance with MSS. and Edd. retains the double ν in this word. Brunck first changed it to the single ν, which Blomf. approves as more ancient. On this point see Blomf. Gloss. P.V. 53. Schäf. on Greg. de Dial. p. 502.

Ἐλιξ *anything rolled or twisted*. e. g. *a wreath of flame*, P.V. 1085.

Ἐλίτροχος *that within which the wheel revolves*. σύριγγες ἐλίτροχοι S.c.T. 187.

Ἐλκαίνειν *to be sore, to be unhealed*, C. 830. See under δάκνειν.

Ἐλκεῖν *to drag*, S. 883.

Ἐλκοπαῖς *inflicting wounds*, S.c.T. 380.

Ἐλκος *a sore, a wound*. Met. A. 626. See δῆμιος.

Ἑλλάς *Greece*, S.c.T. 72. P. 50. 230. 744. 782. 810. A. 564. S. 234. As an adjective, *Grecian*. Ἑλλάδος ἥβας A. 109. Ἑλλάς χθῶν S. 240. Ἑλλάδα αἶαν P. 2. A. 417. Ἑλλάδα γαῖαν P. 182. Ἑλλάδα χώραν 263. γῆν Ἑλλάδα 795.

Ἑλλείπειν *to be deficient in*. With gen. προθυμίας οὐδὲν ἑλλείπεις P.V. 341. ἐλλείποντ' ἐτι ἥβης ἀκραίας S.c.T. 10. *not yet arrived at*. πολλοῦ καὶ τοῦ παντός ἑλλείπω P.V. 963. *I am far from, yea, wholly free from any such feeling*. — With infin. τί ἑλλείπει μὴ παραπαλεῖν; id. 1058. *wherein does he come short of madness?*

Ἑλλη *Helle*. πορθμὸν Ἀθαμαντίδος Ἑλλης P. 70. Ἑλλης πορθμὸν ib. 708. 785. Ἑλλας πῶρον 854. *the Hellespont*.

Ἑλλην *a Greek*. ἀνὴρ Ἑλλην P. 347. 354. Ἑλληνες *the Greeks*, P. 343. 350. 361. 385. Ἑλλήνων 376. 380. 394. 444. 776. 868. E. 31. 726. 880. S. 217. Ἑλλησι P. 330. 447. S. 892. — As an adjective, Ἑλληνα φάτιν A. 1227. *the Greek language*. Elmsley in Quarterly Review, xiv. p. 463. asserts that Ἑλλην is never used with nouns of the feminine gender. That this is incorrect is sufficiently shewn by Well. who quotes Ἑλληρος ἐκ γῆς Eur. Iph. T. 341. πατρίδος Ἑλληρος 495. στολὴν Ἑλληνα Hec. 131. Σὸ πόλιν Ἑλληνα Iph. A. 65. quoted by Bothe. Well. however, inaccurately quotes Xen. Cyneg. ii. 4. as is shewn by Butl. ap. Peile in loc.

Ἑλληνικός *Grecian*, S.c.T. 251. P. 401. 409.

Ἑλληνίς *Grecian*, fem. νεῶν Ἑλληνίδων P. 326.

Ἑλλησποντος *the Hellespont*, P. 731.

Ἐλπίζειν *to expect or anticipate*, either in the way of *hope* or *fear*. οὐκ ἄμιμον ἐλπίζω μῶρον S.c.T. 571. οὐποτ' ἐλπίσαντες A. 1014. *contrary to their expectations*. ἄκος ρωμαίων ἐλπίσασα κημάτων C. 532. *hoping it might prove a remedy*. With infin. οὐποτ' ἐλπίσασι τήνδ' ἔξειν χάριν A. 1028. Cf. P. 732. — *to think or consider*. ξυνὰ ἐλπίζω λέγειν S.c.T. 76. *methinks what I say is matter of common interest*. πῶς ἐλπίσω ἀστῶν τιν' ἄλλον τῆσδε δεσπόζειν φόβῃς; C. 185. *how can I surmise* —? ὦδε γὰρ κρατεῖ γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ A. 10. *for thus the fierce spirit of my mistress, incited by hope, commands*. Here another reading is κρατεῖν ἐλπίζω, h. e. (as Schütz translates) *sic enim spero fore, ut mulieris viriliter ferocientem animum vincam*. This, however, is not so well supported by authorities (though adopted by Pors.) nor does it suit with the sense of the passage.

Ἐλπίς *expectation*, either good or bad. With infin. ἐλπίς τις αὐτὸν πρὸς δόμους ἤξειν πάλιν A. 665. *thence*

is some hope that he will come back. Cf. S.c.T. 349. οὐ μοι φόβον μέλαθρον ἐλπίς ἐμπατεῖν A. 1409. *I fear not that I may tread the courts of terror.* — hope or expectation, P.V. 259. C. 192. A. 966. μεῖζον ἐλπίδος A. 257. *greater than I hoped for.* παρ' ἐλπίδα A. 873. *unexpectedly.* ἀπ' ἐμᾶς ἐλπίδος 971. *differently from my expectation.* plur. P.V. 250. 536. P. 700. A. 494. 1653. S. 90. ἐναγγέλοισιν ἐλπίσιν A. 253. *expectations excited by favourable tidings.* — Hope, personified. τῷ δ' ἐναντίῳ κῦναι Ἐλπίς προσήει χειρὸς οὐ πληρουμένη A. 791. Cf. A. 102. — referring to a person; a hope or stay. Ὁρέσσης ἐλπίς οἶχεται δόμων C. 765. Cf. C. 234. 688.

Ἐλωρ a prey. plur. ἔλωρα S. 781.

Ἐμᾶντοῦ of myself, ἐμᾶντης P. 168. A. 833. 1237. ἐμᾶντόν P.V. 346. ἐμᾶντήν ib. 750.

Ἐμβαίνειν to walk upon. ἐμβαίνονθ' ἀλουργεῖν A. 920. Met. to insult, trample upon. aor. 2. ὡς ὁμοφρόνως δαίμων ἐνέβη Περσῶν γενεᾷ P. 875. — ἐς τόνδ' ἐνέβης (So Cant.) ζῆν ἀληθεῖα χρησμόν A. 1548. (1567. D.) *you have truly uttered this oracular saying.* Here the vulg. is ἐνίβη, which is unintelligible, unless with Casaubon we read χρησμός.

Ἐμβάλλειν to cast into. aor. 2. λίμνᾳ ἔμβαλε τὰν μελανόζυγ' ἄταν S. 524. — to inflict upon. τοῖσι ἔω πύργων ῥίψκλον ἄταν ἔμβalonτες S.c.T. 298. — to introduce. perf. στρατεύμ' ἐπακτόν ἐμβεβληκότα S.c.T. 565. Cf. ib. 1010.

Ἐμβασίς that on which, or in which we tread, e. g. a shoe. ἀρβύλας, προδουλον ἔμβασιν ποδός A. 919. (944. D.) where these words are merely an apposition to ἀρβύλας, shoes performing a servile office for my foot to tread in.

Ἐμβατεύειν to frequent, to walk upon. With acc. ἦν ὁ φιλόχορος Πάν ἐμβατεύει P. 441. This verb is likewise constructed with a gen. Cf. Soph. Œd. T. 818. So ἐμβαίνειν, from which it is derived, Œd. Col. 401. Arnald observes of this word, "Speciatim dicitur de Diis, qui lo-

cum aliquem vel templum inhabitare creduntur," coll. Soph. Œd. Col. 685. Eur. Rhes. 225.

Ἐμβολή an attack, and especially an attack made by a ship with its beak. P. 271. 328. 401. 554 In P. 407. (415. D.) αὐτοὶ δ' ὑφ' αὐτῶν ἐμβολαῖς χαλκοστόμοις παίοντο, Blomf. adopts ἐμβόλοις unnecessarily. Well. rightly observes, "Recte explicavit Scholiastes ταῖς συγκρούσεσι καὶ προσαράξεις, ad quas poetice adjectivum χαλκοστόμοις translatus est."

Ἐμβρίθης heavy, grievous. P. 679.

Ἐμβριμάσθαι to chafe or fret, to champ the bit, S.c.T. 443.

Ἐμβρνον the fatus or young of an animal, E. 905.

Ἐμῆν to vomit, E. 175. fut. mid. ἐμοῦμαι. ἐμεῖ τὸν ἰόν ib. 700. ἀπὸ σφαγῆς ἐμῶν A. 1581. h. e. ἀπεμῶν, by tmesis. Cf. ἀπεμῆν.

Ἐμμανῆς mad, frantic, P.V. 678. E. 822.

Ἐμμένειν to abide with. ἀλλὰ μοι τόδ' ἐμμένοι P.V. 533. — to abide by. ὄρκος ἐμμένει πιστώμασι C. 971.

Ἐμμοτος applied as lint to a wound, from μοτός lint. C. 464. (471. D.) "μοτός formatur a μόω inferscio, unde ἄμωτος, inexplebilis." Blomf. Gloss. From this meaning of "lint adhering to a wound," Blomf. and others, following the vulgar punctuation, join ἔμμοτον with ἄλγος, and translate with Heath, "œdibus inhaerens ad similitudinem linamenti ulceri infarcti." It would seem, however, to be a strange accumulation of metaphors, to apply ἔμμοτον thus to δυσκατάπαντον ἄλγος, h. e. a running sore. Aurat. Jacob. Pauw, read ἔμμονον, which Butler approves. It is better, however, to refer ἔμμοτον to the following words: but here again interpretations differ. The vulg. is τῶνδ' ἐκάς, οὐδ' ἀπ' ἄλλων ἔκροθεν, ἀλλ' ἀπ' αὐτῶν αἰῶν' ἀναρεῖν. αἱματηρᾶν θεῶν κατὰ γὰς οὐδ' ὕμνος. To explain this, it is supposed by some (as Wellauer, Scholef.) that the negative is to be understood before

τῶνδ' ἐκάς, and conceiving the word ἔμμορον to be used for *any remedy*, they translate the former part of the sentence, *Ædibus remedium est, non procul ab his, neque ab aliis extrinsecus petendum, sed ab ipsis proficiscens*, etc. (For an instance of this omission of the former negative. see A. 518. etc.) These likewise adopt an elegant anonymous conjecture, διώκειν ἔριν αἱματηράν, for αἰῶν' ἀναίρειν. αἱματηράν, and place the stop after αἱματηράν. Others carry on the sense to ἕννοος, in which latter case θεῶν τᾶν κατὰ γᾶς must be read, according to Hermann's emendation. So Blomf. who, retaining αἰῶν' ἀναίρειν, corrects οὐδ' ἐκάς for τῶνδ' ἐκάς, and ὑπ' ἄλλων, ἀφ' αὐτῶν for the vulg. ἀπ' ἄλλων, ἀπ' αὐτῶν, observing, that the construction is αὐτοῦς ὑπ' ἑαυτῶν αἰῶν' ἀναίρειν, for ὑπ' ἄλλῃων. — If the vulg. be retained, we might translate (adopting Wellauer's explanation of τῶνδ' ἐκάς), *Alas! never ceasing sore, cleaving to the house! To destroy life, not apart from the instrumentality of these (its members), nor by strangers from without, but by their own hands, this is the song of (h. e. a subject fit to be sung by) the sanguinary deities beneath the earth.* There appear, however, to be strong objections to this, as well on account of the harshness and obscurity of the expressions, as of the metre in v. 467. The reading mentioned above, as adopted by Well. and Scholef. seems highly plausible, διώκειν ἔριν αἱματηράν, ut sc. *persequantur sanguinolentam rixam.* This seems confirmed by a Scholium, ἣν ἤρισε πρὸς τὸν πατέρα, and by the reading of Rob. αἱματηράν. But with respect to the word ἔμμορον, Peile appears right in saying, that it requires some substantive to sustain its meaning of *a remedy*—at least in the language of Æschylus (Cf. ἑλατήριον C. 962)—and that it could no more be used by itself than *τομαῖον, βρώσιμον, χρυστόν, πιστόν*, and other

similar medical terms, with which ἄκος, φάρμακον, or some such word must be combined. We shall therefore probably be right in adopting with Dind. for ἐκάς, the reading of M. ἄκος, and joining this in construction with ἔμμορον. Adopting this emendation, we may consider δώμασιν and οὐδ' ἀπ' ἄλλων to be placed in opposition, thus—in the house exists a healing remedy for these woes—in the house, and not (proceeding) from others without, but from themselves (sc. the members of that house), namely, that they should avenge this bloody quarrel (sc. of Clytæmnestra against Agamemnon). *To the gods below this prayer is chanted.*

Ἐμός mine, preceding a substantive without article, e.g. ἐμαῖς βουλαῖς P.V. 219. Cf. P.V. 144. 181. 525. 595. 775. S.c.T. 201. 249. 436. 464. P. 156. 193. 229. 292. 703. 768. 770. 877. 1003. A. 849. 852. 970. 1236. 1286. 1377. 1494. 1506. C. 123. 188. 735. 811. E. 91. 437. 677. S. 314. 907. 963. 993.—Following the substantive without an article, e. g. πόρων ἐμῶν P.V. 118. Cf. P.V. 298. 303. 692. 695. 828. 1011. 1093. P. 148. 173. 185. 207. 223. 344. 465. 468. 516. 667. 725. 730. 737. A. 14. 888. 889. 1051. 1056. 1199. (1228. D.) (where δεσπότη ἐμῷ is in apposition to τῷ μολόντι) 1406. 1410. C. 548. E. 541. 548. 572. 848. 922. S. 361. 427. 449. 811. 986. 1058. — In the predicate, ἐμὸν δοκήσει τὰμπλάκημ' εἶναι τόδε P.V. 386. αὐχεῖς εἶναι τόδε τοῦργον ἐμὸν A. 1476. ἐμὸν τὸδ' ἔργον E. 704.—μαστὸν ἐμὸν θρεπτήριον C. 538. *the breast which suckled me.* In P. 836. (850. D.) ὑπαντιάζειν παῖδ' ἐμῷ πειράσσομαι, the reading is doubtful, owing to the elision of *ι* in the dative singular παιδί. Porson on Eur. Orest. 584. 1427. seems not altogether to deny this licence to the Tragic writers. See also Pref. ad Hec. p. 24. This is, however, done by Elmsley on Heracl. 693. Lobeck on Aj. 801. the latter of whom reads παῖδ' ἐμόν, shewing by examples that

ὑπαντιάζειν and similar words are sometimes constructed with the accusative. Cf. Herod. iv. 121. Dind. (so Blomf.) defends the elision of the iota, referring to his note on Soph. Oed. Col. 1435. See not. ad loc. ed. Linw. φίλοις γάρ εἰσιν οὐκ ἐμοῖς προσίκτορες E. 118. (119. D.) Müller explains here φίλοις οὐκ ἐμοῖς to mean to those not my friends, h. e. my enemies. Here, however, we should probably read with Hermann φίλοις γάρ εἰσιν, οὐκ ἐμοί, προσίκτορες. See προσίκτωρ and φίλος.—ἐμαῖσι λιταῖς E. 341. (361. D.) prayers offered to me. See ἀτέλεια. Scholef. rightly understands this to mean *preces mihi oblatas* (rather, *offerendas*).—With the article preceding the substantive, e. g. τὴν ἐμὴν αὐθαδίαν P.V. 79. Cf. 618. 625. 682. 707. 754. 844. 968. 974. 1108. 1016. P. 690. 769. 977. A. 500. 586. 947. 1297. 1321. 1407. 1422. C. 88. 104. 208. 221. (sub κακοῖς from v. 220.) 479. 738. 979. (sc. πατήρ from v. 978). E. 114. 683. 724. 738. 824. 899. S. 176. 371. 884. πολλά τῶν ἐμῶν ἐλείξατε E. 106. much of my substance. τὴν ἐμὴν αἰδῶ μεθεῖς P. 685. your dread of me. Cf. P.V. 388.—With the article following the substantive, e. g. παρθενῶνας τοῖς ἐμοῖς P.V. 649. Cf. P.V. 866. 1054. S.c.T. 178. 1029. P. 670. 738. A. 1239. 1298. 1566. C. 14. 17. 220. 226. 980. E. 218. 397. 424. 434. 465. 576. 683. 820. 928. 979. θρήνος ὁμός P.V. 388. lamentation for me. θρήνον ἐμὸν τὸν αὐτῆς A. 1296. (1323. D.) a lamentation over myself. “ἐμὸν τὸν αὐτῆς idem valet ac τὸν ἐμοῦ αὐτῆς.” Blomf.

“Ἐμκαῖος striking upon, oppressive, grievous, A. 180. The word is derived from ἐν and καίω. Hesychius explains it by ἐπίσσυτος.

“Ἐμπαλιν contrary. τοῦμπαλιν P.V. 202. A. 1398. the contrary. pl. τὰμπαλιν P. 219.

“Ἐμκας wholly, altogether (derived from ἐν πᾶσι). μέγας γὰρ ἔμκας παρ Διὸς θρόνοισι λέγει E. 220.—nevertheless, at any rate. P.V. 48. 187. C. 348. S. 95.

Ἐμπατεῖν to tread, walk upon, A. 1499.

Ἐμπεδος enduring, lasting, A. 547.

Ἐμπέδως continually, for ever, A. 828. 949. E. 321.

Ἐμπειρος experienced. a var. lect. in P. 590. See Ἐμπορος.

Ἐμπιπλάναι to complete, make up. aor. 1. καὶ μέγ' ἐμπλήσας (?) γόμον S. 439. in loc. corr. See γόμος.

Ἐμπίπτειν to rush into. aor. 2. ἐμπεσεῖν A. 1323. to enter the mind. ἔρως μή τις πρότερον ἐμπίπτῃ στρατῷ A. 332. Here Dind. prefers ἐμπίπτοι.

Ἐμπιπνεῖν to fall upon, to assault. A. 1148. 1447. ἐμπιπνῶ ξὺν λακίδι λίνοισι S. 113. 124. fasten upon and tear. Cf. λακίς.

Ἐμπλέκειν to interweave, to entangle. pass. εἰς ἀπέραντον δίκτυον ἄτης ἐμπλεχθήσεσθε P.V. 1081. Met. οὐκ ἐμπλέκων αἰνίγματα ib. 613. not speaking in riddles.

Ἐμπνεῖν to breathe or live. A. 657.

Ἐμποδίζειν to fetter. Met. to perplex. pass. ἐμπεποδισμένον P.V. 549.

Ἐμποδῶν in the way. ἐμποδῶν ἔστη S.c.T. 1007. had opposed. οὐδὲν ἐμποδῶν ἐτι P.V. 13. there is no further obstacle.

Ἐμπολᾶν to purchase or buy. Hence, to acquire. τὰ πλεῖστα ἡμποληκότα E. 601. having acquired many honours. See the whole passage further explained under ἀμείνων.

Ἐμπορος a traveller or voyager. C. 650. κακῶν ὅστις ἔμπορος κυρεῖ P. 590. (598. D.) Here Porson and others, as Well. Blomf. adopt the MSS. reading ἔμπειρος, which certainly is highly plausible, but is yet not absolutely necessary. Butler observes, “ἔμπορος tuetur Sieb. p. 72. partim Scholiastæ, partim H. Stephani auctoritate. (Stephens' words are ‘Alii ἔμπειρος, quæ lectio mihi prima fronte placere cœpit: sed sensum diligentius perpendens animadverti illud ἔμπορος habere in recessu aliquid et ἐμφατικώτερον et ποιητικώτερον quam ἔμπειρος.’) Atque, ut verum fatear,

multam vim habent quæ notavit H. Steph. præsertim si adjungas metaphoras in κλύδων, εὐροῇ, et οὐριεῖν, ut ἔμπορος h. l. vectorem significet, q. d. ut nos Anglice, *whoever has steered his course through the ocean of calamity*; sic Euripides Latine loquens apud Cicer. Tusc. iii. 28. *nec tam ætumnoso navigavissem salo.*"

Ἐμπρέπειν to glitter, or shine in. ἔμπρεποντας αἰθέρι A. 6.—to be illustrious among C. 351.

Ἐμπρεπής conspicuous, marked by. ἡλέμοισιν ἔμπρεπῇ S. 107.

Ἐμφανής clear, perspicuous, P. 510. C. 656. E. 398. comp. C. 805.

Ἐμφανῶς clearly, manifestly, S.c.T. 228. A. 612. E. 214.

Ἐμφερής like, resembling, C. 204. E. 390. comp. μᾶλλον ἑμπερέστεραι S. 276.

Ἐμφρων sound in mind, sensible, P.V. 850. C. 1022. In C. 193. for εὐφρων' Aurat. reads ἔμφρων'. Cf. εὐφρων.

Ἐμφύλιος domestic, civil. "Ἀρη ἑμφύλιον E. 823.

Ἐν in, a preposition denoting the place in or on which anything is or exists, or in or on which it is done, e. g. κορυφαῖς ἐν ἄκραις ἡμενος P.V. 366. Cf. P.V. 142. 250. 396. 454. 621. 865. S.c.T. 2. 25. 145. 195. 231. 358. 371. 433. 455. 504. 521. 549. 728. 781. 937. 1000. P. 161. 189. 269. 405. 474. 596. 597. 608. 722. (see under δύο and ζευκτήριος.) 762. 780. A. 24. 117. 184. 312. 325. 492. 551. 582. 592. 651. 703. 749. 819. 863. 897. 910. 938. 945. 1054. 1073. 1162. 1197. 1286. 1365. 1370. 1439. 1471. 1497. 1562. 1588. 1593. C. 90. 99. 143. 159. 226. 246. 339. 344. 443. 522. 530. 565. 572. 648. 651. 687. 698. 734. 744. 794. 881. 999. E. 47. 186. 395. 624. 635. 660. 673. 693. 724. 737. 751. 778. 792. 933. S. 31. 49. 230. 289. 346. 408. 476. 814. 925. ἐν κάρῃ E. 168. see κάρᾳ. Elliptically, ἐν Ἄδου sc. δόμοις A. 1509. S. 225. 411. ἐν γαίᾳ ζῶα φονορόνῃ μέμικται S.c.T. 920. is mingled in the dust. Cf. Hom. Il. Γ. 55.—Denoting the state, condition, or circumstances, in which anything is, or is done, as ἐν ὕπνῳ

A. 172. in sleep. ἐν μάχαις S.c.T. 147. in fight. ἐν δαί S.c.T. 908. ἐν ταφῇ ib. 800. ἐν γραφαῖς A. 233. ἐν μάχῃ δορός 427. ἐν φοναῖς 438. ἐν ἀγκυρουχίαις S. 747. ἐν σκότῳ S. 82. Cf. S.c.T. 4. 88. 169. 209. 581. 647. 648. 649. 777. 919. A. 407. 743. 865. 903. 1049. 1210. 1594. C. 160. 524. 936. E. 266. 268. 496. 529. 719. 827. 950. S. 165. 197. P. 826. 837.—With verbs signifying, or implying, motion terminating in rest. ἐν πέπλοις πέση λακίς P. 123. ναῦς ἐν νηὶ χαλκῇ στόλον ἔπαισεν 400. πιτνεῖ ἐν ἐνύδρῳ τεύχει A. 1099. ἐν πίδαῳ βαλῶ 1145. ἐν δώμασιν πιτνῶν C. 36. ἵζει ἐν θρόνοις E. 18. ἐν χώρῃ βαλεῖ 756. 783. ἐν τόποισι τοῖς ἐμοῖσι μὴ βάλης 820. ἐν γυναικείois τύποις πέπληκται S. 279. ζυγόντ' ἐν ἄριστι C. 784. ἔξευξα ἐν ζυγοῖσι P.V. 460. ἐνέζευξας ἐν πημοναῖσι 580. Cf. P. 722. βρόχον τυχεῖν ἐν σαργάναις S. 769. to fall into the meshes of a net.—Θνητὸν ἐν οἴκῳ προθέμενος P.V. 239. regarding mortals with pity. ἐν δρόμῳ προστιθεῖς μέτρον C. 785. (796. D.) putting a stop to the race. Here Heath and Musgrave omit ἐν, which certainly is awkwardly constructed with προστιθεῖς. It is better, if ἐν be retained, to take ἐν δρόμῳ separately, h. e. ἐν δρόμῳ ὄντα, placing a comma after δρόμῳ.—with or by, denoting the manner in which, or the instrument by which, a thing is done. γὰρ δόσις οὐτιδανόις ἐν ῥοθίοις φορεῖται S.c.T. 344. τάξαι ἐν στίχοις τρισί P. 358. οὐδ' ἐτι γλῶσσα ἐν φυλακαῖς ib. 584. is no longer kept under control. ἀρότοις θερίζοντα βροτοὺς ἐν ἄλλοις S. 629. θυμὸν ἀλδαινουσάν ἐν εὐφροσύναις P.V. 537. ἐπέυχου... μὴδ' ἐν ματαίοις κηγρίοις ποιφύγμασι S.c.T. 262. ἐν τιμῇ σέβειν P. 162. to regard with honour. ἐν δυοῖν οἰμώγμασι μεθήκεν αὐτοῦ κῶλα A. 1357. δαίταις ἐν ἐκφοραῖς... θάψαι C. 424. οἶμοι μάλ' αὖθις ἐν τρίτοις προσφθίγμασι C. 863. ... ἐν τροπαίᾳ χρονίᾳ μεταλλακτός S.c.T. 688. δαιμονῶντες ἐν ἀτῇ ib. 992. οἰοῖσιν ἐν χειμῶσι στροβούμεθα C. 208. ἐν πέπλοις λαβοῦσα A. 1097. enveloping

in a robe. ληφθῶσιν ἐν ταύτῃ βρό-
χῳ C. 550. ὀχμάσαι ἐν πέδαις P.V.
6. ἐν γυιοπέδαις αἰκίζομένου ib.
168. χαλινοῖς ἐν πετρίνοισι χει-
μαζόμενον 561. ἐν ἀτέρμονι πεδή-
σασα πέπλῳ E. 664. ἐν καλύμμασιν
(ἐθηρεύθης) C. 487. ἐν πόνοις δαμέντα
P.V. 422. subdued by sufferings. ἐν
κύβοις κρινεῖ S.c.T. 396. decide by
the dice. ἐν μᾶ πληγῇ P. 247. by a
single blow. ἐν ψήφῳ λέγειν A. 566. to
calculate. τὸ νεῖκος οὐκ ἐν ἀργύρου
λαβῇ ἔλυσεν S. 913. by receiving money.
—Denoting that with which any-
thing is invested or arrayed. βρέ-
μων ἐν αἰχμαῖς P.V. 422. with
lances. ἐν ἀμπυκτηρίῳ ἐμβριμω-
μένος S.c.T. 443. ἐν τοῖσδε κόσμοις
καταγελωμένην A. 1244. — Denoting
time. ἐν νυκτὶ A. 639. νυκτὶ ἐν ταύτῃ
P. 487. ἐν εὐφρόνῃ A. 508. ἐν ἡμέρᾳ E.
105. χρόνῳ κυρίῳ ᾿ ἐν ἡμέρᾳ S. 713.
h. e. ἐν κυρίῳ χρόνῳ κυρίῳ ᾿ ἐν ἡμέρᾳ.
ἐν ὑστέραισιν ἡμέραις A. 1651. ἐν μεσ-
σημβρίᾳ S. 727. (746. D.) Here the
constr. seems to be εὐ κατερρινημέ-
νους βραχίονα θάλπει ἐν μεσημβρίᾳ.
Cf. μεσημβρία. ἐν χειμῶνι A. 943. ἐν
φάει C. 60. in the daylight. ἐν μεταχ-
μῇ σκότου ib. 61. in the twilight. ἐν
καιρῷ P.V. 379. at a proper season.
ἐν προτελείῳ (μάχης) A. 65. in the
beginning. ἐν βίῳ προτελείῳ ib.
702. ἐν χρόνῳ E. 954. S. 131. 916. at
length. id. A. 831. 1544. C. 1036. E. 475.
in lapse of time. ἐν πολλῷ χρόνῳ A.
537. in a long course of time. ἐν μήκει
χρόνου ib. 596. id. — Amongst. e. g. καὶ
σὲ δ' ἐν τούτοις λέγω P.V. 975. Cf. ib.
300. 310. 440. S.c.T. 666. P. 435. A.
453. 730. C. 58. E. 96. 224, 389. 691. 824.
875. 942. S. 228. 474. 689. ἐν γαλακτὶ C.
546. amongst the milk. — Between (of
two persons). τούτῳ στάσιν . . . τεύχειν
ἐν ἀλλήλαισι P. 185. — Denoting the
thing in which anything is contained,
or done, or takes place. ἐν τῷ προθυ-
μεῖσθαι τίνα ὁρᾶς ἐνοῦσαν ζήμιαν;
P.V. 381. εἶναι μηδέπω ᾿ προοιμίοις
P.V. 743. form scarce a beginning.
αἰδῶς ἐν λεχθεῖσιν C. 654. delicacy
in expressions. μητρός τῆς ἐμῆς ἐν

αἵματι E. 576. in the blood of (h. e.
by blood connected with) my mother.
πάντα τὰ κέδν' ἐν ὑμῖν ἔστι μοι βου-
λεύματα P. 168. all my sage counsels
are dependent upon you. πράξας ἐν
σοὶ πανταχῇ E. 447. according to your
will, or pleasure. ἐν ἀγγέλῳ κρυπτός
ὁρθοῦται λόγος C. 762. in the mouth
of a messenger. ἐν θεῶν κρίσει A.
1269. in the judgment of the gods. ἐν
δίκῃ C. 981. on the trial. ἐν καρδίᾳ ψῆ-
φον φέροντες E. 649. (679. D.) with
your heart, h. e. sincerely; or here ἐν
καρδίᾳ may be joined with ὁρκον
αἰδεῖσθε. ἐν τῷ τρίτῳ λάχει E. 4.
in the third lot. ἐν τῷδε πράγματι
φωνεῖν ἐτάχθην E. 268. in this matter.
βοᾷ γραμμάτων ἐν συλλαβαῖς S.c.T.
450. he speaks in written characters.
ἐν βραχεῖ λόγῳ P. 699. ἄλλαν τιν' ἐν
λόγοις συγγεῖν C. 604. Cf. E. 21. πεύθο-
μαι ἐν λόγῳ C. 688. ἐν εὐχαῖς E. 20. ἐν
λιταῖς S. 267. — Denoting a reference
to a certain object, with verbs ex-
pressing anger, contempt, etc. ὀλέ-
θριον πνέουσ' ἐν ἐχθροῖς κότον C. 940.
breathing anger at her enemies. πᾶς ἐν
μετοίκῳ γλῶσσαν εὐτυκον φέρει S. 972.
every one is ready to loose his tongue at
a stranger. ἐν κακοῖσι τοῖς ἐμοῖς γελᾶν
θέλεις C. 220. to laugh at my misfor-
tunes. ἐν τοῖσι σοῖς πόνοισι χλινοσιν
μέγα ib. 135. they exult in your dis-
tresses. — With certain substantives,
expressing the mode of a thing. ἐν
τύχῃ A. 671. successfully. ἐν τάχει
quickly. A. 1213. 1423. P.V. 749. ἐν
δίκῃ A. 1548. justly. ἐν αἴσῃ S. 540.
according to fate. ἐν μέρει A. 323.
1165. E. 189. 414. 556. in turn. ἐν μάκει
S. 55. at length. ἐν τρόποις A. 892. E.
419. after the manner. πύργος ἐν εὐρεῖ
S.c.T. 745. a tower in breadth, h. e.
the breadth of a tower.

Ἐναγῆς included under a curse;
from ἐν and ἄγος. The sense of this
word in S. 116. (122. D.) is exceedingly
doubtful, and the passage is corrupt.
The Scholiast's explanation of ἐναγία
by ἐναγίσματα is hardly satisfactory,
and τέλεα, if genuine, would seem to
be a substantive from τέλος, not an

adjective from *τέλειος*. Scholfield comp. Soph. Œd. T. 656. where the Scholiast explains *ἐναγῇ* by *καθαρόν*, but neither does *ἐναγῆς* bear that meaning, nor is such consistent with the sense of the passage: see Hermann's note. Hesychius more correctly explains the word by *μυσάρος*, *ἀκάθαρτος*, *πονηρός*, *ῥυπαρός*, but these are secondary meanings. It seems to imply *anything to which a curse attaches*: and hence it may be applied equally to an individual, who by his guilt has fallen under sentence of divine displeasure, or to a religious duty, the neglect of which must involve us therein. Hence, if the reading be correct, we may translate *ἐναγία τέλεια* *rites of solemn obligation*, h. e. which we are bound under a curse to pay. The whole passage is corrupt. The Scholiast's explanation is, *ὅπου θάνατος ἀπῇ, ἐκεῖ τῶν ἀνθρώπων εὐπραγούντων τιμαὶ τοῖς θεοῖς ἐπιτρέχουσι*. This appears substantially correct, but he wrongly conceives *ἐπιδρομῶς* to be a verb; whereas no such exists. Perhaps it may be best to adopt Hermann's conj. *ἐπιδρομ' ὑπὸ*. This agrees with the Scholiast's explanation, *ἐπιτρέχουσι*, and may be rendered—*and to the gods rites of solemn obligation are duly paid, where matters turn out prosperously, and death does not come*.

Ἐναίρειν to kill, pass. S.c.T. 793.

Ἐναίσμιμος suited to one's lot, seemly, befitting, A. 751.

Ἐναισίμως befittingly, A. 890.

Ἐνάλιος maritime, P. 445.

Ἐνάλλεσθαι to leap upon, to trample, P. 508. Here the vulg. is *ἐνὶ ἡλόν*, for which Wellauer, from Hermann's suggestion on Œd. T. 1311. reads *ἐνὶ ἡλλόν* from MSS. So Dind. *ἐνὶ ἡλω* Blomf. The imperfect appears to suit the sense better than the aorist.

Ἐναντίος opposite, A. 790. contrary, opposed, A. 1388. 1612. *τάναν-*

τία A. 1346. *the contrary*. *οἱ ἐναντίοι* the enemy, or adversaries, S.c.T. 357. C. 140. E. 746.

Ἐναντιοῦσθαι to oppose, to refuse, P.V. 788.

Ἐναντίως in an opposite manner, E. 612.

Ἐναργῆς clear, evident. P.V. 666. P. 175. (179. D.) Here *ἐναργῆς εἰδόμην* are to be strictly joined in construction as equivalent to *ἐναργῶς εἰδόμην*.

Ἐναργῶς manifestly, openly, S.c.T. 126.

Ἐναρίζειν to kill, A. 1628.

Ἐνδαίς accompanied with torches. *σπονδαὶ ἔνδαδες* (*ἐνδᾶδες* Herm.) E. 996. Schol. *μετὰ λαμπάδων*, h. e. as Schütz translates it, *pollicetur vero fano vestro nunquam defuturas esse libationes noctu facibus collucentibus oblatus*. Cf. *οἶκος*.

Ἐνδάκνειν to bite. The word appears in a corrupt passage *ἐχιδνα δ' ὥς με τί ποτ' ἐνδακούσα* S. 874. (896. D.) in which both sense and metre are violated. Something probably is lost.

Ἐνδακρύνειν [ῦ] to weep, A. 527.

Ἐνδατεῖσθαι to divide. Hence, to deliver in parts or to pronounce distinctly, S.c.T. 560. (578. D.) From its meaning to divide, grammarians have also explained it in the sense to abuse, pull to pieces. So Herm. after Schütz, explains the passage to mean "*Amphiarum tandem dupliciter ei (Polynici) nomen exprobrasse, qui scilicet non lites modo, sed multas et magnas lites concitavisset*." See, however, another explanation under *ἐκπυτιάζειν*, and cf. Blomf. Gl. in loc. Elmsl. Œd. T. 196.

Ἐνδεικνύναι to display, P.V. 404.

Ἐνδημος in the city, at home, C. 563. *intestine, civil*. *βοᾶν ἐνδημον* S. 666.

Ἐνδικός just. *γῶος ἐνδικός* C. 327. *ἐνδίκους ὀνειδέσει* E. 130. — *observing justice, honourable*, E. 609. 772. 924. — *executing justice, avenging*. *πέλοισ' ἂν ἐνδικοὶ γάμοις* S. 76. *ὄμμασιν ἐνδικοῖς* ib. 794. Cf. *ἐνδικον σέβας* ib. 757.

revered defender of my cause, or object of my righteous veneration.—truthful. πρὸς ἐνδίκους φρεσὶ A. 968. — compar. τίς μᾶλλον ἐνδικώτερος S.c.T. 655. *a more proper person.* ἐνδικωτέροις ἐπ' ἔργοις S. 584. (500. D.) *on account of deeds more suited to my present purpose, h. e. of asking assistance from him as the author of my race.*

Ἐνδίκως *justly*, P.V. 63. C. 455. 799. 982. E. 212. 670. *really, truly.* ὁρθῶς ἐνδίκως ἑπώνυμον S.c.T. 387. τί τῶνδ' οὐκ ἐνδίκως ἀγέλω; C. 629. In S.c.T. 589. (607. D.) the vulg. ἐνδίκως is altered by Porz. Well. and some others into ἐκδίκως, on the authority of several MSS. As regards the sense, there does not appear to be any absolute necessity for this alteration. The word ἐνδίκως does not mean *justly* as respects the abstract fact of punishing the innocent with the guilty, to which, of course, it would be inapplicable, but *justly* as respects the moral necessity by which an innocent man, placing himself in the company of evil men becomes thereby by natural consequence, and therefore in this sense *justly*, a partaker in their punishment.

Ἐνδοθεν *within*, sc. in the city, S.c.T. 176. in the house, C. 822.—with gen. μελέων ἔνδοθεν P. 953.

Ἐνδον *id.* with gen. C. 100. *at home, within the house*, S.c.T. 183. P. 742. C. 643. Met.—ἐνδον γενοῦ C. 231. *compose yourself.* See γίγνομαι.

Ἐνδρσοος *deuy*, A. 12.

Ἐνδυναστεύειν *to be a prince among*, P. 677. See Blomf. Gloss. in loc.

Ἐνδνός *put on, assumed as an ornament*, E. 982. Cf. Herm. Diss. 1. de choro Eumen. p. xii. who quotes Eur. Iph. Aul. 1079. Troad. 259. Soph. Trach. 671. where the word is similarly applied. Butler observes on this passage, "Quippe in summa lætitia et festo die." Cf. A. 884.

Ἐνέζεσθαι *to sit in.* With acc. P. 137.

Ἐνεῖναι *to be in, to exist in.* ἔνεστι P.V. 224. S. 730. ἐνοῦσαν P.V. 382. ἐνι for ἔνεστι P.V. 294. A. 78. τοῦτό γ' οὐκ ἐνι στάσις P. 724. *no doubt can exist as touching this.*

Ἐνεκα *for the sake of*, with gen. A. 774. See εἵνεκα.

Ἐνερθε *below*. with gen. P.V. 498. P. 225. C. 123. E. 264. τοὺς ἐνερθε τόπους ib. 977. *the lower regions.*—from below, P. 622. with gen. P. 218.

Ἐνεροι *the dead, those below*, P.V. 572. P. 621.

Ἐνέρεροι *id.* C. 284.

Ἐνέχεσθαι *to be implicated in, be subjected to.* fut. mid. in pass. sense, οὐ δικαίους Ζεὺς ἐνέχεται λόγοις S. 160.

Ἐνζευγύναι *to hamper, or bind.* ταῖσδ' ἐνέζευξας ἐν πημοναῖσι P.V. 579.

Ἐνθα *there*, S. 33. *where*, P.V. 722. 725. 813. P. 482. 791. A. 1352. C. 316. —with omission of ἐστὶ, P.V. 811. E. 22.

Ἐνθάδε *here*, A. 851. E. 242. δαίμονας τοὺς ἐνθάδε S. 870. *the gods of this country.* Cf. ib. 901.—*in this case, herein.* κατ' ἀκρας ἐνθάδ' ὥς πορθοῦμεθα C. 680. (691. D.) Here, however, ἐνθάδ' appears to be a conjectural emendation for the corrupt MSS. reading ἐν πᾶσ' ὥς. This correction, which was first suspected not to be genuine by Wellauer, is altered by Klausen into ἔμπαν ὥς, which is not satisfactory. εἴπας, a conjecture proposed by a writer in the Ch. of Eng. Quart. Rev. as referring to εἶπον in v. 677. is entitled to consideration.

Ἐνθεν *thence*, E. 381. τὰ ἐνθεν A. 239. *what happened next.*—*whence, from which*, P.V. 367. S. 535. 836. Ἄρει ἐνθεν ἔστ' ἐπώνυμος πέτρα E. 659. *from whom it takes its name.* ἐνθεν πᾶσα βοᾷ χθών S. 578. *with whose fame all the earth is filled.*

Ἐνθένδε *from this place*, P.V. 709.

Ἐνθεος *inspired by God.* ἐνθεος δ' Ἄρει S.c.T. 479. *inspired with martial fury.* τέχνης ἐνθεον E. 17. *endued*

with the prophetic art. τέχναισιν ἐνθίοις A. 1182. the art of divination.

Ἐνθῆρος rough, shaggy, A. 548.

Ἐνθυμῆσθαι to consider attentively E. 213. (222. D.) This verse and the following are properly thus translated by Wakefield, "Hæc enim (quæ ad Orestem scil. spectant) animo alacri video te peragere, illa vero (quæ sunt utique Clytæmnestræ) manifesto remissius administrantem."

Ἐνι for ἐνεστι. See ἐνεῖναι.

Ἐνίπτειν to chide, A. 576.

Ἐνίσκειν to tell. ἐνίσπε S. 598. So Rob. Steph. ἐν εἰπὲ Turn.

Ἐννέπειν to say, speak, A. 239. 397. C. 543. 561. S. 201. πεπλαγμένους ἐννέπω S.c.T. 878. I speak of them as stricken.

Ἐννοεῖν to understand, A. 1058.

Ἐννομος an inhabitant, S. 560.

Ἐννομος lawful, regular, C. 476. S. 379. — observing the laws, S. 399.

Ἐννους endued with sense, P. V. 441.

Ἐννυχος nocturnal, P. V. 648.

Ἐνόδιος occurring on the way, P. V. 485.

Ἐνοίκιος domestic. ἐνοικίου ὄρνιθος E. 828. the cock.

Ἐνοικος an inhabitant, S. 606. P. V. 413. γὰς ἀπὸ τᾶσδ' ἐνοικοι S. 532. (537. D.) native residents of this country, h. e. as Well. explains it, *Gloriamur hujus terræ incolæ esse* (erant enim tum in ea) *qui originem etiam ex ea duxerunt*. Schütz conj. ἀποικοι, which Butl. approves.

Ἐνταῦθα here, P. V. 82. 641. 850. *thither*, P. 442. ἐνταῦθα τοῦδ' ἀφικόμην κακοῦ C. 878. to this point in this misfortune. — thereupon, P. V. 204.

Ἐντελής full grown, powerful. οὐκ ἐντελής προσφέρειν C. 248. not strong enough to carry. Cf. ἐκτελής.

Ἐντέμνειν to cut medicinal herbs. ἐντέμνων ἄκος A. 17. preparing a remedy. See Blomf. Gloss. in loc. and Salm. Exerc. Plin. p. 96. D.

Ἐντερα the bowels, A. 1194.

Ἐντεῦθεν from that place, next. P. 480. P. V. 238. τὸν ἐντεῦθεν λαχόντα

S.c.T. 439. the next who drew the lot. τὰντεῦθεν E. 60. what follows next.

Ἐντη pl. harness, chariot-furniture. ἔντη δίφρου P. 190. So Stanl. for vulg. ἐν τῇ δίφρῳ.

Ἐντιθέναι to put into, to infuse, as into a potion, A. 1234. Here, if ἐν-θήσει be read according to the vulg. it is almost necessary to read κάπνυχεται with Dindorf in the next verse, to avoid the asyndeton which would otherwise occur. See κότος. — to inflict, A. 384.

Ἐντολή a command, P. V. 12.

Ἐντός within, S.c.T. 952. With gen. A. 77. 1018. C. 727. E. 577.

Ἐνυδρος filled with water, A. 1098.

Ἐνύπνιον a dream, P. 222. 516.

Ἐνύπνιος occurring in sleep, S.c.T. 692.

Ἐνῶ [ῶ] Bellona, S.c.T. 45.

Ἐνώπιον pl. ἐνώπια, the countenance S. 138. in loc. dub.

Ἐξ six, S.c.T. 264. 780. τρίς ἕξ A. 33. thrice six, the highest cast of the dice.

Ἐξ see ἐκ.

Ἐξαγίζειν to devote, to consecrate. πολλοὺς πολλῶν ἐξαγισθέντας δόμων A. 627. (641. D.) many, out of many families, doomed to destruction. So Pauw and Butler, "consecratus, morti scilicet, ut piacularis victima." The explanation of the Scholiast, ἐξορισθέντας h. e. expelled as an unclean thing, (so Passow explains the word in his Lexicon) appears to be incorrect. Neither is it equivalent to ἐκ δόμων ἀγισθέντας i. e. combustos vel ad parentalía elatos, as Blomf. supposes. The primary meaning of ἀγίζειν seems to have been to devote or consecrate, from ἀγος a sacred obligation; hence βούθυρον ἐστίαν ἀγίζων (Ed. C. 1495). Cf. the use of ἀγνίζειν Eur. Alc. 75. καθαγνίζειν Orest. 40. Such likewise is the force of ἐξαγίζειν, the ἐκ here being merely intensive, and not referring to δόμων, which seems here to be the genitive of relation. Thus Hesych. ἐξάγιστα πάντα τὰ ἱερὰ καὶ ἀφωσιω-

μένα. Hence the word came to bear the double meaning of *consecrated*, h. e. holy or sacred (Cf. *Œd. C.* 1526. ἃ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ), and *accursed*, h. e. unholy, impure, whence Hesych. also has ἐξάγιστος. ἀκάθαρτος, πόρονος. Suid. ἐξάγιστος. ἀκάθαρτος ἢ πονηρός. See under ἐναγής.

Ἐξαίρειν *to rescue, take away*, mid. v. S. 902. — μηδ' ἐξελοῦσ' ὡς καρδίαν ἀλεκτορῶν E. 823. (861. D.) Here the sense is, *nor, as if you had extracted the heart of a cock (and put it into my citizens), establish among them, etc.*

Ἐξαίρετος *select, exquisite*, A. 928. E. 380.

Ἐξάισιος *excessive, beyond ordinary measure*. αἰεὶ δ' ἀνάκτων ἐστὶ δαίμ' ἐξάισιον S. 509. (514. D.) The meaning of this is rather obscure. The chorus, in v. 506. states its alarm at its pursuers in exceedingly strong language, upon which the king reproving them in v. 507. they apologize in the words of v. 508. To this the king replies, "*Nay, but towards sovereigns there is ever felt exceeding dread*," h. e. if I, as king, only call them περρωτῶν, you ought not, out of respect to me, to use stronger expressions than myself. In reply to this, the chorus, in v. 510. bids him encourage them not in words only, but in deeds also, καὶ λέγων καὶ πράσσων. It seems highly probable, however, that some corruption has been introduced. May αἰεὶ γυναικῶν be the reading, for which αἰεὶ δ' ἀνάκτων has been substituted?

Ἐξαΐστοῦν *to destroy utterly*, P. V. 672.

Ἐξαιρεῖσθαι mid. v. *to rescue from danger by prayers*, A. 648. Here Herm. ap. Lobeck. Phryn. p. 718. reads ἡ ἔρηρσας.

Ἐξαίφνης *suddenly*, P. V. 1080.

Ἐξακούειν *to hear*, E. 375.

Ἐξαλείφειν *to obliterate*, C. 496. pass. ἐξαλειφῆναι S. c. T. 15.

Ἐξαλύσκειν *to escape*, E. 111.

Ἐξαμᾶν *to reap*, Met. P. 808. A. 1640.

Ἐξαμαρτάνειν *to err*, P. V. 1041. ἔξαμαρτόντ' εἰς θεούς P. V. 947. *having sinned against the gods*.

Ἐξαμβρόσαι, a corrupt word in E. 885. (925. D.) for which the simplest emendation appears to be Pauw's, sc. ἔξαμβρῦσαι, from ἐξαναβρύνω, taken actively, *to cause to spring out*. Scholief. conj. ἔξαμβράσαι, as from ἐξαναβράσσειν.

Ἐξαμείβειν *to pass over*, P. 128. — mid. v. *to requite*, P. V. 223.

Ἐξαμέλγειν *to suck out*, C. 885.

Ἐξαμύνεσθαι *to ward off from oneself*, P. V. 482.

Ἐξαναζεῖν *to cause to boil out, to bring forth*, P. V. 370.

Ἐξαναλίσκειν *to destroy*. ἐξαναλῶσαι A. 664.

Ἐξαναστρέφειν *to overturn*, pass. ἐξανέστραπται P. 798.

Ἐξανθεῖν *to blossom forth*, P. 807.

Ἐξανιστάναι *to expel from*, pass. P. V. 769.

Ἐξαπολλύναι *to destroy*, C. 824. pass. A. 514.

Ἐξαποφθεῖρειν id. P. 456.

Ἐξαρκής *sufficient*, P. 233.

Ἐξαρκᾶν *to hang*. τόχοισιν ἐξηρημένοι P. V. 713. (711. D.) *furnished with hanging bows*, i. e. ὧν τόξα ἐξήρηται. Dind. prefers ἐξηρτυμένοι from one MS.

Ἐξαρτύνεσθαι *to prepare oneself, make ready*, P. V. 910.

Ἐξανδᾶσθαι *to pronounce*, C. 149. *to denounce*, C. 270.

Ἐξανχεῖν *to boast, profess*, A. 846.

Ἐξαφρίζεσθαι pass. *to be foamed away*, A. 1037.

Ἐξεγείρειν *to arouse*, pass. A. 866. C. 488.

Ἐξεικάζειν *to liken to*. pass. ἐξηκασμένον (so M. vulg. ἐξεικασμένον) S. c. T. 427. οὐδὲν ἐξηκασμένα A. 1217. *realities, not things feigned*. Cf. εἰκάζειν.

Ἐξεῖναι *to be lawful*. ἔξεστι it is in your power. E. 850. 859. — ἐξόν

nom. abs. *when it is in pour power.*
P.V.651.

'Εξειπεῖν *to declare*, A. 908.

'Εξελάνειν *to expel.* ἐξήλασεν
P.V. 673.

'Εξελέγγειν *to examine*, E. 411.

'Εξέπιστασθαι *to know*, A. 812.

'Εξεργάζεσθαι *to accomplish.* pass.
ἐξεργασμένον P. 745. *done.* ἐπ' ἐξεργασμένοις A. 1352. *after the deed is perpetrated.* id. P. 517. *after all is lost.* Abresch compares Herod. viii. 94. ἐπ' ἐξεργασμένοις ἔλθειν. Soph. Aj. 370. τί δ' ἦν ἂν ἀλγοίης ἐπ' ἐξεργασμένοις.

'Εξέρχσθαι *to come forth.* ἐξέλθε P.V.655. ἐξελθῆτω C.652. *to come out*, or *turn up* (as a ballot from the urn). δίκη ἐξῆλθε E. 762.

'Εξέσθαι *to eat up*, C. 279.

'Εξεύρημα *an invention*, S.c.T. 631.

'Εξευρίσκειν *to discover, invent.* ἐξεύρε P.V. 96.458.467.501. Dind. always prefers ἐξηύρε, ἡύρε, etc. On this point see note on Soph. Ant. 1338. ed. Linw.

'Εξεύχεσθαι *to declare.* γένος ἂν ἐξεύχοιο S.269. Ἀργεῖαι γένος ἐευχόμεσθα sc. εἶναι S.272. Cf. εὐχεσθαι. — *to boast*, A.519. — *to desire or pray for*, C.213.

'Εξηβος *past the age of youth*, S.c.T.11. This passage appears to have been generally mistaken by commentators, not observing that *three* kinds of persons are here alluded to, one of which is expressed by the words ὦραν ἔχονθ' ἕκαστον. The three kinds are, — 1. Those not quite arrived at full vigour, yet capable on an emergency of bearing arms: that is to say, as yet ἔφηβοι, or not twenty years old. 2. Those in the full vigour of life, sc. ἐξέφηβοι, or persons from twenty to thirty-five. 3. Those past their actual prime, yet still in vigour and well able to assist: these are ἔξηβοι, or past thirty-five. The first are denoted by the words τὸν ἐλλείποντ' ἔτι ἡβης ἀκμαίας; the second by ὦραν ἔχονθ' ἕκαστον, h.e. men in their *prime*, ὦρα being here

equivalent to ἡβη; the third by τὸν ἔξηβον χρόνῳ, of which the words βλαστημὸν ἀλδαίνοντα σώματος πολὺν are an epexegetis, denoting the condition of those who were thus ἔξηβοι. There is no necessity to read ὦραν with the Schol. for ὦραν, or to omit τε with Rob. and eight MSS. as Dind. proposes.

'Εξηγεῖσθαι *to narrate*, P.V. 444. 704. C.116.545. E. 579. *to instruct, advise*, E. 565. P.V.214.

'Εξικνεῖσθαι *to reach, arrive, come.* ἐξίκοιτο A.271. E.980. ἐξίκη P.V.794. 812. ἐξικνούμενον A.293.

'Εξιστορεῖν *to inquire*, C.667 S.c.T. 488. (506. D.) h.e. as Schütz translates, *experiri vult, utrum vincere sibi fatis decretum sit, an honestam pro patria mortem oppetere.*

'Εξιχνεύειν *to trace out.* ἐξιχνεύσαι A.359.

'Εξόδος *an exit, outlet*, S.c.T.33. 58.266.

'Εξοκέλλειν *to run aground*, A.652. mid. v. Met. δεῦρο δ' ἐξοκέλλεται S. 433. *and it comes to this, this is the result.*

'Εξομματῶν *to render clear.* ἐξωμμάτωσα P.V.497.

'Εξόπιν *behind, in the hinder parts*, A.114.

'Εξοπλίζειν *to prepare* (an as armed force, or act of violence). Ἀρην ἐξοπλίζων S.666.683. So S.92. in loc. corr. See δαιμόνιος.

'Εξορθιάζειν *to pronounce with a loud voice*, C. 269.

'Εξορίνειν [ι] *to rouse, provoke*, A. 1614.

'Εξορμᾶν *to send forth*, P. 46. mid. v. *to speed forth.* ἐξορμώμενον E.173.

'Εξοτρύνειν [υ] *to urge*, S.c.T.675.

'Εξοχος *superior to.* with gen. P.V. 457. διδάσκειν ἐξοχώταται A. 1505. *best for teaching.*

'Εξυπτιάζειν *to turn upside down.* ἐξυπτιάζων ὄνομα, Πολυνείκους βίαν S.c.T.559. (577. D.) The sense of this passage is obscure. Butl. translates it, *nomen ejus alta voce inclamans*, which is certainly incorrect. Schütz

for ὄνομα proposes ὄμμα, *turning upwards his eye*. This Herm. Obs. Critt. p. 52. approves, but neither does this give any very distinct sense in this place. The interchange of ὄνομα and ὄμμα in MSS. (see Valck. on Eur. Phœn. 415.) is not uncommon: but in a passage of such uncertainty, it is better to retain, if possible, the reading of all MSS. and Edd. The repetition of the same word in two succeeding lines is no argument against it. (See ὄνομα.) Possibly ἐκπνιάζων ὄνομα may be thus explained. A thing is said to be ὑπτίος when *turned upside down*, i.e. placed in a different position to the natural one. Hence, anything *employed in an unusual or perverted manner* might be said ἐκπνιάζεσθαι, as the name Πολυνείκης, which properly denoted only the individual Polynices, is here, by a kind of perversion, taken in reference to the meaning of its component parts as a word, πολὺς and νεῖκος. In English it would be expressed by the phrase *playing or running upon the name*. Such puns are very common in the Greek poets, cf. S.c.T. 640. 812. and the instances collected by Elms. on Bacch. 508. In the present instance it may be conceived that the name was pronounced so as to give the meaning ὦ πολὺ νεῖκος, νεῖκος, the stress being laid upon the latter half of the compound, sc. νεῖκος. This is alluded to in the words δὶς τ' ἐν τελευτῇ τοῦνομ' ἐνδατούμενος h.e. *pronouncing the name twice in its termination*, or *pronouncing the latter part of the name twice over*. See ἐνδατεῖσθαι, πρόσμορον and τελευτή. [Dunbar, Class. Mus. xii. p. 206. seqq. objects to this and other interpretations of ἐκπνιάζων ὄνομα, and conceives that ὄμμα alone gives an adequate sense. Be this as it may, the metrical objection urged by this scholar, sc. the combination of five short syllables, does not seem to be valid against the genuineness of the

reading; nor can we approve the emendation suggested by him of v. 575. Soph. Phil. 922.]

Ἐξω *without, outside* (the house, or city), S.c.T. 1005. A. 1163.—With gen. S.c.T. 295. P.V. 263. 668. 885. C. 507. 686. E. 170. 668. Compar. ἐξωτέρω id. C. 1019.

Ἐξωθεν *from without*, S.c.T. 542. ῥάξωθεν id. 183. *the affairs without*.

Ἐξώλης *desperate, destructive*, S. 722.

Ἐξωριάζειν *to neglect*, P.V. 17. from ἐξ and ὥρα *care*. Blomf. from Hesychius and Photius Lex. MS. reads ἐνωριάζειν. So Pors. seems to have approved. All MSS. and Edd. have ἐξωριάζειν, which, being apparently an equally correct form, is properly retained by Wellauer. Dind. prefers ἐνωριάζειν.

Ἐξωτέρω. See ἔξω.

Ἐοικέναι p. m. ab inus. pres. to *seem*. P.V. 973. 986. 1009. S.c.T. 527. P. 729. A. 1032. 1053. 1064. 1133. 1153. C. 719. 870. 909. 913. E. 860. S. 883. part. εἰκώς *like, resembling*. S. 280. with dat. C. 553. A. 738. Cf. εἰκός.

Ἐορτή *a banquet*, E. 182.

Ἐπαγγέλλειν *to tell, or pronounce, to promise*. τοῖς θεοῖς τελεσφόρους εὐχὰς ἐπαγγέλλουσα C. 211. *preferring prayers to the gods*.

Ἐπάγειν *to bring upon*, P. 85. A. 1420. C. 398. (404.D.) In this last passage, if ἐπάγουσαν be correct, λοιγός Ἐρινύν must be read with Herm. for λοιγὸν Ἐρινύς h. e. *crime cries aloud for a Fury bringing woe upon woe*, etc. ποῖ δ' ἐτι τέλος ἐπάγει θεός; S.c.T. 142. *whither still at last does God purpose to bring us?* or, *at what point still further will God bring on an end?*

Ἐπαιδεῖν *to make incantations*, A. 993.

Ἐπατεῖν *to obey*. With gen. S. 740.

Ἐπαινεῖν *to approve*, P.V. 340. E. 830. S.c.T. 1063. A. 1343.—*to advise*, S. 974. With dat. S.c.T. 578. C. 574.

Ἐπαισθάνεσθαι *to perceive*. *ἐπαισθομένη* A. 85.

Ἐπαισχύνεσθαι *to be ashamed*. fut. *ἐπαισχυνθήσομαι* A. 1346.

Ἐπαιτιάσθαι *to blame*. ἡ κάμὲ γάρ τι συμφοραῖς ἐπαιτιά; P.V. 976. *do you blame me too on account of your misfortunes?*

Ἐπαίτιος *responsible for, the author of a thing*. With gen. E. 449. 445.

Ἐπακούειν *to listen*, C. 714.

Ἐπακρίζειν *to rise to the summit*. πολλῶν αἰμάτων ἐπήκρισε C. 920. *put the finish to many (former) murders*.

Ἐπακτός *foreign*, S.c.T. 565. 1010.

Ἐπαλαλάζειν *to raise a shout of exultation*, S.c.T. 479. 934.

Ἐπαλκές †. This is read in C. 409. (415. D.), but the whole passage down to καλῶς is corrupt, nor has any conjecture deserving of mention as yet been proposed.

Ἐπαλξίς *a battlement*, S.c.T. 30. 143. — *a defence*. οὐ γάρ ἐστιν ἔπαλξίς πλούτου A. 371. *there is no defence in wealth*.

Ἐπαμβατήρ *ravaging, attacking*. With gen. C. 278.

Ἐπαμμένειν (contr. for ἐπαναμένειν) *to await*. With acc. P.V. 608. With dat. P. 793.

Ἐπαναγκάζειν *to compel*, P.V. 674.

Ἐπαναδιπλάζειν *to ask again*, P.V. 819.

Ἐπανερέσθαι (aor. 2.) *to ask again*, P. 934. (972. D.) Here the vulg. is ἐπανέρομαι, a present which does not exist. ἐπαναιρόμην A. whence Brunck and Schütz ἐπανηρόμαν. ἐπανέρωμαι B. So Pors. Blomf. Lachm. Dind. On this use of the subject, Dind. refers to his note on Soph. Œd. Col. 1560. Well. conj. ἐπανερόμαν.

Ἐπανθίζειν *to cause to flourish or abound*. πολλοῖς ἐπανθίσαντες (vulg. ἐπανθήσαντες corrected by Butler) πόνοισι γε δόμοις S.c.T. 932. (951. D.) So Well. Blomf. from Vienn. B.D. The vulg. is πόνοισι γε δόμοι. In M. the reading is πόνοισι γεγενᾶν πόνοισί γε δόμοι. Hence πόνοισι γεγενᾶν

Lachm. Dind. omitting πόνοισι δόμοις. It is transitive likewise in C. 148. (150. D.) κωκυτοῖς ἐπανθίζειν παιᾶνα, h. e. *to set off or accompany a ræan with lamentations*. Schol. στέφειν ὡς ἄνθεσι. In A. 1433. (1450. D.) is read νῦν δὲ τελείαν πολύμναστον ἐπηνθίσω δι' αἰμ' ἀνικτον, ἥτις ἦν τότε ἐν δόμοις ἔρις ἐριδματος ἀνδρός οἰζύς. Herm. Seidl. and Well. consider that four complete verses, with the end of v. 1434. and beginning of 1438. are wanting after τελείαν, and that the verses from 1430. to 1440. answer to ant. β' and γ' in 1519—1529. Others, as Butl. with whom Blomf. agrees, arrange them differently, considering the lacuna not to be here, but that the two corresponding antistrophes are wanting after v. 1453. For ἐπηνθίσω, Stanl. Cassaub. Pauw. Schütz, and Blomf. read ἀπηνθίσω. Butler prefers a second conj. by Stanley, ἀπηνθισεν. For ἥτις ἦν Schütz reads ἥτις ἦν, which Butler approves. Heath ἥτις ἦς. Well. omits δι' in v. 1438 for the sake of the metre; and Klausen, for the same reason, reads ἐν οἴκοις for ἐν δόμοις. δι', however, is necessary to the sense, if the lacuna is not after τελείαν, and, although it may, as Well. says, have arisen from the following ΑΙ, yet in a case where the arrangement is so uncertain, it is better perhaps on the whole to retain the vulgate. The word ἐριδματος is probably corrupt. Blomf. translates it "*a contentione ædificata*, i. e. *rixam parit*," but prefers Scaliger's conjecture, ἐριδμαντός, from ἐριδμαίνω, irritō. Klausen explains it, *firme condita*, as equivalent to ἐυδμητος. With respect to the meaning of the whole passage, Schütz and Butler understand ψυχὰν with τελείαν, to which they also refer πολύμναστον, and translate "*nobilem et claram* (Agamemnonis animam)." This they join with ἀπηνθίσω, in the sense of "*deflorasti* (h. e. *cædi uxoris filiam ulciscentis objecisti*)," and refer

αἶμ' ἀνιπτον to the sacrifice of Iphigenia, of which Helen was the primary cause. In this they appear to be mistaken. Retaining the vulg. ἐπηνθίσω, (supposing there to be no lacuna at 1433.), the sense seems tolerably clear and connected. τελείαν and πολύμναστον may be connected with ἔριν, understood from v. 1440. The Chorus is ignorantly assigning to Helen the blame of all the mischief which had happened (see v. 1443. seqq.), first, as *having destroyed so many lives at Troy*, and lastly (νῦν δέ), as *having caused by the inextinguishable murder of Agamemnon*, (δι' αἶμ' ἀνιπτον) *a renewal and consummation* (τελείαν ἐπηνθίσω) *of that memorable succession of strife* (ἔρις ἐπιδματός) *which formerly (τότε) existed in the house (of the Atreidae), a cause of sorrow to its present master* (ἀνδρὸς οἰζύς). τελείαν ἐπηνθίσω is the same as ἐπηνθίσω (ὥστε) τελείαν εἶναι. ἐπανθίσσθαι is, as Klausen translates it, *perficere ut floreat aliquid*. cf. S.c.T. 932. C. 148. τελείαν, as Schütz and Butler understand it, h. e. *perfectam, regiam animam*, would be very harsh without something to explain it, as in v. 946. ἔρις is by some referred to Clytemnestra: it is far better to refer it to the strife which had so long been a curse to the house of Atreus, cf. v. 150. 1445. etc. There should be no stop after ἀνιπτον, if the explanation assigned be correct.

Ἐπαντέλλειν to rise up upon, with gen. A. 27. With dat. τῆδ' ἐπαντέλλειν νόσῳ C. 230. in consequence of this disease.

Ἐπ' αἰξίος *worthy, deserved, befitting*, S.c.T. 846. With gen. P.V. 70. E. 202. τὰ ἐπ' αἰξία *one's deserts*, P.V. 70.

Ἐπαιδὴ *an incantation*, P.V. 173.

Ἐπάργεμος *obscure*, P.V. 497. A. 1084. C. 054. from ἀργεμός *a speck on the eye*.

Ἐπαρήγειν to defend, C. 714.

Ἐπαρκεῖν to stand in good stead, to

defend, S.c.T. 91. to aid, with dat. followed by inf. P.V. 920. to supply or furnish. ἄκος οὐδὲν ἐπήρκεσαν A. 1143. Cf. ἀπαρκεῖν.

Ἐπαρχος *a commander*, A. 1200. So Cant. for vulg. ἀπαρχος. Cf. ἀπαρχος.

Ἐπασσυνεστροβίης *inflicted successively*, C. 420. from ἐπασσύνει one after another.

Ἐπαυεῖν to cry over. With dat. πατρὸς ἔργῳ ἐπαύσας C. 815.

Ἐπαυλος (pl. ἔπαυλα) *a dwelling, a cottage*, P. 851.

Ἐπανέσθαι aor. 2. to derive harm from a thing. ἐπηύρου should probably be read in P.V. 28. See ἀπανρᾶν.

Ἐπαφᾶν to touch, P.V. 851.

Ἐπαφή *a touch*, C. 17.

Ἐπαφος prop. name, S. 47. 310. 584. P.V. 853.

Ἐπερχεῖν to pour into in addition, Met. to add, A. 1108.

Ἐπεὶ as soon as, after that, e. g. ἐπεὶ δ' ἀντίφων ἔγενετο S.c.T. 760. Cf. P.V. 831. S.c.T. 980. P. 197. 369. 378. 492. A. 191. 211. 644. In this sense it is joined with τάχιστα, τὸ πρῶτον, κ.τ.λ. ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου P.V. 109. as soon as ever they began. ἐπεὶ τὸ πρῶτον εἶδον Ἰλίου πόλιν A. 1260. when once I had seen, etc.—since, from the time when. δέκατον τόδ' ἔτος ἐπεὶ . . . ἦραν A. 49. this is the tenth year since they went. χρόνος ἐπεὶ . . . παρήβησε id. 596. It is a long timesince. δαδὸν ἤλικ' ἐπεὶ μολὼν ματρόθεν κελάδησε C. 600. contemporary with him since his birth.—Since, for, seeing that, e. g. ἐπεὶ προθυμείσθ' οὐκ ἐναντιώσσομαι P.V. 788. Cf. A. 234. 243. 382. 673. 930. 1006. 1333. 1633. 1654. C. 83. 614. 780. 893. 920. E. 71. 86. 297. 460. 791. P.V. 347. 384. 633. S.c.T. 671. 687. P. 683. 689. S. 720. 884. 960. It is also used in abrupt transitions in the sense of for, why? ἐπεὶ τίς ἤνχει τήνδ' ἀνέλπιστον φυγὴν κέλσειν ἐς Ἄργος S. 324. for who would have thought? etc. ἐπεὶ τί νῦν ἔκατι δαιμόνων κυρῶ; C. 212. why, what do I

now get through the gods? — In P. 648. the sense of ἐκεῖ depends on the meaning assigned to ἐποδῶκει. See ἐφοδοῦν.

Ἐπελγεσθαι *to hasten*, C. 649. fut. ἐπείξει P. V. 529.

Ἐπειδάν *when, after that*, with subj. E. 617. S.c.T. 716.

Ἐπιδεῖν (inus. in praes.) *to look upon, to behold*. aor. 2. ἐπίδοιμι S.c.T. 203. ἐπιδεῖν A. 1520. — *to look upon* (with favour), S.c.T. 102. S. 1. 137. 526. 1011. *to look upon* (in anger), S. 792. S.c.T. 467. — *to regard with dread*, mid. v. Δίον ἐπιδόμενοι πράκτορά γε σκοπόν S. 636.

Ἐπειδή *since, seeing that*, P. 513. A. 1617. C. 505. 559. E. 490.

Ἐπεικάζειν *to conjecture*, C. 560. with acc. ib. 970. S. 241. with part. τὰς δ' ἐπεικάσας τύχῃ χόας φερούσας; C. 14. *must I be right in supposing that they are carrying libations?*

Ἐπεικώς (part. from praes. inus.) *befitting*. δόμοισι τοῖς δ' ἐπεικότα C. 658. *befitting this house*.

Ἐπεῖναι *to be upon*, S.c.T. 573 — *to attach to*, A. 530. (see δύσφρων) E. 514. — *to preside over*, P. 237. 546. 814. — ἔπι δέ μοι γίρας, h. e. ἔπεισι E. 372. *I am invested with*.

Ἐπειπεῖν *to say with respect to*. ἐπειπεῖν ψόγον ἄλλοθροῖς S. 950. *to speak ill of strangers*.

Ἐπειπερ *seeing that*, A. 796. 828. C. 669.

Ἐπεισφέρειν *to introduce besides*, A. 838. C. 638.

Ἐπειτα *then, after that*, P. 388. 515. A. 165. 301. 653. 1580. C. 432. 531. E. 195. S. 781. With a participle preceding it, S.c.T. 249. A. 478. C. 568. E. 29. 416. 624. — οἱ ἔπειτα E. 642. *posterity*.

Ἐπίκεινα *beyond*. Πίνδου τὰπέκεινα S. 254. *the parts beyond Pindus*.

Ἐπεκχωρεῖν *to proceed behind another*, P. 393.

Ἐπέλπεσθαι *to hope*, A. 1001.

Ἐπεμβαίνειν *to mount upon*. πύργους ἐπεμβάς S.c.T. 616.

Ἐπενδιδόναι *to inflict beside*, A. 1359.

Ἐπενθρόσκειν *to leap upon*. aor. 2. ἐπενθροεῖν P. 351.

Ἐπεξέρχεσθαι *to narrate*. ταῦν ἐπεξελθεῖν P. V. 872.

Ἐπεξιακχάζειν *to shout out wildly*, S.c.T. 617.

Ἐπέρχεσθαι *to come on, attack*, A. 1229. S. 464. 603. P. 592. with accus. S. 554. τὸ ἐπερχόμενον πῆμα P. V. 98. *the approaching woe*.

Ἐπείσθαι *to attend, or follow*, P. 41. 57. C. 891. E. 134. 236. P. 962. aor. 2. ἔσπετο A. 828. — *to accompany*, S. 518. φθογγῇ δ' ἐπέσθω πρῶτα μὲν τὸ μὴ θρασὺ S. 194. On S. 1057, see δίκη. In Eum. 211. (220.D.) where the vulg. is τὸ μὴ γενέσθαι μὴδ' ἐποπτεῖν κότῳ, Petersen conj. τὸ μὴδ' ἐπεισθαι. Dind. approves τίνεσθαι, a conj. by Meineke on Men. p. 226.

Ἐπέτειος *annual, producing yearly*, A. 987.

Ἐπευθύνειν [ῦ] *to administer, govern*, P. 845.

Ἐπευφημεῖν *to utter words of good omen over anything*, P. 612.

Ἐπέυχεσθαι *to pray, to pray for*, A. 1265. 1441. S.c.T. 463. C. 110. 843. E. 934. Sometimes with dat. of person prayed to, A. 1296. S.c.T. 261. — *to imprecate evils*, S.c.T. 434. A. 487. 1582. — *to vow*, S.c.T. 258. — *to boast, glory*, A. 1367. 1453. E. 58. In A. 1235. (1262. D.) Dind. with great probability writes κάπεύχεται for ἐπέύχεται. Otherwise the constr. becomes extremely harsh. There should be a full stop after κότῳ. Cf. κότος, and ἐντιθέναι.

Ἐπέχειν *to stay*. ἐπίσχεες stop! P. V. 699. C. 883.

Ἐπήβολος *endued with*. φρενῶν ἐπήβολος P. V. 442. *endued with sense*. — *affected with*. ἐπήβολοι νόσου A. 528.

Ἐπήκοος *hearing*. With gen. A. 1394. C. 974. δίκης γενέσθαι τῆς δ' ἐπήκοος μένω E. 702. *I remain to listen to this cause*.

Ἐπῆλυς *foreign, coming as a stranger*. S. 192. 396. 606. P. 239. S.c.T. 34.

Ἐπήρατος lovely, E. 917.

Ἐπί υρον.—With gen. e.g. πόλιν ἐπ' ἀσπίδος S.c.T. 460. Cf. ib. 369. 382. 492. 494. 502. 541. 943. P. 187. 441. (see ἀκτὴ) 927. (see θείναι) A. 1403. 1410. 1451. C. 870. (see πέλαις) S. 538. ἐφ' ἱππων P. 18. on horseback. ἐπὶ ναῶν ib. on ships. τὰπὶ χέρσου S. 715. that which is taking place on the land. —with verbs of motion, to. ἐπὶ Δωδώνης πυκνούς θεοπρόπους ἱάλλεν P. V. 661.—With dat. υρον, at, over. ναλουσ' ἐπ' εὐκύκλοις ὄχοις P. V. 712. Cf. S.c.T. 32. 385. P. 498. 925. A. 36. 75. 348. 1601. C. 4. 712. ἐπ' Ἠλέκτραισι πύλαις S.c.T. 405. Cf. P. V. 731. S.c.T. 58. 613. E. 40. 108. 603. 773. πίπτει ἐπὶ νώτῳ S. 85. falls on its back.—very rarely with verbs implying simple motion. μὴ ἄλθῃς ὁδὸν σὺ τὰσδ' ἐφ' ἰβδόμας πύλαις S.c.T. 696. f. l. ἰβδόμας πύλας. τοιάδ' ἐπ' αὐτοῖς ἦλθε συμφορὰ πάθους P. 428. but here the MSS. vary between αὐτοῖς (so M.) and αὐτούς.—against, denoting an evil intention. παρθένων χλιδαῖσιν εὐμόρφοις ἐπὶ πᾶς τις τόξενμ' ἐπεμψεν S. 981. Cf. ib. 296. ὑπέραιχα βάζουσιν ἐπὶ πτόλει S.c.T. 465. Cf. P. V. 96. 923. 1045. 1091. S.c.T. 280. 429. 526. 602. P. 905. A. 61. 354. C. 618. 985.—after, in order of place or time. ἐπ' ἐξεργασμένοις P. 517. Cf. ib. 519. τὰπὶ τούτοις A. 246. after these things. τρίτον ἐπὶ δέκα ib. 1587. thirteenth. ἄτην ἐτίραν ἐπ' ἄτη C. 398. one woe after another.—on account of, by reason of. ἐφ' αἵματι δημηλασίαν γνωσθεῖσαι S. 6. banished for murder. Cf. P. V. 194. 255. S.c.T. 762. 998. P. 987. C. 850. S. 586. 1020.—Denoting a purpose, or object. ἐπὶ σκηπτουχίᾳ ταχθεῖς P. 289. appointed to hold a command. ἐπ' ἀβλαβείᾳ A. 995. for the purpose of security, by way of caution. But see under εὐλάβεια. τὸ κερδαλέον πέμπειν πόλεως ἐπὶ νίκῃ E. 963. that the city may be victorious.—Denoting something accompanying, as an attendant circumstance, or as a result. ὁλολύξατε νῦν ἐπὶ μοῦσαις E. 995. 999. accompanying it with songs. ἐπ' εὐχαῖς C. 147. with prayers.

ἐπ' ἀληθείᾳ S. 623. with truth, h. e. so that they may come true. εἴη δ' ἐπὶ νίκῃ C. 835. may victory be the result. θανάτους εὐροντο δόμων ἐπὶ λύμῃ S.c.T. 861. to the ruin of the house.—Denoting the object of speech, prayer, desire, ridicule, etc. στομάτων δείξομεν ἰσχὺν ἐπ' Ὀρέστῃ C. 710. in honour of Orestes. κόμπαζ' ἐπ' ἄλλῳ S.c.T. 462. speak concerning another. ἐπὶ τῷ τεθυμένῳ μέλος E. 316. 325. in honour of the slain. πάρεστι δ' εἰπεῖν ἐπ' ἀθλοῖσι S.c.T. 905. Cf. A. 1373. 1527. In these latter passages, however, the idea of standing over seems to be implied. γελᾷ δαίμων ἐπ' ἀνδρὶ θερμῷ E. 530. laughs at him. Cf. C. 728. λέξωμεν ἐπ' Ἀργείοις εὐχὰς ἀγαθὰς S. 620. in behalf of the Argives.—Denoting that something accompanies another, e.g. as a portion, dowry, etc. along with. τάσσεσθε, φίλοι δμῳῖδες, οὕτως ὡς ἐφ' ἑκάστῃ διεκλήρωσεν Δαναὸς θεραποντίδα φέρηνν S. 956. (978. D.) according as Danaus has portioned (you) out with each mistress (as) a dowry of handmaidens. There is a usage somewhat similar of ἐπὶ with the gen. in Hom. Od. A. 278. B. 197. From the abrupt change of address here from the Danaides to their handmaids, some have supposed that something is wanting, or that the passage is corrupt. The change of persons addressed does not itself appear to warrant such a supposition; but it must be allowed that the words ζύν τ' εὐκλείᾳ καὶ ἀμηνίῳ βάξει λαῶν, seem more appropriate as addressed to the Danaides. Well. observes, in confirmation of the supposed lacuna, that the preceding verse is mutilated. This is not necessarily the case. The spondee in the third place of the paroemiac may be defended by P. 32. 148. S. 7. See προσπιτνεῖν, and Butler Not. Crit. on S. 7. there referred to.—With acc. denoting motion to, or towards a place, e.g. ἔκετο θερμόριον ἐπὶ πάγον P. V. 117. Cf. S.c.T. 89. 103. 1051. P. 262. 485. 503. 650. A.

283. 294. 681. 756. 766. 1092. C. 554. E. 10. S. 816. 877. Κάνωβον κάπὶ Μέμφιν ἴκετο S. 307. h.e. ἐπὶ Κάνωβον καὶ ἐπὶ Μέμφιν.—over, ἐπὶ πᾶσαν χθόνα ποιμανόριον θεῖον ἐλαύνει P. 75.—upon. ἐπὶ γόνυ κέκλιται P. 894. is *sunk on its knee*, h.e. is humbled. ἐπὶ γὰρ πεσὼν αἶμα A. 990. μὴ 'κβάλλης ἐπὶ χθόνα καρπὸν E. 794. βωμούς ἐπ' ἄλλους θές S. 477.—*against*, denoting a hostile movement. ἐπ' ἄλλην ἄλλος ἴθυνεν δόρυ P. 403. Cf. ib. 744. A. 112. P.V. 866. ἐπὶ τὸν διόμεναι E. 337. *purstuing after him*.—Denoting an object, or purpose. ἤκουσ' αἰδ' ἐπὶ πρᾶγος πικρόν S.c.T. 843. *are come to perform a mournful duty*. δίκην ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης μοῖρα A. 1517. *sharpens it for some other purpose of mischief*. πέμπετ' ἄρωγὴν παισὶν προφρόνως ἐπὶ νίκην C. 471. *for the purpose of victory*. στείχω δ' ἐπ' ἄνδρα τῶνδε λυμαντήριον οἶκον C. 753. *I go to fetch him*.—Divided from its verb by tmesis. ἦ κάπ' ἐμοὶ τρέποιτ' ἂν αἰτίας τέλος; E. 412. *for ἐπιτρέποιτε*. ἐπὶ χεῖρα βάλοι C. 389. *for ἐπιβάλοι*. Στυγία γάρ τις ἐπ' ἀχλὺς πεπόταται P. 656. *for ἐπιπεπόταται* Cf. E. 356. ἐφ' ἁμῖν ἐκράνθη E. 329. *for ἐπέκρανθη*. On the corrupt passage δόμων μάλ' ἀχὼ ἐπ' αὐτοὺς προπέμπει δαίκτηρ γόος S.c.T. 898. see under ἡχώ. In S.c.T. 264. (282. D.) ἐγὼ δ' ἐπ' ἄνδρας ἕξ κ. τ. λ. ἐπ' is clearly corrupt, as it violates the sense. Blomf. has edited, from a marginal note in Ald. ἐγὼ δέ γ', of the certainty of which correction there can be little doubt. After the address just made, the particle γε is almost necessary in transferring the discourse to himself. *Do thou*, etc., *and I for my part*, etc. The change of π into γ is exceedingly trifling, nothing more being likely than that the accidental lengthening of the stroke on the right hand of the Γ should have caused it to be mistaken for a Π.

Ἔπι for ἔπεισι E. 371. See ἐπεῖναι.

Ἐπιβαίνειν *to ascend*, with gen. πρὶν λέκτρων ἐπιβῆναι S. 39.

Επιβάλλειν *to lay upon*. By tmesis, ἐπὶ χεῖρα βάλοι C. 388.

Ἐπιβοᾶν *to accompany with a cry*. εὐφημον ἐπιβοῶν Μοῦσαι S. 676. (694. D.) in loc. dub. Probably we should read ἐπὶ βωμοῖς with M. Cf. ἀτερπής. καὶ στέρν' ἄρασσε, κάπιβόα τὸ Μῦσιον P. 1011. Here Eustath. on Dion. Per. 791. reads καὶ βόα, but Hesychius retains the preposition, s.v. ἐπιβοᾶ (corr. ἐπιβόα) τὸ Μῦσιον. Porson, to avoid the anapaest in the fourth place, conj. καὶ στέρν' ἀράσσω ἐπιβόα τὸ Μῦσιον. Burney and Blomf. consider the verse as antipeastic. Passow supposes a synizesis in βόα. Well, probably with greater correctness, defends the anapaest, as occurring in a lyrical passage. Lobeck on Soph. Aj. 706. quotes this among other examples of an anapaest occurring under similar circumstances. Cf. διαίνειν. Dind. proposes κάπιβῶ, which he considers a contracted form of κάπιβόα, referring to his note on Soph. Electr. 882.

Ἐπιβουλεύειν *to plot against*, S.c.T. 29. Here Blomf. from MSS. correctly reads κάπιβουλεύειν for the vulg. κάπιβουλεύειν.

Ἐπίβουλος *insidious*, S. 582.

Ἐπιβριθής *grave, venerable, important*, E. 923. Cf. Butl. Not. Phil. in loc.

Ἐπιγθεῖν *to rejoice at*. τοῖσδ' ἐπέγθη P.V. 156. ἐγεγῆθαι Elms.

Ἐπιγιγνώσκειν *to discover*. 2 aor. ἐπιγνούς A. 1580.

Ἐπιγλωσσᾶσθαι *to utter against any one*. μήτ' ἐπιγλωσσῶ κακά C. 1041. with gen. of person, ταῦτ' ἐπιγλωσσᾶ Διός P.V. 930.

Ἐπίγονος *a descendant*, S.c.T. 885.

Ἐπιδεικνύναι *to show, prove*, S. 52.

Ἐπιδεσπόζειν *to command*, with gen. P. 237. (241. D.) Here στρατῷ is read by M. and Rob. Blomfield observes that δεσπόζειν more properly governs a genitive, comparing A. 545. C. 186. This is true; but

στρατῶ might be defended as governed chiefly by ἔπεισι, the verb *καπιδοσπόζει* being taken διὰ μέσον.

Ἐπιδιπλοῖζω to repeat, E.968. ἐπιδιπλοῖζω Pors. Schütz. There is some error here, as the verse does not answer to the corresponding one in the strophe. Pors. rejects the word, as proposed by Piers. on Mær, p.167. Dind. conj. ἔπος διπλοῖζω. ἐπανδιπλοῖζω Herm.

Ἐπιδρομῶς † S.117. The word occurs in a corrupt passage, as if from a verb, ἐπιδρομάω, which does not exist, though such seems to have been the idea of the Scholiast. Herm. conj. ἐπιδρομ' ὁπόθι, on which see under ἐναγής. M. has ἐπιδρόμω (o suprascr.) πόθι.

Ἐπιέναι to come upon. ἔπεισι P.V. 1018. will come upon thee. νύξ ἐπῆει P.370. night came on.

Ἐπιευγύναι to yoke. πῶλοις ἐπιζεύξας ὄχον E.383. Met. to implicate, pass. μήτ' ἐπιζευχθῆς στόμα φήμαις πονηραῖς C.1040. do not implicate yourself by uttering evil expressions.

Ἐπίζηλος an object of envy, A.913.

Ἐπιθόάζειν to sit as a suppliant before any one, hence, to supplicate, to pray. πόθεν ἄρξωμαι τὰδ' ἐπευχομένη καπιθοάζουσ'; C.844. (856.D.) It is derived from θοάζειν to sit, which verb is itself used in this sense by Soph. Œd.T.2. τίνας ποθ' εἶδρας τάσδε μοι θοάζετε, ἱκνηρίους κλάδοισιν ἐξεστεμμένοι; It is denied by some that θοάζειν (which they derive from θοός quick) is used in the sense of sitting, but only as denoting some kind of quick motion. In this latter sense it certainly occurs frequently in the tragic writers (see Erfurdt on Œd.T.2.), but notwithstanding Hermann and Erfurdt's objections, it has been most satisfactorily shewn by Buttmann (Lexil. s.v. θαάσσειν, θοάζειν) that whether it be the same word as the other, or from a different root, θοάζετε in Œd. T.2 and θοάζων in Æsch. S.500. can mean nothing else

than sitting. Hence, if the simple verb means thus, there can be no difficulty in giving to the compound the meaning assigned above; nor is it necessary with Blomf. to read ἐπι-θεάζουσ'. See Buttm. Lexil. in loc. cit. See also under θοάζειν.

Ἐπιθύειν to sacrifice one after another, A.1485.

Ἐπιθύμειν to desire. With gen. A.210.

Ἐπιθῦσσειν to call out to, urge on with the voice. P.V. 73.277.

Ἐπικαινοῦν to innovate or alter, So Steph. conj. for vulg. ἐπικαινότων in E.663. (693.D.) Wakefield conj. μὴ 'πιχραίνοντων.

Ἐπικέκλεσθαι to invoke, S.40. Here Turn. has ἐπικεκλομένα. So Dind. rightly. Cf. v.48.

Ἐπικεύθειν to conceal. With doub. acc. A.774.

Ἐπικηρύσσειν to proclaim, e.g. as king. pass. ἐπικηρυχθεὶς χθονὶ S.c.T. 616. proclaimed as king of the country.

Ἐπικλοπος thievish, crafty, E.144.

Ἐπικλώθειν to destine, E.321.

Ἐπικότος angry, P.V.604. an object of anger. ἀνδρὶ ὀλοῖσιν ἐπικότῳ σίβας C.619. (628.D.) h.e. if the words are genuine, exposed to anger from his foes because of his rank. But this is clearly a corruption. In S.c.T.768. (786.D.) ἐπικότους τροφᾶς is read by Codd. and Edd. only Ald. has ἐπικότας, and one MS. ἐπιτρόπους. Heath conj. ἐπικότος τροφᾶς angry on account of his treatment. So Pors. Blomf. ἐπικότους τροφᾶς Schütz, Schwenke, Wunderlich. Each is extremely awkward, from its requiring ἀραίας ἀράς to be joined, unless with Herm. we read τέκνοισιν δ' ἀράς. The vulg. is correctly explained by Well. "Œdipus qui educationem victumque debebat filiis suis, dedit quidem, sed ἀραίας ἐπικότους τροφᾶς, quæ deinde explicantur appposito μικρογλώσσους ἀράς."

Ἐπικότως angrily, P.V.162.

'Επικουρία *military assistance*, P. 717. *a force of troops*, S. 702.

'Επικουρος *an auxiliary in war*. P. 870.

'Επικραίνειν *to bring to an issue, accomplish, make*, A. 724. 1313. 1526. E. 341. 910. S. 13. 370. 619. mid. v. *id.* γάδε τοι προφρόνως ἐπικρανομένων sc. τῶνδε E. 927. On S. 46. see ἐπυνμία. κάρτα δ' ἀληθῆ πατρὸς Οἰδιπόδα πόντι' Ἐρινὺς ἐπέκρανε S.c.T. 869. (887. D.) Here the gen. is governed by Ἐρινύς. Rob. has καρτέγματα after Οἰδιπόδα.— separated by tmesis, λάχη γὰρ ἐφ' ἡμῖν ἐκράνθη E. 329. *were ordained unto us*. καρποτελεῖ δέ τοι Ζεὺς ἐπικραίνετω φέρματι γὰν πανόρῳ S. 671. (688. D.) Here the construction ἐπικραίνετω γὰν φέρματι is so extremely harsh, that we need not hesitate to adopt Stanley's conjecture, sc. καρποτελεῖ, the alteration of H for EI being so very slight. The construction will then be the same as in the preceding instance. Well. less correctly translates *perficiat*, h. e. *perfectam reddat fertilis faetu*.

'Επικρούειν *to strike*. χθόνα βάκτροις ἐπικρούσαντας A. 196.

'Επικρύπτειν *to conceal*. χεῖρας φονίας ἐπικρύπτει E. 307.

'Επικτᾶσθαι *to acquire beside*. ἐπικτήσει E. 861. ἐπικτήσαιο 641.

'Επικυρεῖν *to obtain*. With gen. aor. 1. ἐπεκύρασμεν P. 839.

'Επιλαβή *a laying hold of*. πέπλων ἐπιλαβὰς ἐμῶν S. 427.

'Επιλέγασθαι mid. v. *to bethink oneself of*. δὲν' ἐπιλεξαμένα S. 48. pass. *id.* μηδ' ἐπιλεχθῆς A. 1477. *do not imagine*.

'Επίλυσις *a release*. ἐπίλυσις φόβων S.c.T. 124. *a release from alarms*.

'Επιμαίνεσθαι *to be mad*, A. 1402. Met. δορυνίακτος αἰθῆρ ἐπιμαίνεται S.c.T. 136.

'Επιμαστίδιος *at the breast*. βλαχαὶ τῶν ἐπιμαστίδιων S.c.T. 332. *cries of children at the breast*.

'Επιμέλπειν *to sing over any one*. Ἀῖδα παιᾶν' ἐπιμέλπειν S.c.T. 851.

'Επιμᾶσθαι *to commemorate*. with gen. ἐπεμνησάμην C. 614. in loc. dub. See τείν.

'Επίμολος *an invader*, S.c.T. 611.

'Επίμορφος *worthy of blame*, A. 539. C. 817.

'Επινέμεσθαι mid. v. *to gain ground, proceed*, A. 472.

'Επινίκιον *a song of victory*, pl. *id.* A. 167.

'Επινωμᾶν *to distribute, allot*, E. 301. S.c.T. 709.

'Επιζενοῦσθαι mid. v. *to claim hospitality at the hands of any one*, A. 1293. (1320. D.) From this idea of *claiming hospitality* would seem to be derived the meaning we find assigned to the word by lexicographers, of *calling upon, claiming support*, etc. Thus Hesych. ἐπιζενοῦσθαι' μαρτύρεσθαι, πορεύεσθαι. So again ἐπιζενοδοκεῖμαι' ἐπιμαρτυροῦμαι, and ξενοδοκοῦμαι, μαρτύρομαι. Vid. Intt. ad Hesych. In the present passage, Cassandra, having asked the Chorus to bear witness to her fortitude, adds, ἐπιζενοῦμαι ταῦτα δ' ὥς θανουμένη h. e. *I claim as a dying stranger this favour*. Whether the word, however, is used by Æschylus in its primary or secondary meaning, or whether the latter does not belong only to a later age, is a question to be decided.

'Επίζηνον *a chopping-block*, A. 1250.

'Επιπάλλειν *to brandish at*, C. 160.

'Επίπας *all, entire*. οἶρ' ἐπίπας ἡπειρογενὲς κατέχουσιν ἔθνος, τοῦς Μητράγαθῆς κ.τ.λ. P. 42. This passage, as it is commonly read, is exceedingly obscure. Blomf. proposes two explanations, sc. either to take κατέχουσιν intransitively, *qui per totum continentis tractum habitant*, or as governing ἔθνος, *qui plane continente genitum obtinent gentem*. Whether, however, we adopt κατέχουσιν ἔθνος, or κατέχουσιν ἐπὶ πᾶν ἔθνος as the true construction, it is, as he rightly observes, exceedingly harsh. Pauw conj. ἔδος for ἔθνος. The dif-

ficulty is entirely removed by the conjecture of Schütz, which Dind. approves, sc. to write *οἱ τε divisim*, and strike out *τούς*, which was probably inserted by some one who connected *οἷτε* with *Λυδῶν*. It must be allowed that the connexion of the persons mentioned in 43. 44. with the city *Σάρδεις*, as both referring to *ἐξορμῶσι*, would be singularly awkward. Adopting Schütz's conj. the sense will be, *and they who have under their command the whole continental forces, Metragathes and Arcteus*, etc. *ἐπίπας* is not used adverbially, but is an adjective from *ἐπίπας*, of which Dind. quotes two instances from Boeckh, vol. ii. p. 409. 15. 18. The last syllable is here long, although compounds of *πας* generally shorten it. See on this point the authorities adduced by Blomf. Gloss. and also Dind. Annot. in loc.—In S. 802. the word would be better read *ἐπὶ πάν* sc. *over all*.

Ἐπικείθεσθαι to yield assent to, A. 1066.

Ἐπικλήσσειν to reproach with, object to. with dat. P.V. 80.

Ἐπικνεῖν to breathe upon, S.c.T. 325.

Ἐπίπνοια an in-breathing, a divine influence, S. 17. 44. pl. 572. Alluding to the fabled connexion of Jupiter and Io. In S. 1027. (1043. D.) where *φυγάδας δ' ἐπιπνοίας* is commonly read, the metre is defective and the meaning uncertain. Schütz, who conj. *φυγάδας δὴτ' ἐπιπνοίας* understands it as equivalent to *φυγάδων ἐπιπνοίας*, and refers it to the incitements which the herald and his party, being obliged to retire, might use to induce the sons of Ægyptus to hostilities: this, however, is forced in the highest degree. Burgess conj. *φυγάδεσσιν δ' εἶτι ποινάς*. The reading *φυγάδεσσιν* appears (as Well. remarks) partly supported by *φυγάδες* in M. Reg. L. Guelph. The meaning of *φυγάδεσσιν δ' ἐπιπνοίας* may possibly be, *I fear for our sake as*

fugitives, favorable gales, h.e. which may bring forces from Egypt against us. Cf. v. 1030. If there be difficulty, however, in assigning this meaning to *ἐπιπνοίας* without something more distinctly to indicate its reference, it may be well to adopt Burgess's conjecture, *ποινάς*, which may possibly have been changed into *πνοίας* by a mere transposition of the letters.

Ἐπιπταῖσθαι to hover or float above, perf. divided by tmesis, P. 656. E. 356.

Ἐπιπρεῖν to flow on, to approach. *οὐπιπρέων χρόνος* E. 815. *the coming time*.

Ἐπιπρέπειν to cause to fall upon, to bring upon, A. 242. E. 848.—intrans. *to devolve or fall upon*, A. 690. 1012.

Ἐπιπρηγνύναι to rend. *ἐπέρρηξα* P. 987.

Ἐπιπρίπτειν to inflict upon. *ἐπέρριψεν* P.V. 740.

Ἐπιρροή a stream or current, A. 1491. E. 664.

Ἐπιρροθεῖν to resound, C. 421.—to utter assent, C. 451.

Ἐπίρροθος alleviating. *παγκλαίων ἀλγέων ἐπίρροθον* S.c.T. 350.

Ἐπιρροῖζειν to denounce against with harsh voice, E. 402.

Ἐπιρρύεσθαι to preserve, S.c.T. 149.

Ἐπίρρυτος flowing in abundantly, E. 867.

Ἐπισεύεσθαι to invade, perf. poet. *πέδον ἐπισυμένος* E. 755. 782.

Ἐπίσημον a sign or device, pl. S.c.T. 641.

Ἐπισκήπτειν to inflict upon, bring to pass upon any one, P. 104. 726.—to enjoin, P.V. 664—*δεῦρ' ἐπέσκηψε* E. 460. *has fallen hither*, i.e. devolved upon me.

Ἐπισκοπεῖν to regard, notice, S. 376. 397. *to observe*, or *visit*. *ῥοπή ἐπισκοπεῖ δίκαν* C. 59. (61.D.) where *ῥοπή δίκας* is probably to be read, and *τούς* for *τοῖς* in the next line. So Schol. Turn.—*to visit or frequent*, E. 286. pass. *ὄνειροις οὐκ ἐπισκοπομένην* A. 13. *unvisited by dreams*. The word

is peculiarly used, as Schütz observes, in alluding to the visitations of divine vengeance. So it is used in C. 59.

Ἐπίσκοπος a guardian or protector. With gen. E. 710. S.c.T. 254. In C. 124. (126. D.) for πατρῶν δ' ὀμμάτων ἐπισκόπους there can hardly be a doubt that Stanley's conjecture δωμάτων is correct, h.e. *guardians of my father's house*. Wellauer's attempt to explain it as a circumlocution for father, is harsh in the extreme. ἐπισκόπους may also be taken with εὐχὰς in the same sense as in E. 864. but this is less probable.—adj. *watching*. εὐφρενῶν ἐπίσκοπον E. 493, *watching*, or *controlling the mind*. So it is usually translated, but see under δειμαίνειν. It may mean also, as there suggested, *cautious, sagacious in spirit*. Cf. not. ad loc. ed. Linw.—*regarding, having as an object*. ὅποια νίκης μὴ κακῆς ἐπίσκοπα E. 864.

Ἐπισπᾶντο *bring on, to cause*, P. 460.

Ἐπισπένδειν *to offer libations over*, A. 1368. C. 147.

Ἐπισπέρχειν, *to hurry on*, S.c.T. 671.

Ἐπισπίσθαι. See ἐφέπω.

Ἐπίσκορος a descendant, E. 643.

Ἐπίσσυτος *rushing in, impetuous*. κλαυμάτων ἐπίσσυτοι πηγαί A. 861. ἐπίσσυτους θεοφόρους ματαίας δύας ib. 1121. *affluent, abundant*. ἐπίσσυτοι βίστου τύχαι E. 883.

Ἐπισταθμᾶσθαι *to weigh or ponder*, A. 159.

Ἐπίστασθαι *to know, to know how*, P. 517. A. 1227. E. 266. 637. ἐπίστασαι P.V. 374. 984. S. 985. contr. ἐπίστα (on this form see Herm. on Soph. Phil. 787.) E. 86. 551. Here Herm. conj. ὅπως γ' ἐπίστα. See κυροῦν. ἐπίσταται P.V. 981. 1034. P. 501. A. 936. 1036. imperf. ἡπιστάμην P.V. 265. ἡπιστατο P. 365. imper. ἐπίστασο P.V. 842. 969.

Ἐπιστατεῖν *to preside over, control*, A. 1221. See Παιών.

Ἐπιστάτης a prefect, or com-

mander, S.c.T. 797. δπλων ἐπιστάτης P. 371. *commander of the armed men*.

Ἐπιστεῖχειν *to pass over*, E. 866.

Ἐπιστέλλειν *to enjoin, give as a charge*, E. 196. perf. pass. ἐπέσταλται A. 882. E. 713. S.c.T. 1003. τάπεσταλμένα C. 798.

Ἐπιστενάζειν *to mourn over*, P. 713.

Ἐπιστενάχειν *id.* A. 764.

Ἐπιστολή an injunction, S. 990. P. 769. P.V. 3.

Ἐπιστρατεύειν *to engage in a hostile expedition*. ἐπεστράτευσα πολλά P. 766. *I went on many a hostile expedition*.

Ἐπίστροφος *drawing attention, worthy of remark*. with dat. S. 975. C. 345.

Ἐπιστρέφειν mid. v. *to turn oneself towards, to enter*, S. 503.

Ἐπιστροφή a residing in, or visiting of a place. ἔξει πατρῶν δωμάτων ἐπιστροφάς S.c.T. 630. *he will reside in his father's house*. ξενοτίμους ἐπιστροφάς δωμάτων αἰδόμενός τις ἔστω E. 518. *let a man observe the honourable entertainment of strangers in his house*.

Ἐπίστροφος conversant about anything. with gen. A. 386.

Ἐπιστροφᾶσθαι *to be residing in*. with acc. A. 945.

Ἐπισχεθεῖν (aor. 2.) *to check, stop*. ἐπισχέθαι S.c.T. 435.

Ἐπιτέλλειν *to arise*. ἐπιτεῖλαι P.V. 100.

Ἐπιτίθεσθαι mid. v. *to lay upon oneself*. Met. τὸδ' ἐπέθον θῖος δημοθρόους γ' ἄρας A. 1383. (1409. D.) *why have you laid on yourself (as on a victim to be slain) this incense of public execration?* So Scholefield, correctly.

Ἐπιτιμητής a censor or judge, P.V. 77.

Ἐπιτίμιον punishment, S.c.T. 1012. plur. P. 809.

Ἐπιτυμβίδιος funereal. ἐπιτυμβίδιος θρήνος C. 331. 338. a funeral dirge.

Ἐπιτύμβιος *id.* ἐπιτύμβιος αἶνος A. 1527. a funeral panegyric.

Ἐπιτυχής *successful*, S. 725.
Ἐπιφέρειν *to bring against*, fut. ἐποι-
σειν E. 736. Cf. not. ad l. ed. Linw.

Ἐπιφθέγγεσθαι *to add one's voice*
to that of others, C. 450.

Ἐπίφθορος *envious, evil inclined,*
jealous, S. 198. A. 133. E. 354.—*liable*
to excite jealousy, A. 895. See φθό-
ρος.

Ἐπιφλέγειν *to kindle, excite. σάλ-*
πιγξ αὐτῇ πάντ' ἐκείν' ἐπέφλεγεν P.
367. *aroused or excited*.

Ἐπίφοβος *fearful, terrible*, A. 1123.

Ἐπίφορος *favourable, well-inclined.*
Met. superl. C. 800. Properly ap-
plied *to a fair wind*.

Ἐπιχαλᾶν *to yield, or give way*,
P. V. 179.

Ἐπιχαρής *pleasing, or a source of*
delight, P. V. 160.

Ἐπίχαρις *id.* S. c. T. 893.

Ἐπίχαριος *id.* P. V. 158. A. 704.

Ἐπίχειρον (inus. in s.) *a reward*,
plur. τάπικεῖρα P. V. 319.

Ἐπιχώριος *belonging to the coun-*
try. ἐπιχωρίους ὄρνισι S. 781. *ἐπιχω-*
ρίους πτώμασι 647. *the dead bodies of na-*
tives. in loc. dub. Heath supplies *ἐρις*.

Ἐπίφογος *blamable. ἐπίφογος φά-*
τις A. 597. *an infamous report*.

Ἐποικος *a settler*, P. V. 409. (410.
D.) Butler observes that *ἐποικον*
ἔδος is put for *ἔδος τῶν ἐποίκων*, *a*
settlement. Blomfield explains *ἐποι-*
κος by *sedem vicinam*; this, however,
does not appear to be the meaning of
the word.

Ἐποικτεῖν *to pity*, A. 1037. C. 127.

Ἐποικτιστος *pitiable*, A. 1194.

Ἐποικτος *id.* A. 1597.

Ἐποιμῶζειν *to shriek out at any-*
thing. τῷδ' ἐπώμωξεν πάθει C. 540.

Ἐποίχεσθαι *to go for, to fetch*,
C. 951. in loc. dub. See *χρονίζειν*.

Ἐπολολύζειν *to raise a cry of ex-*
ultation over anything, S. c. T. 807. C.
930. mid. v. *ἐπωλολύξατο* A. 1209.

Ἐπόπτεσθαι (inus. in præs.) *to*
behold. ἐπόπτομαι P. V. 960. *ἐπόψεται*
A. 1626. *ἐπόψεσθαι* ib. 1219.

Ἐποπτεύειν *to behold, look upon*, A.
1243. C. 979.—*to regard, notice, take*

cognizance of. δίκας δὲ Παλλὰς τῶνδ'
ἐποπτεύσει θεά E. 215. ὦ γαί' ἄνεκ
μοι πατέρ' ἐποπτεύσαι μάχην C. 482.
καί σ' ἐποπτεύων πρόφρων θεός φυλάσ-
σοι ib. 1059. *θεοὺς ἄνωθεν γῆς ἐποπ-*
τεύειν ἄχη A. 1561. *μηδ' ἐποπτεύειν*
κότῳ E. 211. *πατρὶ' ἐποπτεύων κράτη*
C. 1. *exercising the authority given you*
by your father. Cf. *κράτος. τὰ δ'*
ἄλλα τοῦτῳ (sc. *Πυλάδῃ*) *δεῦρ' ἐποπ-*
τεύσαι λέγω sc. *ἐλθόντα* ib. 576. (583. D.)
Cf. *δεῦρο*.

Ἐποπτήρ *one who regards or ob-*
serves, S. c. T. 622.

Ἐπόπτης *a spectator*, P. V. 299.

Ἐπορτιάζειν *to utter a loud cry,*
over, or at anything, P. 1007. A. 29. 1091.

Ἐπόρνεσθαι *to rush upon*, S. 184.

Ἐπος *a word. λέγει δὲ τοῦτ' ἔπος*
διὰ στόμα S. c. T. 561. 699. P. V. 1035.
1057. P. 121. A. 1134. C. 46. 776. 803.

E. 486. 505. With art. *τοῦπος* P. V. 891.
S. c. T. 246. A. 259. C. 91. 874. S. 459.
507. 904. pl. *ἔπη* P. V. 934. 1057. S. c. T.

425. A. 1648. S. 176. 191. *τᾶπη* A. 1611.
ἔπῳ E. 422. As opposed to *ἔργον*.

μή σε δις φράσαι μήτ' ἔπος μήτ' ἔργον
P. 170. *πάρεστι δ' ἔργον ὡς ἔπος* S.

593.—*ὡς εἰπεῖν ἔπος* P. 700. *to sum*
up in a word. μέτριον ἔπος εὐχον S.

1045. *offer a moderate prayer. ἔπος*
ἀμείβου πρὸς ἔπος E. 556. *answer*

word for word. σπλάγχνα μοι κλαι-
νοῦται πρὸς ἔπος κλυούσῃ C. 408. (414.

D.) *at the word you speak*, where the
constr. is *σπλάγχνα κλαινοῦται μοι*

πρὸς ἔπος κλυούσῃ αὐτοῦ.

Ἐποτρύνεσθαι mid. v. *to hurry on*,
S. c. T. 681.

Ἐπουρίζειν *to blow upon. αἵματη-*
ρόν πνεῦμ' ἐπουρίσασα τῇ E. 132.

Ἐποχος *riding, or sailing upon*.
With gen. *ναῶν ἐπόχους* P. 51. *sail-*
ing in ships. With dat. *ἐπόχους ἄρ-*

μασι ib. 45. *riding in chariots*.

Ἐπτά *seven*, P. 35. S. c. T. 42. 117.

Ἐπτάπυλῳς *having seven gates*,
S. c. T. 149.

Ἐπτατειχής *belonging to seven*
walls. ἐπτατειχεῖς ἐξόδους S. c. T. 266.

referring to the gates at Thebes divid-
ing the wall in seven different parts.

'Εκπρόδ *a charm. τούτων εκπρόδας* E. 619. *charms against these things.*

'Εκπρός *having power to charm.* εκπρόδον Θρηκίων ἀημάτων A. 1392.

'Επωνυμία *a name derived from, or justified by, any circumstance, a characteristic appellation.* κατ' ἐπωνυμίαν Πολυνεικεῖς S.c.T. 811. *Polynices', as they are (h. e. as one of them is) justly called.* In S. 45. νῦν δ' ἐπικεκλόμεναι (leg. ἐπικεκλομένα. So Turn.) Ἰνιν ἀνθονομούσας προγόνου βοός ἐξ ἐπιπνοίας Ζηνός ἔφαψιν' ἐπωνυμίᾳ δ' ἐκκραίνετο μόρσιμος αἰὼν εὐλόγως, "Επαφόν γ' ἐγέννασε, the sense is obscure. Schütz places the stop after Ζηνός. See further under ἔφαψις.

'Επώνυμος *named from any person, or thing.* With gen. ἐμοῦ ἀνακτος εὐλόγως ἐπώνυμον γένος Πελασγῶν S. 249. *so called from me their king.* Κάδμου ἐπώνυμον πόλιν S.c.T. 125. οὔτι παρθένων ἐπώνυμον φρόνημα ib. 517. *a mind not named after virgins, although his body be so, sc. Παρθενοπαῖος.* ἐπώνυμον τῶν Διὸς γεννημάτων "Επαφον P.V. 852. κληδόνας ἐπώνυμους E. 936. *your name derived from your character.* Cf. E. 659. S. 249. Ὡν Ζεὺς ἀλεξητήριος ἐπώνυμος γένοιτο Καδμείων πόλει S.c.T. 8. *from which things (h. e. from averting which things) may Jupiter deserve his name ἀλεξητήριος at the hands of the Thebans. γένοιτο' ἂν ἐνδίκως ἐπώνυμον* S.c.T. 387. *it might really become what its name imports.* ἐπώνυμος κάρτα S.c.T. 640. E. 90. *full rightly named.* οὐδαμῶς ἐπώνυμον C. 188. *quite at variance with her name.* ἐπώνυμον ῥεῦμα P.V. 300. *the stream called from you, Ocean.* Βόσκορος ἐπώνυμος κεκλήσεται ib. 738. *so called from your passage across it.* "Αρεῖ, ἐνθεν ἔστ' ἐπώνυμος πέτρα E. 659. sc. *Areiopagus.*

'Επωπᾶν *to behold, descry,* C. 682. E. 265. *to direct, or guide,* E. 929.

'Επωπή *a region scanned by the sight, a prospect,* S. 534.

'Ερᾶν *to desire.* With gen. S.c.T.

374. *pass. id. fut. γῆς τῆσδ' ἐρασθήσεσθε* E. 814. ἄλλων ἐρασθῆεις P. 812.

'Εράσινος *name of a river,* S. 999.

'Εράσμιος *desired, longed for.* ἐράσμιον πόλει A. 591. *an object of desire to the city.*

'Εραστεύειν *to desire.* With gen. ἐραστεύσαι γάμων P.V. 896.

'Ερατός *lovely,* S.c.T. 846.

'Εργάζεσθαι *mid v. to do.* τὸδ' εἰργάσασθ' ἄπιστον S.c.T. 837. *pass. εἰργασται it is done, or made,* A. 345. inf. ib. 1319. part. P.V. 242.

'Εργαστίος *that must be done,* C. 296.

'Εργάτις *an effectress.* μνήμην ἀπάντων ἐργάτιν P.V. 459. Here some prefer to read ἐργάνην from Stobæus, a reading which appears also formerly to have existed in M.

'Εργμα *a deed.* τῶνδ' ἐφέρψει κότος τις ἐργμάτων E. 477. γλῶσσαν ἐργμάτων ἄτερ S.c.T. 538. (556.D.) *a tongue without deeds.* ἐργμάτων is here supposed by some to be from ἔργμα *a bank, or mound,* so that they translate the words, *an unrestrained tongue.* So Schütz and Butler. Hermann, however, condemns the word ἔργμα in this sense, and in Soph. Ant. 541. reads ἔρμα. So Blomf. The word occurs in Eur. Orest. 160. Hipp. 1107. Bacch. 1067. (quoted by Blomf.) as well as in E. 477. in the sense of *a deed*; and it is better thus to understand it in the present passage.

'Εργον *a work, or deed,* S.c.T. 562. 645. 1041. P. 745. A. 736. 1395. 1525. 1580. 1618. C. 728. 815. 980. 1001. 1011. E. 471. S. 583. 586. 1020. P.V. 77. With art. τοῦργον P.V. 57. 75. A. 1319. 1476. 1634. C. 296.—*a work of art.* χιτῶνος ἔργον S. 880. Cf. S.c.T. 474. C. 229. Met. ἔργον δικαίας τέκτονος A. 1370.—*a warlike action.* ἔργον δ' ἐν κύβοις "Αρης κρινεῖ S.c.T. 396. ἐν ἔργῳ τὸδ' ἔργον ἦνυσε P. 752. *held this office.* σὸν ἔργον, 'Ιοῖ, ταῖσδ' ὑποურῆσαι χάριν P.V. 638. Cf. C. 602. E. 704.—*τέκνων ἐς ἔργον* A. 1180. *the procreation of children.*—*Opposed to ἔπος,*

λόγος or μῦθος. πάρεστι δ' ἔργον ὡς ἔπος S. 593. *he not only speaks but performs, it is no sooner spoken than done.* μή σε δις φράσαι μήτ' ἔπος μήτ' ἔργον P. 170. *nothing either in word or in deed.* ἔργῳ κού λόγῳ P. V. 336. *in deed and not in word.* ἔργῳ κοῦκέτι μῦθῳ ib. 1082. *id.*

Ἐρδεῖν *to do.* A. 907. 1633. ἔρξω P. 1016. ἔρξαι A. 1523. S. 401. ἔρξαντες P. 722. With double accusative. ἔρξας πολλά δὴ Μήδους κακά P. 232. Cf. E. 445. S. c. T. 906. — *to sacrifice.* σφάγια καὶ χρηστήρια θεοῖσιν ἔρδειν S. c. T. 213. In A. 1642-3. (1657-8. D.) occurs this passage, *στείχετε δ' οἱ γέροντες, πρὸς δόμους πεπρωμένους τοῦσδε, πρὶν παθεῖν ἔρξαντα καιρὸν χρῆν τὰδ' ὡς ἐπράξαμεν.* This, as it is commonly read, is unintelligible. In the former verse Pors. corrected *στείχεθ' οἱ γέροντες ἦδη* — Blomf. *στείχετ' ἦδη δ' οἱ γέροντες.* Stanley also had expunged *τοῦσδε.* In the latter verse Heath conj. *πρὶν παθεῖν στέρξαντας αἰνεῖν χρῆν τὰδ' ὡς ἐπράξαμεν* h. e. *acquiescere vos oportebat hæc uia fieri, tolerantés prout ea perfecimus.* Musgrave ἔρξαι γ' ἀκαιρον. Legrand, whom Schütz follows, conj. *εἰξαντε καιρῷ, χρῆν τὰδ' ὡς ἐπράξαμεν* h. e. *tempori cedentes nos hæc uia facere oportebat ut fecimus.* Porson retains the vulg. and so Schütz in ed. 2. Blomf. conj. *πρὶν παθεῖν ἔρξαντας αἰρεῖν χρῆν τὰδ' ὡς ἐπράξαμεν,* defending αἰρεῖν by Eur. El. 942. where, however, see Seidler's note. It might be better to place the stop after παθεῖν, h. e. *χρῆν [ἡμᾶς] αἰρεῖν τὰδε* [referring sc. to Agamemnon] ἔρξαντας ὡς ἐπράξαμεν. Hermann suggests *πρὶν παθεῖν ἔρξαντ' ἀκαιρα, χρῆν τὰδ' ὡς ἐπράξαμεν.* Klausen joins ἔρξαντα καιρὸν, h. e. *opportunitatem efficientem,* which is impossible. None of these ways are satisfactory. The omission of a verb after *ἐχρῆν*, as in the conjectures of Legr. Herm. Musgr. appears extremely harsh. The two best conjectures appear to

be those of Heath and Blomf. the latter of which approaches more nearly to the vulgate.

Ἐρεθίζειν *to chafe, or irritate,* P. V. 181. pass. 1047.

Ἐρείδειν *to press close upon.* νόσος ὁμότοιχος ἐρείδει A. 978. — *to support.* κίον' οὐρανοῦ τε καὶ χθονὸς ἁμοῖς ἐρείδων P. V. 350. pass. *to be firmly fixed, or planted.* Δίκας ἐρείδεται πνυθμὴν C. 636. mid. v. *to rest upon.* γόνατος κονίασιν ἐρειδομένου A. 64. *sinking in the dust.*

Ἐρείκειν *to tear.* πέπλον ἔρεικε P. 1017. *to shiver.* ναῦς πρὸς ἀλλήλαισι Θρήκiai πνοαὶ ἤρεικον A. 641.

Ἐρείκη *heather,* A. 286.

Ἐρεῖν (fut. of εἶρεῖν inus. in Att.) *to say, or call.* ἐς ὑμᾶς ἐρῶ μῦθον P. 157. *I will tell it you.* Cf. S. 980. C. 1028. E. 45. 627. οὐκ ἄλλως ἐρῶ S. c. T. 472. *I will not deny it.* ἐρεῖς P. 986. P. V. 296. 747. S. c. T. 232. A. 1059. 1215. E. 567. κακῶν δὲ καὶ σαρῶν οὐτὶν' εὐκλείαν ἐρεῖς S. c. T. 667. *you will not say that there is aught glorious in things evil and disgraceful too.* ἐρεῖ C. 567. E. 149. 726. οὐκ ἐρεῖτ' ἀναρχίαν S. 888. *you shall not say that rulers are wanting.* ἐρεῖν P. V. 986. 1007. perf. εἰρηκας S. 243. P. V. 823. pass. εἰρηται E. 806. 680. part. εἰρημένος P. V. 1033. εἰρημένον (nom. abs.) A. 1603. εἰρημένους P. V. 665. εἰρημένων A. 292. 1345.

Ἐρείπια *ruins, fragments.* ναυτικῶν ἐρειπίων A. 646. θραύσμασιν ἐρειπίων P. 417.

Ἐρεψίτοιχος *overthrowing walls.* δωμάτων ἐρεψίτοιχοι S. c. T. 863. *overthrowing the walls of houses.*

Ἐρεμνός *black, or gloomy,* A. 1363.

Ἐρέσθαι *to inquire,* aor. 2. τὴν τύχην δ' ἐρώμεθα A. 1638. (1653. D.) in loc. dub. *let us inquire of fortune,* h. e. *let us see what will be the result.* Cf. S. c. T. 488. This is an emendation by Schütz for ἐρούμεθα which is evidently corrupt. αἰρούμεθα is read by Canter and some others, and affords an equally good

sense, τὴν τύχην referring in that case to θανεῖν σε. Schütz's emendation is adopted by Blomf.

Ἐρέσσειν to row, pass. P. 414. S. 704. Met. to urge on quickly. mid. v. πτερύγων ἐρεμύοισιν ἐρεσσόμενοι A. 52. Cf. Virg. Aen. i. 201. *Remigio alarum*. Ἰὼ οἰστρῷ ἐρεσσομένα S. 536. —to strike, or beat, as in the quick motion of rowing. ἐρέσσει' ἀμφὶ κρατὶ χειροῖν πίτυλον S.c.T. 837. *inflict upon your head a succession of blows*. ἐρεσσ' ἐρέσσει P. 1003. sc. τὸν κράτα, *beat your head*. Here Blomf. doubtfully conj. ἄρασσ' ἄρασσει.

Ἐρέτης a rower, P. 39.

Ἐρετμός an oar, A. 52. See ἐρέσειν.

Ἐρευνᾶν to seek. ἐρευνᾶν τὴν σοφὴν εὐβουλίαν P.V. 1040.

Ἐρεχθεύς a proper name, C. 817.

Ἐρημάς †. ἐρημάς γυνίλας πέτρα S. 776. (795.D.) The word ἐρημάς, besides being otherwise suspicious [it is found once in the Anth. quoted in Lidd. and Scott's Lex.], violates the metre. The reading of Rob. κρέμας (corr. κρεμάς) satisfies the metre, and possibly may be correct, if the word be a genuine one, the epithet *hanging*, or *precipitous*, according very well with the sense of the passage.

Ἐρημία a desert, P.V. 2.

Ἐρημος solitary, P. 720. P.V. 270. A. 836.

Ἐρημοῦν to leave desolate. ἀνανδρον τάξιν ἡρήμον θανών P. 290. sc. ὥστε ἀνανδρον γίγνεσθαι. pass. ἐρημωθέντος A. 251. —to quit. τόνδ' ἐρημώσας ὕχον A. 1040. Cf. S. 511.

Ἐρίδματος (?) founded on strife. ἔρις ἐρίδματος A. 1440. in loc. dub. *strife founded on strife, strife succeeding strife*. The word is probably corrupt. See ἐπανθίζειν.

Ἐρικούμων [ῥ] big with young. A. 118. Schol. πολυκύμονα. See under λάγιος.

Ἐρινύς Erinnys, a Fury. A. 59. 1090. 1408. C. 396. 570. 641. E. 911. S.c.T. 556. 682. pl. Ἐρινύες the Fu-

ries, P.V. 514. A. 450. 1163. 1562. C. 281. E. 487. θρήνον Ἐρινύος A. 964. *a lament of Erinnys*. ὕμνος ἐξ Ἐρινύων E. 318. 327. *a song of the Furies*. Cf. S.c.T. 849. A. 631. —an evil deity invoked by some one, an avenging fiend. πατὴρ ἐνκαΐαν Ἐρινύν S.c.T. 705. Cf. ib. 70. 773. 869. νυμφόκλαυτος Ἐρινύς A. 729. *a fiend woful as a bride*, an epithet of Helen. On the orthography of Ἐρινύς or Ἐρινύς, as Blomf. with Ald. always writes the word, see Blomf. Gloss. in P.V. 53. s. v. ἑλινύω. The correct orthography is preserved in M. which regularly gives Ἐρινύς.

Ἐρίοστεπτος crowned with wool, S. 22.

Ἐρίς Strife, personified as a goddess. Ἐρίς περαινέει μῦθον ὑστάτη θεῶν S.c.T. 1042. (1051.D.) Blomf. considers this verse an interpolation, written by some one as a proverbial saying against μὴ μακρηγόρει. It certainly disturbs the regularity of the passage. —strife, quarrel S.c.T. 708. 918. A. 682. 1440. C. 467. (see ἔμμοτος). —*endeavour, anxiety*, S. 636. ἀγαθῶν ἔρις E. 932. *emulation in good works*. οὐδὲ τὴν Διὸς ἔριν πίδω σκήψασαν ἐκποδῶν σχεθεῖν S.c.T. 411. (429.D) This is correctly explained by Blomf. "*ne ipsum quidem Jovem, si contendens terram fulpure percussat, distingere posse*. σκήπτειν vero proprie fulgura dicuntur."

Ἐρκειος belonging to the court of a house. ἔρκειοι πύλαι C. 554. 564. θύρας ἔρκειας C. 642. *the outer gates, or door*.

Ἐρκος a bulwark or fortress. τὸ παλαιὸν Κίεσσινον ἔρκος P. 17. —a dam, or bank. ὄχυροῖς ἔρκεσιν εἰργεῖν ἄμαχον κύμα θαλάσσης ib. 89. —Met. a protection, defence. ἀνδρῶν ὄντων ἔρκος ἐστὶν ἀσφαλὴς P. 341. τὸδ' Ἀπίας γαλας ἔρκος A. 248. said by the Chorus of itself. See ἀγχιστος. —a net, ἰδόντα τοῦτον τῆς Δίης ἐν ἔρκεσιν A. 1593.

Ἐρμα a weight. ἔρμα Διον S. 575. *the seed of Jove borne in the womb*.

—a *sunken rock*. ἀφαντον ἔρμα A. 979. Met. τὸν πρὶν ὄλβον ἔρματι προσβαλὼν Δίκας E. 534.

Ἑρμαῖος prop. *belonging to Mercury*. Ἑρμαῖον λέπας Δήμον A. 274. a hill in Lemnos so called. Cf. Soph. Phil. 1445. where the Schol. observes, Ἑρμαῖον ὄρος. δύναται πάντα τὰ ὄρη Ἑρμαῖα καλεῖσθαι, ὅτι νόμιμος ὁ θεός. καὶ ὄρειος ὁ Ἑρμῆς. ἔστι δὲ καὶ Ἑρμαῖον οὕτως ἐν Δήμῳ καλούμενον. — *lucky* (Mercury being the god of unforeseen gain). ἔρματα δόσις E. 907.

Ἑρμηνεύς an *interpreter*, A. 1032. μανθάνοντι οἱ τοροῖσιν Ἑρμηνεύσιν εὐκρεπῶς λόγον ib. 602. (616. D.) *understanding aptly her meaning by clear interpreters*, h.e. by words clearly interpreting her meaning. These words are correctly explained by the Schol. οὕτως εἶπεν ἀκριβέσι λόγοις καὶ ἐξηγητικοῖς, ὥστε σε μαθεῖν. Hence Blomf. infers that the genuine reading is *λόγοις*.

Ἑρμῆς *Mercury*, S. 217. 301. P. V. 1038. S.c.T. 490. C. 613. Ἑρμῆ S. 898. Ἑρμῆν A. 501. C. 716. Ἑρμῆ P. 621. C. 1.122. χθόνιον Ἑρμῆν C. 1.122. 716. On C. 1. Stanley observes, “Orestes Ἑρμῆν χθόνιον invocat, et postea Electra v. 122. utpote cui mortui curae erant. Idem et πομπαῖος Soph. Aj. 831. καλῶ δ’ ἄμα πομπαῖον Ἑρμῆν χθόνιον εὖ με κοιμίσαι. Hor. Od. I. x. 17. Tu *prias laetis animas reponis sedibus*. Unde eidem *Satelles Orci* dicitur, Od. II. xviii. 33.”

Ἑρνος a *branch*. Met. a *scion*, or *offspring*, A. 1506. E. 631. 636.

Ἑρπειν to *creep*, S.c.T. 17. E. 39. to *go, proceed*, or *come*, P. V. 812. 1026. φθονερὸν ἢ π’ ἄλγος ἔρπει προδίκους Ἀτρεΐδαις A. 438. h.e. *ὑφέρπει, creeps upon or assails them*.

Ἑρρειν to *go wretched, to be lost, or forlorn*. ἡμῖν γὰρ ἔρρειν ἢ πρόσω τιμὰς νέμειν E. 717. παρημελημένον ἔρρειν ib. 291. ἀτιμος ἔρρειν ib. 844. ὁλοοὺς Τυρίας ἐκ ναῶς ἔρροντας P. 925. — to *perish, come to ruin*. Βακτρίων ἔρρει πανώλης δῆμος P. 718. ἔρρει

πᾶς Ἀφροδίτα A. 408. *their beauty is gone*.

Ἑρρωμένως *strongly, firmly*, P. V. 65. 76.

Ἑρυνθρός *red, bloody*, E. 255.

Ἑρύκειν [ῥ] to *hinder*. ὅδε Καδμείων ἤρυνε πόλιν μὴ νατραπήναι S.c.T. 1067. *preserved it from being overthrown*.

Ἑρυμα a *defence*. ἔρυμα τε χώρας καὶ πόλεως σωτήριον E. 671. ἔρυμα κακῶν κενῶν γ’ C. 152. See ἀπέτροπος.

Ἑρχεσθαι to *come*. ἦλθον I *am come*, P. V. 603. E. 242. ἦλθε S.c.T. 828. P. 711. 725. A. 574. ἐλθέτω S. 785. ἐλθοι E. 287. S. 1013. S.c.T. 689. ἐλθεῖν C. 760. ἐλθὼν S.c.T. 527. C. 728. S. 906. ἐλθόν A. 478. With part. πάντως τι καινὸν ἀγγελῶν ἐλήλυθε P. V. 945. *he has come to announce*. ἄλλος ὁμοίως ἦλθεν ἂν τὰδ’ ἀγγελῶν C. 698. ἔνθεν διώκονσ’ ἦλθον E. 381. μαρτυρήσων ἦλθον E. 546. ἐν’ ἦλθον — στρατηλατοῦσαι E. 656. ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι S. 517. — With cognate accus. κέλνθον ἦν περ ἦλθες P. V. 964 *the way by which you came*. μὴ “λθης ὁδὸς σὺ τὰσδ’ ἐφ’ ἐβδόμαις πύλαις S.c.T. 696. *go not this way*. — With prepositions. ἐς P. V. 302. 847. P. 819. A. 388. 719. 826. E. 11. 813. πρὸς P. V. 831. 856. ἐπί, with dat. S.c.T. 696. P. 428. with acc. P. V. 866. S.c.T. 193. P. 262. 650. ἐκ P. 348. S. 259. διὰ S. 251. παρά, with gen. A. 891. with acc. A. 174. — τέκνων εἰς ἔργον ἦλθετον A. 1180. *engage in the procreation of children*. Here ἦλθέτην should be read according to Elms. on Ach. 793. qu. v. So Blomf. Dind. μηδ’ ἐς ἀγκρισιν ἐλθεῖν E. 342. See ἀγκρῖσις. τὸν πᾶσι θεοῖς δι’ ἀπεχθείας ἐλθόντα P. V. 121. *who incurred the enmity of all the gods*. Ἀργείοισι Καδμείους ἐς χεῖρας ἐλθεῖν S.c.T. 662. *to engage in combat with them*. — With adverbs. ἐκεῖθι S.c.T. 792. κάτωθεν P. 683. δεῦρο C. 136. E. 738. ποθέν C. 1069. perhaps with gen. expressing the direction of motion. ἀκροβόλων ἐπάλεων λιθὰς ἔρχεται S.c.T. 143. See ἀκρόβολος. —

With dat. ἦλθεν αὐτῷ Ζηνὸς ἀγρυπνον βέλους P.V.358. Cf. ib. 686. P.432.701. A.621.1351. C.117. In A.497. (511.D.) ἄλις παρὰ Σκάμανδρον ἦλθες ἀνάρσιος the vulg. is objectionable from the anapæst in the fifth place. Butler suggests the transposition παρὰ Σκάμανδρον ἦλθες ἄλις ἀνάρσιος, or ἦλθες παρὰ Σκάμανδρον ἄλις ἀνάρσιος. Blomf. from Marg. Ask. correctly reads ἦσθ' ἀνάρσιος.

"Ἐρως love, lust, P.V.593.905. δηξίθυμον ἔρωτος ἀνθος A.723. παντόλμους ἔρωτας C.590. θηλυκρατῆς ἔρως 592. ψιθυροὶ τρίβοι τ' ἔρώτων S.1026. — a longing desire after anything. κακοῦ ἔρωτος ἀρχάν S.c.T.670. εὐκλείας ἔρως E.827. ἔρως πατρώας γῆς A.526. ἔρως αἵματολοιχός ib.1457. — With infin. τῶν σ' ἔρως ἔχει τυχεῖν S.516. ἔρως . . ποθεῖν ἃ μὴ χρή A.332.

'Ἐρωτᾶν to ask, S.c.T.164. P.V.226. ἐρωτῆσαι P.284. δς ἐρωτᾶς † S.856. in loc. corr.

'Ἐς. See εἰς.

'Ἐσάγειν. See εἰσάγειν.

'Ἐσαεί. See εἰσαεί.

'Ἐσαναγκάζειν. See εἰσαναγκάζειν.

'Ἐσβαίνειν. See εἰσβαίνειν.

'Ἐσιδεῖν. See εἰσιδεῖν.

'Ἐσέρχσθαι. See εἰσέρχσθαι.

'Ἐσῆκειν. See εἰσῆκειν.

"Ἐσθειν to eat, A.1579.

"Ἐσθημα a garment, P.822. S.c.T.259. A.548. E.982. ἀτιμίαν ἐσθημάτων P.833. ragged or unseemly garments.

'Ἐσθῆς a garment, raiment, S.c.T.853. S.234. χρηστηρίαν ἐσθῆτα A.1242. the robes of a priestess of Apollo.

'Ἐσθλός good, brave, excellent, P.31.311.762. πρᾶγος ἐσθλὸν ἢ κακὸν κλύειν P.244 — faithful, honest. with dat. δωμάτων κύνα ἐσθλὸν ἐκείνῳ A.594. ἐσθλά good things, P.218. A.341. 411. C.145. S.218. τὰ χρυσόπαστα ἐσθλά A.752. (776.D.) gilded riches or magnificence. On ἐσθλός, in this sense of rich or noble, see Göttling's note on Hesiod, Op. et Di 214., and

the authorities there quoted. Wellauer needlessly suspects ἐσθλά to be corrupt in this passage. Aurat. conj. ἔδεθλα.

'Ἐσθρώσκειν see εἰσθρώσκειν.

'Ἐσκομίζειν see εἰσκομίζειν.

'Ἐσμός a crowd, Met. a crowd. S.30. ἐσμός ὡς πελειάδων ib.220. νόσων ἐσμός ib.667.

'Ἐσορᾶν see εἰσορᾶν.

"Ἐσπερος western. πρὸς ἐσπέρονς τόπους P.V.348.

"Ἔστε until. with the indic. of past time, ἔστε δὴ σφιν ἀντολάς ἐγὼ ἄστρον ἔδειξα P.V.455. Cf. P.V.659. With ἄν and subj. of future time, ἔστ' ἄν καὶ τὰ λοιπὰ προσμάθης P.V.699. Cf. P.V.376.794. E.427.

'Ἔστια the domestic altar or hearth of a house, where the household gods were worshipped. ἔως ἄν αἶθρ πῦρ ἐφ' ἐστίας ἐμῆς "Αἰγισθος A.1410. h.e. whilst he resides in my house. προστρόπαιος ἐστίας μολών A.1569. a suppliant at the hearth. Here ἐστίαν conj. Aurat. δωματῖν ἐστίαν A.942. ἀθέρμαντον ἐστίαν δόμων C.620. a neglected hearth. τὰ μὲν γὰρ ἐστίας μεσομφάλου ἔστηκεν ἤδη μῆλα πρὸς σφαγὴν πυρός A.1026. (1056.D.) The constr. here is obscure. Klausen takes ἐστίας μεσομφάλου as genitives of place, coll. ἴζεν τοίχου τοῦ ἐτέριοιο Il.ix.219. and refers to Bernhardt, Synt. iii.33. a. who thus explains it. Butler governs these words by σφαγὴν πυρός, but neither of these methods appears satisfactory. It is better to join in construction τὰ ἐστίας μεσομφάλου μῆλα, h.e. the victims belonging to, or devoted to the altar. — By synecdoche, the whole house. ἀφ' ἐστίας συθείς P.849. moving from home. τὰ κατ' οἶκον ἐφ' ἐστίας ἀχη A.415. private calamities. ὧ σωτήρες ἐστίας πατρός C.262. ὅταν ἀφ' ἐστίας μῦσος πᾶν ἐλάσῃ ib.960. ἰὼ πανοιζὺς ἐστία ib.48. — the altar or hearth of any god or goddess. ἐστίας θεῶν S.c.T.257. ἐστία θεοῦ Φοῖβου E.272. ἐστίας ἀμῆς πέλας ib.418. βωμόν, ἐστίαν χθονός S.367.

the public altar. On C.1034. see ἐφέστιος.

Ἑστιωχός containing a hearth, domestic. ἑστιωχον γαίαν P. 503. the land of our hearths, i. e. our home.

Ἑσχάρα an altar, or hearth-place. ἑσχάραν Φοίβου P. 201. ἑσχάρα πυρός E. 109. ἑσχάραις λιπαροθρόνοισι ib. 773.

Ἑσχατός extreme, farthest, P.V. 417. 669. ἑσχάτη χθονός ib. 848. at the extremity of the earth.

Ἑσω within. στείχειν ἔσω C. 547. ἔσω παρελθών ib. 836. ἔσω καθημένη 906. ἡμίνας ἔσω 908. With gen. ἔσω μελάθρων C. 779. ἔσω πυλῶν S.c.T. 539. ἔσω φρενῶν λέγουσα A. 1022. (1052.D.) speaking within her comprehension. This expression is obscure. Dind. considers the verse corrupt. In A. 1316. (1343.D.) ὥμοι πέπληγμαι καιρίαν πληγὴν ἔσω, Blomf. appears right in observing, "miserabiliter friget istud ἔσω." He reads ὥμοι, πέπληγμαι καιρίαν πληγὴν ἔχω. See his note on A. 358.

Ἑσωθεν within. οἱ τ' ἔσωθε δωμάτων πλουτογαθὴ μυχὸν νομίζετε C. 789. — within the mind, inwardly, P. 11. A. 964.

Ἑταρός a companion, P. 949.

Ἑτειος lasting a year. φρουρᾶς ἐτείας μῆκος A. 2. See μῆκος.

Ἑτεοκλής prop. name. S.c.T. 6.

Ἑτεόκλειες ib. 39. contr. Ἑτεόκλειες 900. Ἑτεοκλέα 998.

Ἑτέοκλος prop. name, S.c.T. 440.

Ἑτεραλκής yielding the victory to one or the other party, P. 913.

Ἑτερορρεκής inclining alternately to each side, yielding to both parties their due, S. 397.

Ἑτερος another, C. 398. ἕτερον ἐκείνου E. 168. in loc. dub. See ἐκείνος. — strange, unusual. θυσίαν ἐτέραν, ἀνομόν τιν', ἀδαιτον A. 147. See ἄλλος. — τὸ ἕτερον or θάτερον one of two, P.V. 869. θατέρῳ ib. 750. — the other, or second. διάνλου θάτερον κῶλον A. 335. the second part of the διάνλος. See διάνλος.

Ἑτερόφωνος speaking another language, i. e. foreign, S.c.T. 154.

Ἑτῆς a citizen, S. 244.

Ἑτήνυμος true, real, P. 723. P.V. 598. C. 938.

Ἑτηνύμως really, truly, S. 718. A. 161. 464. 668. 1269. E. 486.

Ἐτι yet, as yet, still. e.g. τὸν ἐλλείποντ' ἔτι ἡβης ἀκμαίας S.c.T. 10. Cf. P. 340. 801. A. 105. C. 744. 1022. 1051. νῦν ἔτι A. 792. S.c.T. 690. even yet. — With future time. yet, still, hereafter. ἡ μὴν ἔτι Ζεὺς, καίπερ ἀνθάδης φρενῶν, ἔσται ταπεινός P.V. 909. Cf. 507. S.c.T. 142. P. 774. A. 1404. 1651. C. 336. E. 798. — any longer. τί οὖν ἔτ' ἀνσαίνομεν ὀλέθριον μῦθον; S.c.T. 686. Cf. E. 499. S. 787. — With negatives, no more. οὐδὲν ἐμποδῶν ἔτι P.V. 13. οὐκ ἔτι no longer P.V. 777. 1082. P. 399. 411. 577. 583. A. 525. C. 864. 1046. 1058. E. 688. S. 765. μῆδ' ἔτι S. 1004. — still, besides. ἀπαξ ἔτι A. 1545. once more. τιν' οὖν ἔτ' ἄλλον τῇδε προστιθῶ στάσει; C. 112. Cf. ib. 433. S. 214. 256. 313. — With comp. ἄθλον ἂν σοι τοῦδ' ἔτ' ἀλγίω πόροι P.V. 936. still more painful. Cf. 989. S.c.T. 508. P. 430.

Ἑτοιμος ready, willing, prepared, A. 816. compar. C. 441. ἐστὶ is often omitted with ἔτοιμος. πρὸς καρδίᾳ φόβος ᾗδειν ἔτοιμος C. 1021. Cf. A. 768. In A. 303. (312. D.) τοιοῖδ' ἔτοιμοι λαμπαδηφόρων νόμοι, ἔτοιμοι is a correction of Stanley for ἔντυμοι. So T. Schütz corrects τοιοῖδε τοί μοι, which has been adopted by Pors. Blomf. Dind. If ἔτοιμοι be correct, the construction is τοιοῖδ' ἔτοιμοι (ἦσαν) λαμπαδηφόρων νόμοι, h. e. such appointed successions of torch-bearers (stood) prepared (to fulfil their office).

Ἑτοιμῶς readily, willingly, S. 75. But here ἐτύμως Arndt.

Ἑτος a year, A. 40. δεκάτῳ φέγγει τῷδ' ἔτους A. 490. h. e. φέγγει τοῦδε δεκάτου ἔτους, in the light of this tenth year.

Ἑννυμος true, certain, S.c.T. 82. P.V. 293. E. 473.

Ἐρύμως *truly, really*, S.c.T. 901. ὡς ἐτύμως E. 506. *in very truth*, Cf. ἐτοίμως.

Εὖ *well*. εὖ γὰρ εἴη A. 210. *it would be well*. εὖ τοῦτο C. 114. *that is right*. τί τῶνδ' εὖ ib. 334. τάδ' εὖ 811. εὖ τὰ τῶν ἐγχωρίων S. 595. *it is all well as regards the natives*. τὸ εὖ A. 120. 137. 154. 340. *that which is good*. πάσχειν εὖ *to receive benefits*, P.V. 978. E. 830. εὖ δρᾶν *to confer benefits*, E. 830. ποιεῖν εὖ *id.* E. 87.—εὖ πράσσειν *to fare well, to prosper*, S.c.T. 74. 77. 797. P. 208. 847. A. 1178. 1304. C. 1040. εὖ ῥέπει θεός S.c.T. 21. *inclines the scale in our favour*. εὖ τελεῖν *intrans.* *to come to a good issue*, P. 221. *id. trans. to bring to a good issue*, S.c.T. 35. A. 780. εὖ λέγειν *with acc. to speak well of*, A. 433. κλύειν εὖ *to have a fine character*, A. 455., but εὖ κλύειν *to listen favourably*, S. 73. 186. εὖ πραπίδων λαχόντα V. 370. *endowed well with understanding*. εὖ πραπίδων οἶακα νέμων ib. 780. εὖ εἰδέναι *to know well*, S.c.T. 357. P. 169. 207. 423. 427. 770. A. 908. εὖ ἐξεπίσταμαι A. 812. εὖ ξυντηχόντων S.c.T. 256. *if things fall out well*. βίον εὖ κυρήσας S.c.T. 681. (699. D.) *if you retain life from honourable motives*. This (which is Schütz's) interp. is better than that of the Schol. τὸν βίον εὖ διάξας.—εὖ πεσόντα A. 32. *having fallen well*. Met. from a game of dice.—εὖ πρὸς εὖ φανεῖσι προσθήκη πῆλοι A. 486. *may there be a good addition to these already favourable appearances*. εὖ καὶ φρενῶν ἐπίσκοπον E. 492. See under δειμαίνειν. γένοιτο εὖ S. 449. *may it turn out well*. εὖ ῥέοντα πρόξενον ib. 486. (491. D.) *one whose speech flows courteously*. Here Pors. reads εὐρεθέντα which is certainly very probable, as explained by Wordsworth, *qui benignus et misericors inventus est*. εὖ θαρσεῖν *to be of good courage*, S. 983. εὖ φρονεῖν *to be well disposed*. εὖ φρονῶν ἔμοι A. 1411. εὖ γὰρ φρονούντος ὄμμα σοῦ κατηγορεῖ A. 262. *to feel delight*. ἀλλ' ἡ φρονεῖς εὖ τοῖσι νῦν ἡγγελμένοις; C. 763. *to be wise*. κέρδιστον εὖ φρο-

νούντα μὴ δοκεῖν φρονεῖν P.V. 385.—With other verbs, etc. τόξον εὖ πυκάζου S.c.T. 134. εὖ φυλακτέον ib. 481. εὖ ἐποδῶκει P. 648. See ἐφοδοῦν. θεοὺς προσειπεῖν εὖ A. 344. εὖ νιν ἀσπασασθε 510. εὖ πέπρακται 537. εὖ μαθεῖν 570. εὖ μενεῖ 821. εὖ λέγει 1160. S. 495. εὖ κεκλαυμένον C. 676. εὖ κείμενα 682. εὖ μαιομένοις ἰδεῖν 775. εὖ ἀνιδεῖν 796. εὖ ὠρμημένος 929. εὖ προτίων 516. εὖ καταγνωσθῇ 543. εὖ κεκασμένον 736. εὖ σέβοντες 973. εὖ τελευτήσῃ S. 208. εὖ τ' ἐπεμψεν, εὖ τε δεξάσθω χθονί 216. εὖ νικᾷ 230. εὖ στυγῆσας 523. εὖ νέμοιτο 655. εὖ κατερρινημένους 728. εὖ κατασχεθῶν 1051. εὖ σαφῶς *very distinctly*, P. 770. C. 195. On this last passage see under σάφα. θείη εὖ παναληθῶς S. 80. in loc. corr.

Εὐα an exclamation, according to some readings, in locc. dubb. S. 111. 123.

Εὐάγγελος *bringing a good message*, A. 21. 256. 463. *inspired by a good message*. εὐάγγελοι ἐλπίδες A. 253. *with gen. πραγμάτων εὐάγγελον σωτηρίων* A. 633. *bringing good tidings of safety*.

Εὐαγής. ἔδραν γὰρ εἶχε παντὸς εὐαγῆ στρατοῦ P. 458. (466. D.) This clearly means, *a seat commanding a view of the whole army*. About the derivation and orthography of the word opinions differ. The Scholiast's explanation, *ὅθεν ἐδύνατο καλῶς ἄγειν τὸν ὀφθαλμὸν πανταχοῦ καὶ βλέπειν* is clearly inadmissible. He also explains it to mean *καθαράν, κεχωρισμένην*, and lastly by *αὐγάζοντα καὶ ὀρῶντα*, which latter interpretation, as Dind. observes, belongs to another adjective, *εὐανγής*, which Hemsterh. wishes to restore here and in Eur. Suppl. 652. where *εὐαγῆ* is commonly read. The word occurs likewise in Bacch. 660. where Musgr. conj. *εὐανγεῖς*. The most probable derivation is suggested by Elmsl. on the latter passage, who refers to Bekker's Anecd. Gr. p. 337. Ἀγῆς τοῦτο ἀπὸ συνθέτου καταλείπεται τοῦ εὐαγῆς ἢ παραγῆς. Ἐμπεδοκλῆς ἄθρει μὲν γὰρ ἀνακτος

ἐναντίον ἀγία κύκλον. Here, as he observes, the meaning can hardly be other than *the bright disc of the sun*. If then εὐαγής mean *clear, bright*, it is not difficult to conceive that it may also (such clearness being an essential requisite) mean *affording a clear prospect*. Such is substantially Passow's explanation, who, however, seems to derive it from ἄγος. This would seem also to be the opinion of the lexicographers, (vid. Hesych. Suid. Phot.) but most probably there may have been two different roots, with a derivative similar in sound, but separate in meaning.

Εὐάγκαλος *easy to carry*, P.V.350.

Εὐαίων *happy*. βίοντον εὐαίωνα P. 697.

Εὐακοῖν (†) *to hear well* (?) In locc. dubb. S.112.123. See κοινεῖν.

Εὐανδρος *prosperous as to men*, E. 985.

Εὐαρκτος *tractable*, P.189.

Εὐβατος *easy to pass*. εὐβατος περᾶν P.V.720.

Εὐβουλία *prudence*, P.V.1037.1040. οὐκ εὐβουλία P.735. *ignorantly*.

Εὐβούλως *prudently*. ἦν γὰρ εὐβούλως ἔχων C.685. (696. D.) So vulg., but here Pors. reads εὐβόλως. The justness of this correction can hardly be questioned. The absence of Orestes being due originally not to his own prudence, but to the care of others, is much more naturally ascribed to his good fortune than to his own εὐβουλία. Neither is the phrase εὐβούλως ἔχειν in itself without suspicion.

Εὐγένεια *nobility of birth*, P.434.

Εὐγενής *noble*, P.690. S.c.T.991. A.1232.

Εὐγλωσσος *eloquent*. εὐγλώσσω φρενί. S.756.

Εὐγμα *a prayer*, S.c.T.249. P.V. 586. C.456.

Εὐδαίμων *happy, prosperous*, P. 754. P.V.650. A.516.1277. C.689.

Εὐδάκρυντος *fit to be mourned*, C. 179.

Εὔδειν *to sleep*. E. 47.94. 104.136.

675. fut. εὐδήσουσι A.328. Met. *to lie calm*. εὔτε πόντος ἐν μεσημβριναῖς κοίταις εὔδοι A.552.

Εὔδειπνος *feasting splendidly*. παρ' εὐδείπνοις ἔσσει ἄτιμος C.477. (484. D.) An epithet of the dead, to whom sacrifices are offered by the living. Blomf. in his Gloss. less correctly refers this to a nom. εὐδειπνα, h.e. "sacrificium apud Athenienses celebratum, in honorem defunctorum," quoting Hesychius. εὐδείπνοις here refers to those who received the sacrifice, not to the sacrifice itself.

Εὐδηλος *manifest*, εὐδηλα γάρ P. 970. *for it is manifest*.

Εὐδία *a calm*, S.c.T.777.

Εὐδόκιμος *illustrious*, P.843.

Εὐδοξος *glorious*, C.302.

Εὐδρος *sitting on a fair seat*, S.c.T. 93.301. an epithet of the gods.

Εὐειδής *beauteous*, P.316.

Εὐεῖμων *well clothed*, P.177.

Εὐελπίς *of good hope*, εὐελπίς εἰμι σε ἰσχύσειν P.V.507. *I hope that*, etc.

Εὐέξοδος *having easy egress*. ἐστὶ δ' οὐκ εὐέξοδον P.674. *it is not easy to get out*. Stanley compares Theocr. xii. 19. ἀνέξοδον εἰς Ἀχέροντα Catull. iii. 12. *Illuc unde negant redire quonquam*. Virg. *Æn.* vi. 126. *facilis descensus Averni, sed revocare gradum superasque evadere ad auras, hoc opus, hic labor est*.

Εὐεργετῖν *to do good to*, E. 695.

Εὐερκής *well-fenced or guarded*, S. 933.

Εὐεστώ *prosperity*. ἐν εὐεστοῖ φίλῃ S.c.T.169. A. 903. χαίρουσαν εὐεστοῖ πόλιν A.633.

Εὐηθία *folly*, P.V.383.

Εὐηλιως *with the fair sunlight*, E. 866.

Εὐήρημος *well adapted to the oar*. σκαλμὸν ἄμφ' εὐήρημον P.368.

Εὐθαρεῖν *to be of good cheer*, S.c.T.34. Here Turn. has εὐ θαρσεῖτε. See Valck. on Phœn. v. 1331.

Εὐθαρσής *of good cheer*, S. 947. εἰ πάντα δ' ὥς πράσσοιμ' ἄν, εὐθαρσής ἐγώ A.904. sc. εἰμί. On the con-

struction *εὐπράσσοιμ' ἄν*, see under *ἄν*. Blomf. from T. reads *πράσσοιμ'*, *ἄνευ θάρσους*.

Εὐθαρσῶς cheerfully, confidently, S. 246.

Εὐθeneîn to be prosperous, abundant, E. 855.868. Cf. 904. in loc. dub. and see *ἄγαν*.

Εὐθετος well-formed, convenient, S.c.T. 624. *σποδοῦ γεμίζων τοὺς λέβητας εὐθέτου* A. 432. *well arranged in the urns*. But here Stanley correctly conj. *εὐθέτους*. So Blomf. Dind. omitting *τοὺς* which occurs in T. Steph. before *λέβητας*.

Εὐθήμων nicely-arranging. *δωμάτων εὐθήμονες* C. 82. *keeping the house in order*.

Εὐθιρᾶτος easy to be comprehended, S. 81.

Εὐθνήσιμος giving an easy death. *αἱμάτων εὐθνησίμων ἀπορρύνετων* A. 1266.

Εὐθοῖνος giving a splendid feast. *εὐθοῖνον γέρας* C. 255. *the honour of a splendid feast*, Cf. *ibid.* v. 476. seqq.

Εὐθύδικος righteous, A. 739. E. 302. Herm. for the sake of the metre here restores *εὐθυδίκαιοι*.

Εὐθύμος cheering, S. 937.

Εὐθύμως cheerfully, A. 1574.

Εὐθύνειν [ῆ] to guide, P.V. 287.

Εὐθύνομος a judge, or censor, P. 814. E. 263.

Εὐθυντήρ a regulator. *οἶακος εὐθυντήρος ὑστάτου νεώς* S. 698. *guiding the ship behind*.

Εὐθυντήριος that which guides, or regulates. *σκῆπτρον εὐθυντήριον* P. 750. *the controlling sceptre*.

Εὐθυπορεῖν to move straight forwards, A. 977.

Εὐθύς adj. upright, just. *κρίνε εὐθεῖαν δίκην* E. 411. *pass a righteous sentence*. adv. *immediately*, P.V. 676. P. 353.400. A. 884.

Εὐθύφρων kind, right-minded, E. 987.992.

Εὐκλεής glorious, E. 980. *honourable*. superl. C. 300. *γλῶς εὐκλεής προσθοδόμευς Ἀτρεΐδαις* C. 318. *a lament in honour of the Atreidae*.

Εὐκλεία glory, good report, C. 344.

E. 824. *ἔν ἐκλείᾳ* S. 952. *with good report*. *κακῶν δὲ κῆσυχρῶν οὐ τιν' ἐκλείαν ἔρεϊς* S.c.T. 667. See *ἐρεῖν*.

Εὐκλειῶς honourably, P. 320. A. 1276.

Εὐκρινόμητις prudently counselling for the common good, S. 681. in loc. dub.

Εὐκοσμος well-ordered. *οὐκ εὐκοσμον φυγὴν* P. 473. *a disorderly flight*.

Εὐκραιρος fair-horned, S. 296.

Εὐκριτος easy to decide. *οὐκ εὐκριτον τὸ κρίμα* S. 392.

Εὐκρυπτος easy to conceal, A. 609.

Εὐκταῖος sought, or invoked in prayer. *πατρὸς εὐκταίαν Ἐρινύν* S.c.T. 705. *εὐκταίαν χάριν* A. 1360. — *expressed in prayer*. *πατρώθεν εὐκταία φάτις* S.c.T. 823. *εὐκταῖα sc. ἔπη prayers*, S. 626.

Εὐκτέανος wealthy, P. 866.

Εὐκυκλος round, P.V. 712. S.c.T. 572. So Ald. Turn. Steph. and most MSS. in S.c.T. 624. but *εὐθετον* A. B. Seld. Rob.

Εὐλάβεια caution. *οὐδὲ τὸν ὀρθοδαῆ τῶν φθιμένων ἀνάγειν Ζεὺς αὐτ' ἔπανσεν ἐπ' εὐλαβείᾳ γε* A. 994. (1024. D.) "Versus ineptissime interpolatus." Dind. The sense is sufficiently clear, sc. *nor would Jupiter* (if it were allowable for the dead to be raised) *have checked, by way of security, him* (sc. *Æsculapius*) *who was skilled in recalling* (mortals) *from the tomb*. Thus much seems evident, viz. 1. that the particle *αὐτε* is corrupt (*αὐτ' ἔπανσ'* M. Fl. T.), unless, with Bothe, we take it to mean, "*vicissim, quia læsus Jupiter læserit Æsculapium*;" 2. that *ἄν* is wanting to complete the construction with *ἔπανσεν* (so Herm.); and 3. that the words *ἐπ' εὐλαβείᾳ γε* (one MS. omits *γε*) are an interpolation. One MS. for these words has *ἐπ' ἀβλαβείᾳ*, which certainly seems better to accord with the words of the Scholiast, sc. *τὸν Ἀσκληπιὸν ἱεραύνωνσιν ἀναστήσαντα τὸν Ἰππόλυτον, ὥστε μὴ βλαβῆναι*. But whether we read

one or the other, it must be admitted that the phrase ἐπ' ἀβλαβεία is harsh and obscure, and ἐπ' εὐλαβεία unpoetical. Possibly something like the following may be the true explanation: — ἐπ' ἀβλαβεία is susceptible of two meanings, either as referring to the state of the dead restored to their vital powers (so Blomf. Well. the latter of whom translates most inaccurately, *quominus aliquem ad integritatem reducere*), or to the security which Jupiter wished to obtain for his own laws by checking their infringement. The same ambiguity attaches to the words of the Scholiast, although an accurate consideration will refer the words ὥστε μὴ βλαβῆναι to the object of Jupiter, rather than to the result in the case of Hippolytus. Possibly then some one, wishing to remove the ambiguity from the Scholiast's explanation, added the words ἐπ' εὐλαβεία γε, as a gloss on ὥστε μὴ βλαβῆναι; and this having somehow once crept into the text, another hand may have corrected ἐπ' ἀβλαβεία in order to bring it, as was conceived, nearer into accordance with the words of the Scholiast.

Εὐλογεῖν to extol. εὐλογεῖν πόλιν A. 566.

Εὐλόγος reasonable, fair, P. 816.

Εὐλόγως reasonably, with justice, or propriety, S. 586. S.c.T. 490. εὐλόγως ἐπώνυμον S. 249. called as it was meet they should be. Cf. S. 47. upon which see under ἐπώνυμία.

Εὐμαθής easy to understand, E. 420.

Εὐμαρής easy, S. 334. A. 1299.

Εὐμᾶρις a shoe, P. 651.

Εὐμενής kind, favourable, well-disposed, P. 171. A. 502. 854. S. 513. 669. — of things inanimate. εὐμενεῖ πέδῳ S.c.T. 17. the kindly soil. εὐμενεῖ πότῳ P. 479. εὐμενεῖ βίῳ S. 1053. gentle violence. — Compar. C. 692. E. 744. S. 483. superl. A. 1427. — ὁλολυγμὸν ἱερὸν εὐμενῇ S.c.T. 250. (268. D.)

This Stanley translates actively, h. e. propitiatory.

Εὐμενῶς kindly, A. 926.

Εὐμέτρος well measured, or calculated. σφενδόνας ἀπ' εὐμέτρου A. 982. (1010. D.) by a well measured, or moderate cast. "Quum quis non plura ejicit quam ad navem levandam ejici oportet." Dind.

Εὐμήχανος well able to effect, E. 359.

Εὐμοῖρος prosperous in its lot, happy. εὐμοῖρον χθονός E. 850. (890. D.) Here, however, the reading is corrupt. Dobree, with great probability, suggests τῆσδε γαμόρῳ χθονός.

Εὐμορφία a favorable appearance, P.V. 493.

Εὐμορφος beautiful, A. 405. εὐμορφον κράτος C. 483. εὐμορφοὶ παρθένων χλιδαὶ S. 918. θήκας εὐμορφοὶ κατέχουσι A. 442. beautiful in death.

Εὐναῖος belonging to the bed. εὐναῖος γάμος S. 327. the marriage bed.

Εὐνατήριον a bed, P. 516. The form εὐναστήριον less correctly appears in some MSS.

Εὐνή a couch, A. 13. 27. 1609. εὐνῆς παροψώνημα ib. 1421. (see ἀνθος) E. 208. pl. S. 134. A. 1165. periphr. λέκτρων εὐνάς P. 536. — a tent. εὐναὶ ἦσαν δῆτιον πρὸς τείχεσι A. 545. — denoting the state of death. ἐνθα σ' ἔχουσιν εὐναί C. 316. where you repose in death.

Εὐνήτρεψα a female bedfellow, a wife, P. 153. Dor. λεχίων Διὸς εὐνάτρεψαν P.V. 898. the companion of the bed of Jupiter.

Εὐνητῆρ a husband, Dor. εὐνατῆρα P. 134.

Εὐνήτωρ id. Dor. εὐνάτωρ S. 657.

Εὐνις bereaved, P. 281. C. 783.

With gen. εὐνιν ἀετοῦ πατρός C. 245.

Εὐνοια kindness, kind intention.

Ὡν δέδωκ' εὐνοίαν P.V. 444. ὑπὸ εὐνοίας C. 844. κατ' εὐνοίαν φρενῶν S.

918. if their own minds be agreeable.

ἐπ' εὐνοίᾳ χθονός S.c.T. 998. on account of his good will to the country.

— favour. pl. τοῖς ἡσσοσιν πᾶς τις

εὐνοίας φέρεi S. 484. *προστατηρίας*
'Αρτέμιδος εὐνοίαισι S.c. T. 432.

Εὐνους *well-affected, kind*, P. 229.

Εὐξενος *hospitable*, C. 701.

Εὐξύμβλητος *easy to guess at*, P. V.
777.

Εὐξύμβολος *facilitating intercourse*,
or *commerce*. ξένοισι τ' εὐξύμβολους
δίκας ἀτερ πημάτων διδοίεν S. 682.
give them satisfaction on equitable
terms.— *easy to guess at*. εὐξύμβολον
τόδ' ἐστὶ παντὶ δοξάσαι C. 168.

Εὐόρκωμα *a sacred oath*, C. 888.

Εὐόρκως *consistently with an oath*.
τάδ' εὐόρκως ἔχει C. 273. *this is con-*
sistent with the oath.

Εὐπάλαμος *clever, dextrous*. εὐπά-
λαμον μέριμναν A. 1513.

Εὐπάτωρ *born of a good father*, P.
231.

Εὐπειθής *persuasive, easily con-*
vincing, S. 618. A. 265. C. 257.—*obe-*
dient, with dat. E. 793.

Εὐπέμελος *easy to be dismissed*.
ἔχουσι μοῖραν οὐκ εὐπέμελον E. 454.
they are of a sort not easy to dismiss.
See *δυσπῆμαντος*.

Εὐπετής *easy, nimbale*. κραιπνῷ
ποδὶ πηδήματος εὐπετέος ἀνάσσω
P. 96. See under *ἀναΐσσειν*. τό τ'
εἰπεῖν εὐπετές μύσαγμα πῶς S. 973.
(996. D.) *it is easy to call them a nui-*
sance. The constr. seems to be τό τ'
εἰπεῖν (ξένον) μύσαγμα, εὐπετές πῶς
ἐστί. — εὐπετῇ τάδε ib. 989. *all this is*
fair and easy.

Εὐπετῶς *easily, favorably*, C. 1043.
εὐπετῶς ἔχειν A. 538. *to be in a fa-*
vourable state.

Εὐπιθής *easy to be persuaded*, P. V.
333.—*persuasive*. θάρσος εὐπιθής A.
955.

Εὐπλοία *a favorable voyage*. εὐ-
πλοίαν ἐπραΐαν S. 1030

Εὐποκος *fine-fleeced*, A. 1390.

Εὐπομπος *conducting favorably*.
εὐπόμπῃ τύχῃ E. 93. *with successful*
conduct.

Εὐπορος *easy of passage*, S. 465.

Εὐποτμος *happy*, A. 237.

Εὐποτος *good to drink*, P. 603. P. V.
679. 814.

Εὐπραξία *prosperity*, S.c. T. 206.

Εὐπραξίς *id.* A. 245.

Εὐπρέπεια †. Λίπος ἐπ' ὀμμάτων
αἵματος, εὐπρέπειαν τίετον vulg. A.
1403. (1428. D). That this is corrupt
is evident, as well from the metre as
the sense. εὐ πρέπει ἀτίετον T.
ἐμπρέπει ἀτίετον conj. Cant. This
is adopted by Blomf.. Herm. reads
ἐμπρέπειν, which Dind. adopts, read-
ing in the next line ἀτίετον for ἀτίε-
τον. If this be correct, the infin.
ἐμπρέπειν must depend on ἐπιμαί-
νεται, sc. *your bloodthirsty mind is*
mad enough to think that the clot of
blood appearing on your face will be
unavenged: but still, etc.

Εὐπρεπής *seemly, proper*, P. 819.
comp. C. 653. *conspicuous* S.c. T. 89.
P. 180. See under *ἐκπρεπής*.

Εὐπρεπτος *conspicuous*, S. 703.

Εὐπρεπῶς *suitably, aptly*, A. 602.

Εὐπροσωπόκοιτος. See seq.

Εὐπρόσωπος *fair, favorable*. τύχα
δ' εὐπροσώπῃ κοίτῃ τὸ πᾶν ἰδεῖν ἀκού-
σαι θεορμένοις μετοικodόμων πεσοῦν-
ται πάλιν C. 963. (969.) seqq. This
is clearly corrupt: Hermann by an
ingenious emendation conj. εὐπροσ-
ωποκοίτῃ. The position of a die
in falling appears to have been called
κοίτη, hence τύχη εὐπροσωπόκοιτος
a lucky posture of affairs. For μετοι-
κοδόμων we may read μέτοικοι δόμων
with Scaliger. See Schol. The words
ἰδεῖν ἀκοῦσαι θεορμένοις are corrupt;
the simplest conjecture appears to be
Stanley's, sc. ἰδεῖν ἀκοῦσαι θ' ἱεμέ-
νοισι. The reading will then be τύχη
δ' εὐπροσωποκοίτῃ τὸ πᾶν | ἰδεῖν ἀκού-
σαι θ' ἱεμένοις | μέτοικοι δόμων πε-
σοῦνται πάλιν h.e. *and by a favour-*
able turn of affairs, the intruders into
our home will experience a reverse, to
us longing to behold and hear the
whole matter. τὸ πᾶν may also be
taken adverbially. Schütz transl.,
retaining θεορμένοις, *qui jam se omnia*
(sc. mala), *vidisse et audivisse quere-*
bantur. The latter words are cor-
rectly explained by the Scholiast, οἱ
νῦν τοὺς δόμους οἰκούντες πεσοῦνται

εις τὸ ἔμπαλιν τῆς πρώτης τύχης. Several other explanations have been proposed by the ingenuity of critics, but none appear certain. Blomf. reads *τύχη*, making it a verb governed by *εἶναι* in the preceding sentence.

Εὐπρυμνής well guided, steered well. *εὐπρυμνῇ φρονὸς χάριν* S. 967. (989. D.) *well-directed, or sincere, kindness of soul.* Butler observes, "*πρύμνη est pyrris in qua gubernaculum, quo ipsa navis flectitur. Inde metaphorice εὐπρυμνῆς φρονὸς χάρις est propensum animi beneficium.*" He also well explains the whole passage. *Hæc igitur cum consecuti sumus [rather, estis] colite propensum in vos Argivorum animum, eumque habete me ipso, patre vestro, honoratiorem.* The vulg. reading here is *τυγχάνοντες*... *σέβεσθε*. Stanley conj. *τυγχάνοντος* (sc. ἐμοῦ). Butler *τυγχάνοντες*. Since, however, M. Guelph. Ald. Rob. have *σέβεσθαι*, this reading perhaps deserves the preference. The construction will then be the same as in *γυμνὸν σπείρειν, γυμνὸν δὲ βωπεῖν* Hes. Op. et Di. 391. On this use of the accus. see Matth. Gr. Gr. 546. Cf. also under τοιοῦδε.

Εὐρίπκος the Euripus, A. 283.

Εὐρίς (al. *εὐρίν*) *quick-scented, A. 1064.*

Εὐρίσκειν to find, to discover. Ἄρα φρονούσα (see φρονεῖν) γλώσσης ἀγαθῆς ὁδὸν εὐρίσκει; E. 944. (989. D.) So vulg. If this reading be correct, Minerva speaks of the Furies in the third person, as in vv. 910. 949. But since M. has *εὐρίσκεις*, probably this is the true reading. *εὐρίσκων* S. 896. *εὐρήσω* C. 565. *εὐρήσεις* E. 665. *εὐρήσει* P.V. 924. *εὐρήσομεν* E. 82. *εὐρήσετε* S. 931. *εὐρήσουσι* S. 727. *εὔρε* (cf. *ἐξευρίσκειν*) P.V. 466. S.c.T. 191. *πικρὰν παῖς ἐμός τιμωρίαν κλεινῶν Ἀθηνῶν εὔρε* P. 466. *he found the avenging of Athens a bitter matter.* *εὔροι* A. 592. (606. D.) Dind. is wrong in translating this *inventurum esse*, as if it were the opt. in *oratio obliqua*. The passage in

Soph. Phil. 617. is wholly different. Wellauer rightly explains, *utinam celeriter veniat, ut inveniat.* — *εὐρωμεν* S. 490. *εὔρεῖν* P.V. 59. 473. 579. *εὐρών* P.V. 249. 579. *εὐρόντες* P. 362. — Mid. v. *to obtain for oneself, to get.* *μνήμην εὔρετ' ἐν λιταῖς* S. 267. *αὐτὸς εὐρόμην πόνους* P.V. 267. *μελῖους θανάτους εὔροντο* S.c.T. 861. *μοῖραν εὔρετ' ἀσφαλῆ* A. 1570. *pass. κακῶν ἔοικε πηγὴ πᾶσιν εὐρησθαι φίλοις* P. 729.

Εὐροεῖν to proceed favorably, P. 593.

Εὔρος width. *πύργος ἐν εὔρει* S.c.T. 745. *the width of a tower.*

Εὐρύπορος having wide tracks. *εὐρυπόροιο θαλάσσης* P. 108.

Εὐρύς wide. *εὐρείαις ἐν αὔραις* S. 849. in loc. dub. *in the wide air, at the mercy of the winds.*

Εὐρώπη Europe, prop. name. *Εὐρώπης κέδον* P. 736. *Εὐρώπης ἀπο* ib. 785.

Εὐσεβεία piety, religion, S.c.T. 328.

Εὐσεβεῖν to worship, A. 329. On S. 833. see ἀτίετος.

Εὐσεβῆς pious, righteous. S.c.T. 584. 692. A. 363. S. 414. εὐσεβῆς λόγος ib. 919. *πρὸς ὑμᾶς εὐσεβῆς* ib. 335. *dealing piously with you. ταῦτα μοῦσιν εὐσεβῇ θεῶν παρά;* C. 120. (122. D.) *sc. αἰτεῖσθαι, are these things proper subjects of supplication from the gods?* Compar. C. 139.

Εὐσημος conspicuous, A. 792. εὐσημον οὐ με λανθάνει S. 695. (714. D.) i. e. *εὐσημον ὄν.* See Wellauer's note on A. 101. Herm on Soph. Ant. 487. Wunderlich Obs. Critt. p. 100. See also under φαίνειν.

Εὐσκοπος aiming well, C. 683.

Εὐσταλής well equipped, expeditious, P. 781.

Εὐστομεῖν to use fair words (cf. *εὐστομ' ἔχειν* Soph. Phil. 201.) *τί νιν προσείπω, κἂν τύχω μάλ' εὐστομῶν;* C. 991. (997. D.) *what must I call it, though I should use the mildest expressions?* For κἂν Pors. reads *καί*, which Blomf. less correctly adopts, translating it, *Quo nomine hoc compellabo, et simul a vero nomine non*

aberrabo. This, however, is not the meaning of *εὐστομεῖν*.

Εὐτακτος well arranged, P. 391.

Εὔτε when. with indic. of past time, e. g. *εὔθ' ὁ γηραιὸς Δαρεῖος ἄρχε χώρας* P. 840. Cf. S.c.T. 727. A. 181. 959. — With the subj. and *ἄν*, in present or future time. *εὔτ' ἂν ἔχω εὐνήν* A. 12. *whenever I occupy my couch*. *εὔτ' ἂν πύθεται μῦθον* C. 732. *when he shall have heard the tale*. Cf. P. 226. 356. — *ἄν* is omitted, *εὔτε πόλις δαμασθῇ* S.c.T. 320. — With the opt. in frequentative sense, *εὔτε πόντος εὔδοι* A. 551. *whenever the sea was calm*. In A. 411. (423. D.) *μάταν γάρ, εὔτ' ἂν ἐσθλά τις δοκῶν ὄραν, παραλλάξασα διὰ χειρῶν βέβακεν ὄψις*. Heath, Schütz, and Blomf. understand *ἐστὶ* after *μάταν*, and join *εὔτ' ἂν βέβακε*, making *δοκῶν* the nom. absolute. This, however, since *εὔτ' ἂν* absolutely requires the subjunctive, cannot possibly be correct. Another way is, with Wellauer, to suppose an ellipsis of the verb substantive *ῆ* with the participle *δοκῶν*, so that it becomes equivalent to *δοκῇ*. As instances, apparently, of this, cf. Soph. Aj. 871. *τίς... τὸν ὠμόθυμον, εἰ ποθὶ πλαζόμενον λεύσσω, ἄπυτοι*; Eur. El. 538. *οὐκ ἔστιν, εἰ καὶ γῆν κασιγνήτος μολῶν, κερκίδος ὄψιν γνῶις ἂν ἐξέφασμα σῆς*; and Pind. Ol. 11. 56. *εἰ δέ μιν ἔχων τις, οἶδεν τὸ μέλλον*. Scholefield reads *δοκῶν ὄρα*, which he translates *in fancy sees*. Dind. considers the verse corrupt.

Εὐτεκνος happy in offspring, S. 272.

Εὐτελής mean, vile, S.c.T. 473.

Εὐτλήμων bold. *ψυχῆς εὐτλήμονι δόξῃ* P. 28.

Εὐτολμος id. A. 1275.

Εὐτόλμως boldly, A. 1271.

Εὐτράπεζος having a good table, A. 235.

Εὐτραφής nutritious, C. 885.

Εὐτρεπής ready, S.c.T. 89.

Εὐτρεπίζειν to get ready, A. 1636.

Εὐτρεφής nutritious, C. 885. superl. S.c.T. 288.

Εὔτυκος ready, willing, S. 951. Cf.

ib. 972. as corr. by Spanh for the vulg. *εὐτυχος* s. *εὐτυχτος*.

Εὐτυχεῖν to prosper. *ὥς πόλις εὐτυχῇ* S.c.T. 609. *that the city may prosper*. *ἀλλ' εὐτυχοῖς* C. 1059. *may God speed you!* *τάλλ' εὐτυχοῖμεν πρὸς θεῶν Ὀλυμπίων* S. 992. *εὐτυχεῖν* S.c.T. 399. 404. 463. 607. *τὸ εὐτυχεῖν* C. 57. *prosperity*. *εὐτυχοῦντος* S.c.T. 347. *τὸν εὐτυχοῦντα* A. 807. neut. pl. *εὐτυχοῦντα* A. 1300.

Εὐτυχής prosperous, happy, A. 20. S. 937. *εὐτυχεῖ πότμῳ* P. 695. *in happy destiny*. In P. V. 1059. (1057. D.) *εἰ δ' εὐτυχῇ τί χαλᾶ μανιῶν*; the reading is corrupt. *εἰ δ' εὐτυχεῖ* is the reading of Turn. Steph. *εἰ τοῦδ' εὐτυχῇ* M. *εἰ τὰδ' ἀτυχῇ* Guelph. *εἰ δὲ τὰδ' εὐτυχῇ* four Vienn MSS. Some others read *εἰ τὰδ' εὐτυχῇ*. . . . *εἰτα δ' εὐτυχῇ*. . . . *εἰ δ' εὐτυχεῖ*. All these readings violate both the sense and the metre. The conjectures proposed are scarcely more satisfactory. *εἰ δὲ τὰδ' ἀτυχῇ* Cant. Heath agrees with Cant. *εἰ δὲ τὰδ' ἀτυχεῖ* Brunck. *quum tanto prematur infortunio, quid de insania remittit?* So Schütz. Herm. Obsc. Critt. c. 3. conj. *τί τὰδ' ἡτύχθῃ*; *τί χαλᾶ μανιῶν*; *quid his perterritus est?* *quid de insania remittit?* coll. Hom Il. ζ'. 468. Blomf. adopts a conj. of Pors. *εἰ μὴδ' ἀτυχῶν τι χαλᾶ μανιῶν* i. e. *si ne quum ausis quidem exciderit*, etc. Well. *εἰ τῇδε τύχῃ τί χαλᾶ μανιῶν*; considering *τί* as equivalent to *nihil*. Dindorf's conj. which comes nearest the reading of M. (sc. *ἡ τοῦδε τύχῃ*) appears the simplest and best. He observes, "*τοῦδε propterea est necessarium, quia ab sententia communi, quæ præcedentibus versibus continetur, ad Promethei fortunam, cui nihil ad mentis alienationem deesse ait, orationem deflectit Mercurius*." The change of EI into H is extremely simple, and might easily have occurred in the MSS.

Εὐτυχῶς happily. *οὐκ εὐτυχῶς unhappily*. *οὐ μάλ' εὐτυχῶς* P. 317. 973.

Ευφегγής *bright*. ευφегγής ιδεῖν P. 379.

Ευφημεῖν *to use words of good omen*. ευφημεῖτε E. 988. 991. — *to cry, or sound joyfully*. ευφημοῦντες A. 582. ὀλολυγμὸν ευφημοῦντα A. 28. κέλαδος μοληπδὸν ευφήμησε P. 381. *pass. to be received with words of good omen*. ευφημιον εἷη τοῦπος ευφημουμένη S. 207. *do thou, as thou art received with well-omened words, use such thyself*.

Ευφημος *of good omen*, S. 507. ευφημιον ἐπιβοῶν 676. γλῶσσαν ευφημιον φέρειν C. 574. ευφημιον κοίμησον στόμα A. 1220. i. e. κοίμησον ὥστε ευφημιον εἶναι. — *suited for such words, happy, auspicious*. ευφημιον ἡμαρ A. 622.

Ευφήμως *with words of good omen*, E. 277.

Ευφθογγος *sounding cheerfully*. compar. C. 337.

Ευφιλής *beloved*, A. 35. — *loving*. With gen. ποιμνης τοιαύτης οὔτις ευφιλής θεῶν E. 188.

Ευφίλητος *dear*. ἂν ποτ' ευφίληταν ἔθον S.c.T. 103. *which thou once heldst dear to thyself*.

Ευφιλόπαις *loved by children*, A. 703.

Ευφόρητος *well to be endured*. δώμασιν ευφόρητον C. 348. *a thing which your family might have borne with*.

Ευφραίνειν *to cheer, gladden*, S. 510. ευφρανεῖ νόον C. 731. *will be glad*.

Ευφρόνη *night*, A. 508. τῆς πάροιθεν ευφρόνης P. 176. *in the preceding night*. κατ' ευφρόνην ib. 217. *by night*. — ἕως γένοιτο μητρὸς ευφρόνης πάρα A. 256. *a proverbial expression*. Cf. ib. 270. πάσας ευφρόνας P.V. 658. *every night*.

Ευφρόνως *kindly, by gentle means*, P. 823. A. 823. Here the comma should be placed after κέαντες rather than after ευφρόνως. So Humbolt, Voss. See Elberling, Obs. in Ag. p. 20. — *wisely*. ευφρόνως λέγεις A. 342.

Ευφροσύνη *cheerfulness, delight*, pl. P.V. 537.

Ευφρων *kind, favorable*, P. 619. A. 254. C. 107. E. 946. 984. S. 19. 631. 1017. ευφρονος ἐκ διανοίας A. 771. — *pleasing, cheering*. ευφρων τις πόνος εὔ τελέσασι A. 780. Here Dind. omits τις with one MS. Cf. A. 1559. S. 529. 950. — *easy to understand*. εἶθ' εἶχε φωνήν ευφρονα C. 193. Here εμφρον, Aurat. *wise, sound-minded*, θεός γὰρ οὐκ ἤχθηρεν, ὥς ευφρων ἔφν P. 758. sc. Cyrus. — *sensible, befitting*. πῶς ευφρον' εἶπω; C. 86. οὐδ' αὖ τὸδ' ευφρον τὰσδ' ἀτιμάσαι λιτάς S. 373. On E. 602. see ἀμείνων.

Ευφύλακτος *easy to be guarded*, S. 976.

Ευφῶνος *speaking agreeably*, A. 1159.

Εύχαλκος *made of good brass*, P. 448. S.c.T. 441.

Ευχείρωτος *easy to be overcome*, P. 444.

Ευχέρεια *facility of action, license of conduct*. πάντας ἤδη τὸδ' ἔργον ευχερεῖα ξυναρμόσει βροτούς E. 471. *this deed (going unpunished) will inspire all men with a readiness in the commission of crime*.

Ευχέσθαι *to pray*. with inf. ευχομαι A. 970. ευχον C. 210. ευχεσθε S.c.T. 190. ευχόμεθα S. 669. with acc. *to pray for*. ευχον τὰ κρείσσω S.c.T. 248. μέτριον ἔπος ευχου S. 1045. *offer a moderate prayer*. — with dat. *to pray to, or worship*. θεοῖς ευξασθαι P. 514. Ἀργείοισιν ευχεσθαι S. 958. with dat. and infin. ευχομαι γῇ τῇδε . . τοῦνειρον εἶλαι τελεσφόρον C. 533. (540. D.) Klausen rightly explains: "quia his emittendi erant Manes patris." Absolutely, τότ' ευχετο λιταῖσι P. 490. part. ευχομένοις ἀνέλθοι C. 458. *in answer to our prayers*. — *to vow*. with inf. ευξω θεοῖς δέισας ἂν ᾧδ' ἔρδειν τάδε A. 907. with acc. πολλῶν πατησμον εἰμάτων ἂν ευξάμην ib. 937. — *to boast*. with inf. τίς ἂν ευξαιτο βροτῶν ἀσινεῖ δαίμονι φῦναι; A. 1314. (1341. D.) Here Cant. conj. τίς ἂν οὐκ ευξαιτο. Pors. τίς ἂν οὐκ ευξαιτο. The latter is most consistent with the sense of the passage; but Blomf. prefers the former. δι' ἃς τοι γένος ευχόμεθ' εἶναι γὰς ἀπὸ τὰσδ' ἐνοικοι S. 531. the infin.

is sometimes omitted. "Ελλας τ' ἀμφὶ πόρον πλατὺν εὐχόμεναι (πόλεις) P.854. (875. D.) sc. εἶναι. Here the vulg. is ἐχόμεναι, violating both the sense and the metre. αὐχόμεναι B. C. F. H. K. Guelph. Rob. So Brunck, Schütz, Herm. Passow, but αὐχομαι is not Greek. ἐρχόμεναι Colb. 1. ἐρχόμενοι Cant. 1. v. 1. in B. Blomf. has ἀρχόμεναι from conjecture. But εὐχόμεναι is found in M. A. Colb. 2. Cant. 2. which Well. rightly adopts. Cf. ὁ Δίος πόρτις εὐχεται βοός sc. εἶναι or φῦναι. S.309. γένος ἡμέτερον. . ἐξ ἐπιπνοίας Διὸς εὐχόμενον S. 18. sc. εἶναι.

Εὐχή a prayer, S.c.T.801. A. 223. 947. C. 124. 140. 147. 211. E.1.20. S. 621.644.691.1058. εὐχὰς τελεσφόρους C. 211. *effectual prayers*.

Εὐψυχία courage, P. 318.

Εὐψύχος bold, P. 386.

Εὐώδης sweet-scented, P.609. A. 583.

Εὐώνυμος left. δι' εὐωνύμων τετυμμένοι S.c.T.870. *pierced through the left side, or heart.* — inauspicious, as opposed to δεξιός P.V. 488.

Ἐφάπτεσθαι to lay violent hands on. δῆρις ῥυσίων ἐφάπεται S. 407.

Ἐφάπτω one who touches, S. 308. 830. — one who lays violent hands on. ῥυσίων ἐφάπτορες S. 709.

Ἐφαψίς a touching. S. 45. (46. D.) The words ἐξ ἐπιπνοίας Ζηνὸς ἔφαψιν seem here to be in apposition with πόρτιν and Ἴνιν: the abstr. being put for the concrete. Schütz, however, places the stop after Ζηνός, making ἔφαψιν the accusative governed by ἐπεκράινετο.

"Ἐφεδρος one who sits by to await the issue of a combat, and then challenges the conqueror, an antagonist in reserve. τοιάνδε πάλην μόνος ὦν ἔφεδρος δισσοῖς μέλλει θεῖος Ὀρέστης ἀψειν C. 853. (866. D.) Commentators appear to have mistaken the force of ἔφεδρος in this passage, by referring it simply to the present contest of Orestes with Ægisthus and Clytæmnestra: for as regards these,

Orestes was not an ἔφεδρος, as he himself was going to engage at first in the contest. Neither can Scholefield's explanation of μόνος ὦν ἔφεδρος, *nullum habens assessorem*, possibly be admitted. It seems that Orestes is called ἔφεδρος in respect of the former quarrel between Agamemnon and his murderers, which quarrel Orestes was now about to avenge, as the ἔφεδρος or champion of his father.

Ἐφέζεσθαι to sit upon, with acc. A. 650. E. 424.

Ἐφίπειν to govern, or manage, P. 38. aor. 2. πάντ' ἐπίσπε δυσφρόνως ib. 544. *managed all things ill.* On the form ἐπίσπε, and similar Ionisms, in the tragic writers, see Lobeck on Aj. v. 805.—Mid. v. ἐφίπεσθαι to follow, or attend to. 2. aor. βουλῇ πιφαύσκω δ' ὕμν' ἐπισπείσθαι πατρός E. 590.

Ἐφέρπειν to come upon, to attack. ἐφέρπει E. 477. ἐφερπέτω ib. 903. with acc. E. 804.

Ἐφέστιος at the altar, attaching to the altar. ἐφεστῖω μιάσματι E. 162. καὶ πῶς; τόδ' ὅς ἐστι θυμάτων ἐφεστῖων A. 1283. (1310. D.) This may be read either with the interrogation after πῶς or after ἐφεστῖων. In the former case, the Chorus, from the manner of Cassandra, catches a dim perception of her meaning, and alludes to the murder, which it apprehends, from her words, may actually then be taking place within the house. *But how? this* (sc. your expression) *savours of domestic slaughter.* This is much stronger than the meaning given by some who place the interrogation at the end, and translate, *and how can such a smell arise from the domestic sacrifices?* or again, retaining the former punctuation, *How so? 'tis merely a smell from the sacrifices within the house.* — sitting at an altar as a suppliant. With gen. δάμων ἐφέστιος ἐμῶν E. 547. Cf. ib. 639. S. 360. ναύτην ἀγοντας τόνδ' ἐφέστιον θεῶν ib.

498. *bringing him to the altar of the gods.* In C.1034. Wellauer and some others read *ἐφέστιον* from Ald. M. Guelph. Rob. where the vulg. is *ἐφ' ἐστίαν*. This, however, requires a somewhat unusual ellipsis of *οἶκον* with *ἄλλην*. Blomf. more properly retains the vulg. — *domestic, residing in a house.* With gen. *πόνου δόμων ἐφέστιοι* S.c.T. 835. — *having an altar or hearth.* *δόμους ἐφ' ἐστίους* S.c.T. 73. A. 825.

Ἐφέτης an officer, P. 79.

Ἐφετμή a charge or commission, S. 203. C. 298. 674. E. 232.

Ἐφ' ἑβάν to arrive at manhood, S.c.T. 647.

Ἐφ' ἑλόν to fasten with nails, pass. *ἐφ' ἑλῶται* S. 922.

Ἐφημέριος mortal, Dor. P.V. 546.

Ἐφήμερος id. P.V. 83. 253. 947.

Ἐφήμιος †. *ταράσων φροίμους ἐφήμιους* A. 1189. (1216.D.) The word *ἐφήμιους* is corrupt. It is evidently derived from an error of the copyist, who had his eye upon *ἐφημένους* in the next verse. It is probable that some adjective agreeing with *φροίμους* is lost, but, as it is impossible to restore it without further aid from MSS., the verse had better be read *στροβεῖ ταράσων φροίμους* *** οἷς.

Ἐφῆσθαι to sit by, or near, E. 599. with dat. *δόμοις ἐφημένους* A. 1190. *ἐφημένους τάφῳ* C. 494. with acc. *βρέτας τοῦ μὲν ἐφημένῳ* E. 387.

Ἐφίεναι to inflict upon. *τίκνους ἀραίας ἐφῆκεν ἐπικότους τροφάς* S.c.T. 768. *πάντ' ἐφῆσω μόνον* E. 478. *I will suffer to be inflicted every kind of destruction.* — mid. v. to order, give charge. *ἐπιστολάς ἄς σοι πατήρ ἐφείτο* P.V. 4. *ὥς ἐφίεσαι* P. 224. with inf. *οὐδ' ἐφ' ἐστίαν ἄλλην τραπέσθαι Λοξίας ἐφίετο* C. 1035.

Ἐφίζειν to sit upon or rest. *βαρὺς ἐφίζει* S. 638.

Ἐφίμερος to be desired, C. 827.

Ἐφιστάναι to set or place over. with dat. A. 1175. S. 299. mid. v. to stand by. *ἐφίσταται* S.c.T. 520.

Ἐφοδεύειν to lead the way, act as a guide. *τὸν νύχιον τοῖσδ' ἐφοδεῦσαι* *ἐφοδηλήτοισιν ἀγῶσι* C. 717. See *νύχιος*.

Ἐφοδος an attack, E. 353.

Ἐφοδοῦν (?) to lead upon a journey or expedition. *ἐπεὶ στρατὸν εὖ ἐποδώκει* P. 648. (657. D.) *after he had happily led the army on its errand.* *ἐποδώκει* may be Ionic for *ἐφωδώκει* plusq. perf. of *ἐφοδοῦν*. The only various reading is Cant. 1. *ἐπωδώκει*. The objections to the vulgate offered by Critics are three: first, that such an Ionism as *ἐποδώκει* for *ἐφωδώκει* is inadmissible; secondly, that if it were not, the verb *ἐφοδοῦν* occurs nowhere else; and lastly the hiatus in *εὖ*. To the first objection it may be replied, that in this very chorus we have, in v. 639. *ἀνὴρ* with the penult long as in Homer, *ἔσκεν* for *ἦν* 648. *αι* elided in *ἐξέφθινται* 665. according to the Epic usage, and if the reading be correct, *εὖ* here in the arsis with hiatus, as in *Πηληϊάδεω Ἀχιλῆος*. So in v. 544. we have *ἐπέσπε* from *ἐπέπω*, etc. These irregularities may, perhaps, explain the appearance of the Ionic change of *φ* into *π*. (See Greg. Cor. p. 399. ed. Schäfer and Lobeck on Soph. Aj. 805. who gives other examples of Ionism from the Attic writers.) In the next place, *ἐφοδοῦν*, though not elsewhere found, is supported by the analogy of the active verb *εὐοδοῦν* Soph. Oed. C. 1437. where see Hermann's note. [Here, however, Dind. corrects with great probability *εὖ διδοῖν* for *εὐοδοῖν*.] We have also *ἐφοδεύειν* in C. 717. but with a different construction. Lastly, the hiatus in *εὖ* is not inadmissible in a chorus like this, where the epic usage appears to be much imitated. We may, perhaps, conclude therefore, that it is safer to retain the vulg., as a doubtful case, than either to correct *εὐώδωσεν* with Blomf. or *ἔφωδῶκει* with Butler. Wellauer's observation, that it is remarkable that

both the explanation of the Schol. ἴδυνε . . . ἡνιόχει, and the gloss in B. ὠδήγει, have the imperfect (by which probably he means that ἐποδῶκει is the imperfect also), is not much to the purpose. The imperfect is not necessary here, the meaning being, "he used to be called, nay, he was, θεομήτωρ, after that he had conducted the army well."

Ἐφορκός *lagging, prolix*. ἐφορκὸς ἐν λόγῳ S. 197. *tedious in speech*.

Ἐφορεύειν *to look upon, regard with kindness or favour*, S. 622. 662. *to rule over, administer*. With gen. χώρας ἐφορεύειν P. 7. ἀλλ' ἄλλα δ' ἐφορεύει E. 504. (530. D.) which Butler explains, *omni quod moderatum ac modicum est, principatum Deus dare solet; alia vero quæ immoderata et nimia sunt, aliter*, h. e. non benigno lumine, *inspicit*. Wakefield's translation is, *alia quidem aliter Deus aspiciit*, h. e. *serius ocus, lenius mitius, pœnas infligit sceleratis*. This is better.

Ἐφορμαίνειν *to rush upon*. κίρκον πτεροῖς ἐφορμαίνοντα P. 204.

Ἐφορμαῖσθαι *id.* ἐφορμηθέντες P. 454.

Ἐφορος *a president, or ruler*, S. 659. στρατιᾶς ἔφοροι P. 25.

Ἐφυνμνέειν *to sing over anything*. C. 380. — *to pray for in song*, E. 862. παιᾶν' ἐφύμνον P. 385. *raised the song of the pœan*.

Ἐχειν *to have, hold, occupy, or possess*. e. g. φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι P. V. 253. ἱκετηρίας ἔχουσαι διὰ χειρῶν S. 190. ἔδραν εἶχε P. 458. Τροίαν Ἀχαιοὶ ἔχουσι A. 311. Cf. P. V. 81. 185. 315. 417. 468. 489. 492. 569. 933. S. c. T. 67. 177. 336. 369. 414. 455. 468. 493. 504. 511. 519. 624. 800. 928. 1021. 1056. P. 189. 589. 750. 771. A. 12. 171. 322. 534. 568. 659. 805. 965. 1016. 1028. 1121. 1125. 1195. 1237. 1261. 1556. 1612. C. 162. 193. 236. 255. 275. 316. 346. 553. 749. 751. 852. 942. 1012. E. 8. 43. 82. 155. 219. 248. 262. 374. 454. 544. 570. 672. 746. 774. 800. 852. S. 102. 268. 329. 420. 452. 724. 744. 853. 964. 975. ἔχει τέλος P. V.

13. *has its completion*. ἐμοῦ χρεῖαν ἔχει 169. *will have need of me*. Cf. C. 474. παρ' ἑαυτῷ ἔχων P. V. 187. *holding in his own hands*. πημάτων ἔξω πόδα ἔχει 264. *is out of harm's way*. σπαντὸν ἐκποδῶν ἔχων 344. *keeping out of the way*. μέμψιν οὔτιν' ἀνθρώποις ἔχων 443. *having no ground of complaint against men*. ἀξίαν τριβὴν ἔχει 642. *it is worth while*. ἔχει πνόας 802. *will live*. φθόνον σωματῶν ἔχει θεός 861. *will grudge them their persons*. See σώμα and φθόνος. ὦραν ἔχοντα S. c. T. 13. *in the prime of life*. See ἔξηβος. ἔχει πατρῶν δωμάτων ἐπιστροφάς 630. *will be a resident in his father's halls*. ἔχειν πόρον P. 708. *to obtain a passage*. ζάλην ἔχειν A. 651. *to encounter a storm*. βλάβας ἔχω A. 863. *I experience hurts*. Cf. E. 766. ἔχειν ἀράς A. 1387. *to incur a curse*. φυγὴν ἔχοντε δόμων C. 252. *banished from their homes*. ἔχει δίκην 984. *is punished*. ἔδραν ἔχοντα E. 41. *sitting*. θρόνους ἔχειν S. 205. ἔχω μεγίστην αἰτίαν κείνων ὑπο E. 99. *I am severely blamed by them*. αἰτίαν δ' ἔχω τοῦ φόνου 549. *I am accused of the murder*. ἑορτῆς στέργηθρ' ἔχουσαι 183. *having a love for*. ἔχουσα τῆς δίκης τέλος 699. *obtaining the decision of the cause*. κύρι' ἔχοντες 918. *having authority*. ὥς οὐκ ἔχουσι κύρος οὐδὲν ἀμφὶ σοῦ S. 386. ἔχων παλίντροπον ὄψιν S. 164. *averting his eyes*. βροτῶν λόγον οὐκ ἔσχευ οὐδένα P. V. 232. *he made no account of them*. — *to preside over as a tutelary god*. Βρόμιος ἔχει τὸν χῶρον E. 24. θεοὺς οἱ γὰρ ἔχουσι S. 685. — *to hold, confine, or check*. ἐνθα σ' ἔχουσιν εἶναι C. 316. τοὺς δ' ἀκραντος ἔχει νύξ ib. 63. — *with part*. Ἐλλήσποντον ἡλπισε σχήσειν ῥέοντα P. 732. *that he should stop it flowing*. with infin. φόβος τὸ μὴ ἀδικεῖν σχήσει E. 662. *will restrain from injustice*. — *to bear, endure*. δν οὔτις ἂν δόμος ἔχοι ἐπ' ὀρόφων μαινόντα S. 637. — *to affect, possess*. φόβος μ' ἔχει A. 1216. *fear possesses me*. Cf. P. 737. C. 746. S. 374. 516. 717. αἶνος πόλιν τήνδ᾽

ἔχέτω S. 1003. *let it be praised*. — *to have at one's disposal, to be able to produce, or say*. λέγοις ἂν, εἴτε τῶνδ' ἔχοις ὑπέρτερον C. 103. Cf. 767. — *with infin. to be able, to have in one's power, to know how*. κοῦδὲν ἀντειπεῖν ἔχω P. V. 51. Cf. P. V. 472. 588. 686. 822. A. 158. C. 197. 257. 511. S. 372. — *with interrogative, in the same sense*. οὐδ' ἔχω τί φῶ C. 89. *nor can I tell what I must say*. οὐδ' ἔχω τίς ἂν γενόιμαν P. V. 907. — *in the infinitive, preceded by another verb*. οἶκος ὑπάρχει τῶνδε — ἔχειν A. 936. sc. ὥστε ἔχειν. φονολιβῆ θρόμβον βλοσυρὸν ἀράμενον ἄγος ἔχειν E. 161. μὴ τέλειον δόντες ἔχειν S. 74. τοῦτο λάχος διανταία μοῖρ' ἐπέκλωσεν ἐμπέδως ἔχειν E. 321. — *to denote condition or circumstances*. πότε ἂμφί λιβαν ἔσομεν; *when shall we engage in prayer?* — οὐδ' ἔχει μῦθος πρὸς χειρὶ τῇμῃ E. 423. i. q. προσέχει, *pollution attaches not to my hand*. On A. 183. see below. *With adverbs*. ὧδ' ἔχει S. c. T. 207. *it is thus*. Cf. P. 335. 710. 1379. 1646. C. 514. ὧδ' ἔχουσι S. c. T. 894. *they are thus*. οὕτως ἔχει C. 446. ὥς οὕτως ἔχοντων τῶνδε S. 166. ὥς ὧδ' ἔχοντων A. 1366. ὥσπερ ἔχει A. 1144. πῶς ἔχει C. 858. καλῶς ἔχει S. c. T. 781. καλῶς ἔχον A. 820. εὐπετῶς ἔχειν A. 538. ἀναγκαίως ἔχον C. 237. ἀμυγχανῶς ἔχει 402. συγκόλλως ἔχειν 535. εὐβούλως ἔχων 685. (al. εὐβόλως. See εὐβούλως.) παγκάκως ἔχει 729. ἀρκοῦντως ἔχει 879. εὐόρκως ἔχει 973. δικαίως ἔχειν E. 419. In A. 449. (455. D.) ἐχθρὰ δ' ἔχοντας ἔκρυσεν. Schütz, Blomf. and some others understand θήκας with ἔχοντας. Stanl. however, whom Butler follows, more rightly appears to understand it to mean *conquerors*, h. e. *although conquerors*. It alludes to those who, during the war, had fallen at Troy and been buried there, and who now virtually were *conquerors*, although themselves deceased, and buried in the enemy's country. In A. 183. (190. D.) Χαλκίδος πέραν ἔχων παλιρρόθοις ἐν Ἀυλίδος

τόποις, Schütz takes ἔχων intransitively in the sense of *being, tarrying*, observing “ἔχειν est habitare, aliquo loco degere, commorari, ut ἔχειν de urbibus usurpatum interdum significat situm esse, adjacere, Xen. Anab. vii. 8.” This may be very true, but since in S. 259. we appear to have the substantive πέρα (Ἰαίης γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας, although here it must be allowed that the readings differ) in the sense of *the country opposite*, it may be better with Blomfield to understand it as meaning, *occupying the region over against Chalcis*. In A. 358. (368. D.) Διὸς πλαγὰν ἔχουσιν εἰπεῖν. πάρεστι τοῦτο γ' ἐξιχνεύσαι, Blomf. places a full stop after ἔχουσιν, and joins εἰπεῖν with πάρεστι. This, however, although good in itself, requires the arbitrary change of γ' ἐξιχνεύσαι into κάξιχνεύσαι. It may be better, either to take εἰπεῖν by itself as a qualifying word, *so to speak*, (Cf. τέτρωται δικτύον πλέω λέγειν A. 842.), or to join εἰπεῖν with ἔχουσι, h. e. *they may say that they are struck by Jove*. On the expression πληγὴν ἔχω, see under ἔσω and πληγῇ. see also Blomf. not. in loc. — ἔχεσθαι mid. v. *to grasp, to cling to*. ἀκμάζει βρετῶν ἔχεσθαι S. c. T. 95. *it is time to embrace the images*. So in A. 1644. εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἄλλας γ', ἐχοίμεθ' ἂν, h. e. *we would eagerly grasp at or embrace it, namely, the completion of our series of misfortunes*. See ἄλλας.

Ἐχενής *detaining the ships*. ἔχεν-ῆδας ἀπλοίας A. 145.

Ἐχθαίρειν *to hate*, S. c. T. 484. P. V. 977. ἡχθήρεν P. 758. ἐχθήρειε S. 482. pass. ἐχθαίρεται C. 239. with dat. εἰ σοὶ τε καὶ θεοῖσιν ἐχθαίροιστο S. 735.

Ἐχθεῖν *to hate*. — pass. v. ἔχθεσθαι *to be hateful*, with dat. A. 406.

Ἐχθος *hatred*, S. c. T. 920. ὦ πλεῖστον ἔχθος P. 276. *object of direst hatred*. κοινὸν ἔχθος C. 99. *a common feeling of hatred*. ἔχθει εὐνάων γάμων S. 327.

Ἐχθρα *enmity*. κατ' ἔχθραν S. 331. *from feelings of enmity*. εἰς ἔχθραν βάλη P.V. 388. πρὸς ἀλλήλους ἔχθραι ib. 490.

Ἐχθρόξενος *inhospitable, cruel to strangers*, S.c.T. 388. 903. with dat. ἔχθρόξενον ναύταισι P.V. 729.

Ἐχθρός *hostile, hateful*, S.c.T. 505. 851. A. 1452. C. 196. 307. 987. E. 897. ἔχθρά sc. γῆ A. 442. *the enemy's country*. n. pl. ἔχθρά *hostilities*, A. 1347. — *an enemy*. τὸν Διὸς ἔχθρόν P.V. 120. Cf. 1044. S.c.T. 499. 657. A. 1620. C. 121. — ἔχθροί *enemies*. τῶν Διὸς ἔχθρων P.V. 67. Cf. P.V. 158. 980 1044. S.c.T. 237. 265. 287. 449. 1000. P. 320. 443. 991. A. 1245. 1298. 1347. C. 171. 453. 606. 779. 889. 940. E. 700. S. 222. 986. ἔχθρους τοὺς ἐμούς P.V. 866. *my enemies*. Cf. ib. 975. ἔχθροισι τοῖς σοῖς E. 66. compar. ἐχθρίων τύχη P. 430.

S. 506. superl. ἔχθιστος S.c.T. 540. P.V. 47. A. 636.

Ἐχιδνα *a viper*, S. 873. C. 247. 988.

Ἐχυρός *strong, secure*. So Rob. and many MSS. in P. 90. vulg. ὄχυροῖς.

Ἐῤος *of the morning*. πάχυν ἑῤαν P.V. 25. *the morning frost*.

Ἐως *the morning or dawn*. ἔως γένοιτο μητρὸς εὐφρόνης πάρα A. 256.

Ἐως *until*. with indic. in past time ἔως κελαϊνῆς νυκτὸς ὅμμι' ἀφείλετο P. 419. Cf. ib. 456. With conj. and ἄν of future time, ἔως ἂν ἐλίκῃ καταβασμόν P.V. 812. *until you come to*. — *so long as, whilst*. with indic. of past time, ἔως ἔλυσσες αὐγὰς ἡλίου P. 696. — of present time, ἔως ἔρ' ἔμψων εἰμὶ C. 1022. with conj. and ἄν of fut. time, ἔως ἂν αἰθρὴ πῦρ A. 1410. *so long as he shall kindle the fire, etc.*

Z

Ζάλη *a storm, or whirlwind*, P.V. 371. A. 642. κύματος ζάλην ἔχειν A. 651. *to encounter a storm at sea*.

Ζαπληθής *very abundant*. ζαπληθῆ γενειάδα P. 308.

Ζάπυρος *very fiery*, P.V. 1086.

Ζεῖν *to boil*. Met. *to rage*. νῦν δ' ἔτι ζεῖ sc. δαίμων S.c.T. 690.

Ζεύγλη *a horse-collar*, P.V. 461.

Ζευγύναι *to yoke*. ζεύγνυσαι P. 187. ζεύξω A. 1624. ἔζευξα P.V. 460. ζυγέιντα C. 784. Met. ζευχθεῖς A. 816. *yoked, h. e. united*. μηχαναῖς ἔζευξεν Ἑλλης πορθμόν P. 708. *connected it by a bridge of boats*.

Ζεύγος *a pair of horses, etc. yoked together*. Met. *a pair of men*. ζεύγος Ἀτρειδῶν A. 44. *the two Atreidae*.

Ζευκτήριον neut. of seq. *a yoke*, A. 515.

Ζευκτήριος *capable of yoking, or uniting*. γέφυραν ἐν δυοῖν ζευκτηρίαν P. 722. (736. D.) *a connecting bridge (placed) on the two (continents), h. e. connecting the two continents*. Here Marg. Ask. has γαῖν δυοῖν, which

Well. commends. γαῖν δυοῖν Blomf. See δυο.

Ζεύς *Jupiter*, P.V. 150. etc. Διὸς P.V. 10, etc. Ζηνός P.V. 358, etc. Ζηνί P.V. 218, etc. Δία P.V. 339, etc. Ζῆνα P.V. 541, etc. Ζεῦ P. 524, etc. ᾧ Ζεῦ is generally read in the corrupt passage S. 153. (162. D.) ᾧ Ζάν, Ἰοῦς ἰώ Bamberger. Dind.

Ζέφυρος *the west wind*, A. 677.

Ζηλοῦν *to envy, esteem enviable*, P.V. 330. P. 698.

Ζημία *harm or loss*, P.V. 382. *penalty or punishment*, P.V. 329. C. 1028. ἀποχρημάροισι ζημία C. 237. *the spoliation of his property*. See ἀποχρήματος.

Ζῆν *to live*. ζῆς E. 574. ἔζης O. 354. ζῆν P.V. 748. ζῶν C. 1039. E. 294. ζῶσα C. 913. S. 109. S.c.T. 1025. ζῶντος A. 616. 817. E. 254. ζῶντα S.c.T. 619. A. 557. 663. C. 873. 892. E. 256. ζῶσαν E. 574. τὸ ζῆν *life*. τοῦ ζῆν ἀπεστέρησε P.V. 684. — Met. *to be fierce, or vigorous*. ἀτρὺς θύελλα ζῶσι A. 793.

Ζητεῖν to seek. *Ζήτει* P.V. 262.316. 778.

Ζόφος darkness, P.825.

Ζυγόν a yoke, P.192. *ζυγοῖσι* P.V. 460.—*the beam of a balance,* S.802. *Met. the yoke of slavery,* A.1011. 1041. *δούλειον s. δούλιον ζυγόν* S.c.T. 453.775. A.75.927.1199. *ζυγὸν ἀλκᾶς* P.586. *the yoke of sovereign power.* Referring to the bridge of boats connecting two continents, as by a yoke, P.50.72. Cf. *ζευγνύναι, ζευκ-τήριος.*—*the centre of a vessel, where the rowers of the second order (ζυγῖται) sat,* A.1611. (1618. D.) Schol. *Arist. Ran.1106.* quoted by Blomf. *θρανῖται, οἱ πρὸς τὴν πρύμναν. ζυγίτης. ὁ μέσος. θαλαμίτης, ὁ πρὸς*

πρῶταν. Blomfield also well observes that by τῶν ἐπὶ ζυγῷ δορὸς are here understood Clytæmnestra and Ægisthus, who were now in power upon the death of Agamemnon, although before second to him in rank. "Erant igitur senes θαλάμιοι, Ægisthus et Clytæmnestra ζυγῖται, Agamemnon θρανίτης."

Ζωή life. *ζωά* Dor. S.c.T. 921.

Ζωνή a girdle, C.988. E.578. S. 452.

Ζωπυρεῖν to kindle, inflame. *ζωπυ-ροῦσι τάρβος* S.c.T. 270. *excite alarm.* *pass. ζωπυρουμένας φρενός* A.1004.

Ζώφωτος life-producing, nourishing. *ζώφωτον αἷμα* S.837.

H

"H or, a disjunctive particle, used to express an alternative, e.g. ἀκούει' ἢ οὐκ ἀκούετε; S.c.T.96. *do ye hear, or do ye not hear?* *θεότρον, ἢ βοο-τεῖον;* P.V.767. *divine, or mortal?* Cf. P.V.118.663.821. S.c.T.91.224.587.601.619.809. P.144.244.344.346.416.701.705.931. A.16.466.551.613.616.747.1381. C.14.118.314.992.1005.1070. E.284.489.716.717. S.114.125.331.775. repeated, e.g. *θεόστυος, ἢ βρότειος, ἢ κεκραμένη;* P.V.116. Cf. ib.538. S.c.T.184. A.1167. C.91-94. E.849. S.245. ἢ καὶ or else, C.566. S.74.—it is placed before the former member also, *either...or.* ἢ κῆρύξ τις ἢ πρέσ-βυς S.708. *either some herald or some ambassador.* Cf. P.V.165. S.c.T.46. S.434. ἢ...ἢ καὶ. *either...or else,* S.c.T.459.—repeated more than once, ἢ τις Ἀπόλλων, ἢ Πάν, ἢ Ζεύς E.55. Cf. E.260.—with τοι in the first clause, calling attention more strongly to this alternative. *ἦτοι τις ἐξέκλεψεν, ἢ ἔξηγάσασθαι* A.648. *either he stole away, or etc.* Cf. A.823. C.490. With change of sub-ject, or of construction. *νῦν γὰρ μέλλουσι πεῖραι κοπάνων...ἢ πάνυ θήσειν Ἀγαμεμνονίων οἰκὼν δλεθρον*

...ἢ πῦρ καὶ φῶς ἐπ' ἐλευθερίᾳ δαίων ἀρχάς τε πολισσονόμονας ἔξει (sc. Ὀρέστης). C.848. So perhaps, ib. 195. *if εὖ σάφ' ἦν ἢ* be correctly read by Wellauer for the unintelligible vulg. *εὖ σαφηνῇ.* (See under *σάφα.*) Cf. P.V.328. C.832. The latter clause is omitted by apo-siopesis in A.484. ἀλλ' ἢ τὸ χαίρειν μᾶλλον ἐκβάξει λέγων...τὸν ἀντίον δὲ τοῖσδ' ἀποστέρῃ λόγον. *τε* sup-plies the place of the second ἢ in E.498. *τίς ἢ πόλις βροτός θ' ὁμοίως ἔρ' ἂν σίβοι δίκαν; what city, or what mortal, etc.*—With a verb preceding. *whether...or.* *εἰδῶμεν ἢ νικῶμεν, ἢ νικώμεθα* C.877. Cf. *εἰδεῖν. let us know whether we be conquerors, or conquered.* Cf. P.V.782. C.745. To this is equiva-lent the construction *εἰ...ἢτοι* in A.405. *εἰ δ' ἐτηγνύμῃς τίς οἶδεν, ἢ τοι θεῖόν ἐστι μὴ ψῦθος; whether truly, who knows, or whether, etc.*—With comparatives, *than.* τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε P.V.627. *not to know is better for you than to know,* Cf. P.V.222.336.753.820.870.940.971. P.676.989. A.366.598.1364. E.408. S.448. with ἄλλος. *τίς ἄλλος ἢ γὰρ;* P.V.438. *who else than I? τί δ' ἄλλο*

γ' ἢ πόνου πόνων; S.c.T. 834. ὁ δ' οὐδὲν ἄλλο γ' ἢ πτήξας δέμας παρέιχε P. 205. See ἄλλος.

Ἦ an affirmative particle, *surely*, *in truth*, e. g. ἡ μαίνεται γε A. 1034. *of a truth she is mad*. Cf. P.V. 754. S.c.T. 584. 962. 977. P. 256. 639. 829. 838. A. 578. 1225. 1460. C. 916. E. 34. 106. 139. 204. S. 447. ironically, S.c.T. 562. repeated, ἡ σοφός, ἡ σοφὸς ἦν P.V. 889. ἡ τρισκάλμοις ἡ βάρισιν δόμμενοι P. 1031. United with other particles to increase the force of the asseveration. ἡ μὴν, *most surely*, *in very truth*. ἡ μὴν κελεύσω P.V. 73. Cf. ib. 167. 909. S.c.T. 513. ἡ τοι. ἡ τὰν πανώλεις παγκάκως τ' ὀλοῖσται S.c.T. 534. *of a surety they would perish*. ἡ δῆτα. ἡ δῆτ' ἂν εἴη πανδίκως ψευδώνυμος δική S.c.T. 562. ἡ δὴ. ἡ δὴ κλύων ἐκείνος εὐφρανεῖ νόον C. 731. ἡ που. ἡ ποῦ τι σεμνόν ἐστιν δ' ἐνναυμπέχεις P.V. 519. *I suppose of a truth it is something*, etc.—with ἄλλα in abrupt addresses, ἄλλ' ἡ φρονεῖς εὐ τοῖσι νῦν ἠγγεγμένους C. 763. *well surely you must be pleased*, etc. Cf. ib. 218. 764. S. 891.—as an interrogative, ἡ θεωρήσων τύχας ἐμὰς ἀφίξαι; P.V. 302. *what, art thou come to see my woes?* Cf. ib. 389. 747. 759. 769. 775. 976. S.c.T. 165. P. 625. 940. A. 260. 916. 1086. 1180. 1385. 1339. 1523. C. 412. 519. E. 402. 412. 687. 909. ἡ πῶς; C. 756. *do you ask how?*

Ἦβᾶν *to be young*, or *vigorous like youth*. καὶ μάλ' ἡβώντος δὲ δεῖ C. 866. σάρκα ἡβῶσαν S.c.T. 604. *vigorous as a youth's*. Cf. ἡβῶντα εὐγλώσσω φρενὶ S. 756. *ready in speech as a youth*. Met. ἀεὶ γὰρ ἡβᾷ τοῖς γέρονσιν εὐ μαθεῖν A. 570. *it is never too late for old men to learn wisdom*. In S. 601. (606. D.) for ὥς ἂν ἡβήσαιμι Tyrwhitt conj. ὥς ἀνηβῆσαι με.

Ἦβη *youth*, the *vigour of life*, or *bloom*, P. 538. ἡβης ἀκμαίας S.c.T. 11. *the very prime of vigour*. i. q. ὥρα. ἡβας ἀνθος S. 649. *the bloom of their youth*. ἡλικες ἡβης ἐμῆς P. 667. *companions of my own age*. Abstr. for concr. *the young men of a state*, A.

109. P. 204. 887. οἶαν ἄρ' ἦβην ξυμμάχων ἀπώλεσα ib. 719. *what blooming allies*.

Ἦγεῖσθαι *to lead the way*, S.c.T. 627. P. 392. A. 885. with dat. of the persons led. ἡγεῖσθε τοῖσδε μετοίκους E. 964. *lead these strangers*. μήτ' ἔπος μήτ' ἔργον ὧν ἂν δύναμις ἡγεῖσθαι θέλῃ P. 170. i. e. ἐκείνων ἐν οἷς ἂν δύναμις ἡγεῖσθαι θέλῃ, *in which my capacity can guide, or assist me*. with acc. of the place. ἡγεῖσθε βωμοὺς ἀστικούς S. 494. *lead to the altars*.—*to guide*, or *suggest*. μαντεύομαι γὰρ ὥς ἂν ἡγήται θεός E. 33.—*to have supremacy*. δόμων καταισχυντήρσει ἡγουμένους A. 1336.—*to consider*, *esteem*, P.V. 1057. C. 892. ἀπαντας ἐχθροὺς τῶν θεῶν ἡγοῦ πλέον C. 889. (902. D.) *consider all persons* (h. e. even a mother), *your enemies rather than incur the enmity of the gods* (h. e. of Apollo, by disregarding his oracle).

Ἦγεμῶν *a leader*, or *prince*, P. 307. 751. A. 177.—*the leading vessel in a fleet*, S. 703.—*of the gods*, γὰρ τε καὶ ἄλλοι χθονίων ἀγεμόνες P. 632.

Ἦγητής *id.* S. 236.

Ἦδέ *and*, S.c.T. 844. P. 16. 21. 22. 26. 281. 527. 844. 859. 863. 864. 920. 933. 957. A. 42. C. 1021. E. 179. 392. On the use of ἡδέ by the Attic tragedians, which Valck. on Phoen. 1613. denies to be lawful, see Pors. Hec. 323.

Ἦδεσθαι *to rejoice*. with part. P.V. 760. with inf. E. 302.

Ἦδη *already*, *now*, P.V. 405. S.c.T. 22. 59. 359. 482. 684. 864. P. 2. 06. 595. 657. A. 79. 326. 1027. 1182. 1183. C. 162. 371. E. 559. 646. S. 268. with imperatives, or when future or present time is implied. *now*, *directly*. σὺ δ' αὐτὸς ἡδὴ γινῶθι ναυκληρεῖν πόλιν S.c.T. 632. Cf. A. 1642. C. 111. E. 60. 379. 644. S. 928. P.V. 913. S.c.T. 454. A. 1560. C. 506. E. 471. 051. S. 205. τότ' ἡδὴ ψῦχος ἐν δόμοις πέλει A. 945. εἰδὼν ποτ' ἡδὴ E. 50. *I saw once upon a time*. ἡδὴ τὰ τοῦδ' οὐ διατερίμνηται θεοῖς; S.c.T. 1038. *has he ever yet been dishonoured by the gods?*

'*Ἡδονή delight*, P.V. 634. S. 986. P. 827. οὐτ' ἐμοὶ λέγειν καθ' ἡδονήν P.V. 261. sc. ἐστὶ. it is no pleasure to me to tell. *χρoιὰν τίνα ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἡδονήν* P.V. 492. they would be pleasing to the gods.

'*Ἡδύς pleasant*, P.V. 534. comp. *ἡδιον* A. 588.

'*Ἡδωνίς Thrace*, P. 487.

'*Ἡθος manner, character*. ἀκίχητα *ἥθεα* P.V. 184. φίλα *ἥθη* P. 640.—an accustomed place of abode, S. 62.

'*Ἡϊών a bank*, Dor. ἀμφὶ σὰς ἀϊώνας A. 1136.

'*Ἡκειν to be come, to be present*. *ἦκω σαφῇ τάκειθεν ἐκ στρατοῦ φέρων* S.c.T. 40. I am come, etc. Cf. P. 678. A. 249. C. 3. 648. 825. E. 227. *ἡκεις* P.V. 299. C. 213. *ἡκει* A. 508. 517. 1038. 1274. 1541. *ἡκομεν* P.V. 1. *ἡκουσι* S.c.T. 843. P. 502. S. 716. *ἡκον* imp. they came, P.V. 664. *ἦξω* fut. P. 516. C. 554. E. 466. S. 707. *ἦξεις* P.V. 1023. *ἦξει* id. 103. A. 245. 805. 1213. 1253. C. 1016. *ἦξουσι* P.V. 860. subj. *ἦκη* C. 814. inf. *ἡκειν* A. 591. 838. S. 911. *ἦκειν* S.c.T. 427. A. 665. part. *ἡκοντα* A. 633. *ἡκοντας* 1808. With acc. without a preposition. *ἦξεις Ὑβριστὴν ποταμόν* P.V. 719. you will come to the river *Hybristes* Cf. ib. 726. 732. 737. 810. *διὰ μάχης ἦξω τέλους* S. 740. I shall engage in the issue of battle. *εἰς ἀρθμὸν ἐμοὶ καὶ φιλόνητα ἦξει* P.V. 192. will become reconciled to me.

'*Ἡκιστα in the least degree*. οὐχ *ἡκιστα* not in the least degree. i. e. most, C. 114.

'*Ἡλέκτρα* C. 16. 250. prop. name.

'*Ἡλεκτραι one of the gates of Thebes*, S.c.T. 405.

'*Ἡλίβατος exceeding high, inaccessible*, S. 347. On the derivation and meaning of this word, probably a shortened form of *ἡλιρόβατος* h. e. insecure as a footing, see Buttm. Lexil. in voc.

'*Ἡλίθιος foolish, vain* A. 357.

'*Ἡλιθιοῦν to stupify*, P.V. 1063.

'*Ἡλικία age*. *τήνδ' ἡλικίαν ἐσιδόντ' ἀσπῶν* P. 878. (914. D.) See under *κλύειν*. This Schütz properly trans-

lates, "*Labant mihi genua istam civium etatem intuenti*. Nempe conspectis Chori senibus tot millia juvenum robustorum sibi periisse, nec fere quemquam nisi senem superesse dolet. Male igitur Lat. interpres, *juventutem civium consideranti*."

'*Ἡλιξ contemporary*. *ἡλικες ἦβης ἐμῆς* P. 667. ye who once with me were young. *παιδὸς δαλὸν ἡλικα* C. 600. a torch co-existent with the child.

'*Ἡλιόκτυπος struck by the sun's rays*, S. 146. Cf. *Διόκτυπος*.

'*Ἡλιος the sun*, P. 22. 25. 91. 228. 709. 798. 810. S.c.T. 428. P. 356. 369. 496. 696. A. 279. 494. 561. 619. 644. 622. 1296. C. 980. S. 210. 252. 750. Dor. *ἀλίου* E. 886.

'*Ἡλιοστύβης traversed by the sun*, P.V. 793.

'*Ἡλυσις a coming*. τὸ δὲ προκλύειν ἐπεὶ γένοιτ' ἂν ἡλυσις, προχαίρετω A. 243. (251. D.) as for listening for the event before-hand, since its coming will (in any case) take place, away with it. See the explanation of the whole passage under *αὐγή*. There is evidently some gloss crept into this verse, as it does not answer to the corresponding verse in the strophe, *πρέπουσά θ' ὥς ἐν γραφαῖς προσεννέπειν*. For *ἡλυσις*, which is the reading of Turn. ἡ λύσις is read in M. Steph. We find also the various readings *ἂν ἡλύοις* Guelph. *ἀνηλύοις* Ald. *ἀνκλύοις* Rob. *ἂν κλύοις* (divisim) Flor. T. "*Ἡλυσις* is, however, in all probability genuine. Cf. Eur. Herc. Fur. 1041. Hec. 67. Hermann strikes out *ἐπεὶ γένοιτ' ἂν* and reads τὸ προκλύειν δ' ἡλυσιν προχαίρετω. Elmsley rejects τὸ προκλύειν. The conjectures of Pauw, Heath, Schütz, and others, depart too far from the vulgate to be worth recording. Pearson conj. *ἐπεὶ οὐ γένοιτ' ἂν ἡ λύσις, προχαίρετω*. So Blomf. but without the article. In the absence of further authority from MSS. it is difficult to form any opinion on this passage. It seems, however, not easy to perceive how ἐπεὶ

γένοιτ' ἄν, or the slightly corrupt ἐπιγένοιτ, ἄν, could have crept into the MSS.; and hence Hermann's emendation becomes improbable. From the similarity of the reading ἀνκλύσις of Rob. or ἄν κλύσις of Flor. T. it seems as if the word κλύειν might somehow have been inserted; and in order to make this agree in sense with τῷ προστένειν in the next line, the copyist might have prefixed the preposition to κλύειν. It is probable, therefore, that the true reading is τὸ μέλλον δ', ἐπεὶ γένοιτ' ἄν ἡλυσίς, προχαιρέτω. This slightly differs from the strophe, but this (as Scholefield, who adopts this reading, observes) may be obviated by reading ὥσπερ for ὥς. By adopting this, we also avoid the awkwardness of joining τὸ μέλλον with μαθεῖν, i. e. *justice brings to those who have suffered, to know that which (before) was future*, which is somewhat harsh, though, perhaps, not wholly inadmissible.

Ἥμαρ *a day*, S.c.T. 21. A. 622. 654. 1274. 1674. C. 603. ἥματος A. 543. ἥματα P. 421. ἥμασι C. 259. In a metaphorical sense, P. 293. A. 874. τό γ' ἥμαρ καὶ κατ' εὐφρόνην ὁμῶς E. 662. *by day and by night*.

Ἡμέρα *id.* P. 378. 423. A. 311. 1569. S. 713. καθ' ἡμέραν *daily*, P. 827. but in C. 805. καθ' ἡμέραν *by day*, opp. to *by night*. ἐν ἡμέρᾳ E. 105. *id.* τὰς ἀπάσας ἡμέρας P.V. 753. *every day*. ἐν ὑστέραισιν ἡμέραις A. 1651, *in after time*.

Ἡμερεύειν *to pass the day*. ἡμερεύοντας ξένους C. 699. (710. D.) *having travelled all day, all day upon the road*. Here μακρᾶς κελεύθου is not governed by ἡμερεύοντας as Blomf. says, but by τὰ πρόσφορα. Abresch very properly compares Eur. Hel. 515. τὰ πρόσφορα τῆς νῦν παρούσης ξυμφορᾶς αἰτήσομαι.

Ἡμερήσιος *of the day*. ἡμερήσιον φάος A. 22. *a light like that of day*.

Ἡμερόλεγον *reckoning the days*, P. 63.

Ἡμερος *mild, gentle*, comp. ἡμερώτερος A. 1615. Dor. *ib.* 703.

Ἡμεροσκοπός *watching by day*, S.c.T. 666.

Ἡμεροῦν *to cultivate, improve*, pass. τιθέντες ἡμερωμένην E. 14. *making it cultivated*.

Ἡμερόφαντος *appearing by day*. ὄναρ ἡμερόφαντον A. 82. *an apparition by day*. See Blomf. Gloss. in loc.

Ἡμέτερος *our*, S. 2. 16. 946. S.c.T. 609. E. 353. 932.

Ἡμισυς *half*. ἡμισυς λόγον α. λόγος E. 408. *the half of the discussion, only one side of the case*.

Ἡν *if*, P. 694. ἦν μή S.c.T. 1018. *unless*.

Ἡνία *a rein*, P.V. 1012. In P. 189. (193.D.) ἐν ἡνίαισι δ' εἶχεν εὐαρκτον στόμα, Wellauer objecting to the particle δὲ reads from M. Regg. C.P. ἐν ἡνίαισιν εἶχεν. So Schäf. Melet. Crit. p. 94. Blomf. ἐν ἡνίαισι γ'. If the vulg. is correct, δὲ does not refer to μέν in v. 188. to which δὲ in v. 190. answers, but merely introduces the subordinate clause.

Ἡνιοστροφεῖν *to drive a chariot*. Vid. seq.

Ἡνιοστρόφος *regulating the reins*. ἡνιοστρόφον δρόμου C. 1018. (1022.D.) *a race-course*. Here, however, there is evidently something wrong. As the passage commonly stands, sc. ὥσπερ ξὺν ἵπποις ἡνιοστρόφον δρόμου ἐξωτέρω φέρουσι γὰρ νικώμενον φρένες δύσαρκοι, it is unintelligible. Pauw removes the stop after ἐξωτέρω and makes the whole sentence governed by γὰρ. So Bothe, who reads ἡνιοστρόφον. This position, however, of γὰρ is absolutely inadmissible. Wellauer proposes ἐξω περῶ, or thinks that it may possibly be a verb ἐξωτερῶ, formed after the analogy of ὑστερεῖν, προτερεῖν, and the like. This appears equally improbable. It seems difficult to refuse to admit Stanley's elegant emendation ἡνιοστροφῶ, a word which is found in Eur. Phœn. 176. This is approved

by Butler and adopted by Blomf. Translate, as if I were along with horses, I am driving off the course. Stanley compares P.V. 885.

Ἡπαρ the liver, P.V. 1027.—as the seat of violent emotion, θυγγάνει πρὸς Ἡπαρ A. 421. δῆγμα λύπης οὐδὲν ἐφ' Ἡπαρ προσικνεῖται A. 766. Cf. C. 270. E. 130.

Ἡπειρογενής born on a continent, P. 42.

Ἡπειρος the continent, P. 704. 723. P. V. 737. E. 75.

Ἡπιος mild. P.V. 480. In A. 1614. (1631. D.) σὺ δ' ἐξορίνας ἥπιους ὑλάγμασιν ἄξει, notwithstanding Klausen's forced attempt at explanation, ἥπιους is undoubtedly corrupt. ἥπιους conj. Pauw, νηπιους Jacobs. Blomf., in adopting the former, remarks, "Scilicet Orpheus fera corda mansuefecit: tu vero etiam placida ingenia latratibus irritas." Well., in preferring νηπιους, remarks that the opposition which Blomf. imagines between Orpheus leading the wild, and the Chorus exasperating the gentle, does not exist. Certainly the main stress of the comparison lies in ἦγε and ἄξει sc. in the drawing, and being drawn. Nevertheless the word πάντα seems to favour Blomfield's opinion: "he drew all things (consequently, even the wildest) by his voice: you, on the other hand, having exasperated even the gentle, will be drawn yourself." The verb ἐξορίνας seems rather to require something as an object: but in the absence of further evidence it is difficult to decide between the two emendations, though ἥπιους, as being the least alteration, is, upon the whole, to be preferred.

Ἡρ the spring, P.V. 435.

Ἡρα Juno, P.V. 594. 603. 708. 902. S.c.T. 137. S. 288. 293. 559: 581. 1018.

Ἡρας τελείας E. 205. See τέλειος.

Ἡρως a hero, pl. ἥρως A. 502.

Ἡσθαι to sit. ἦσαι E. 418. ἦται C. 385. also ἦσται S.c.T. 494. ἦσθαι δόμοις A. 836. to sit at home. ἡμένας ἔσω C. 908. id. κορυφαῖς ἐν ἄκραις

ἡμενος P.V. 368. ἐν θρόνοις ἡμενοι C. 609. E. 47. ἡμένας ἐπ' ἐσχάταις ib. 773. ἱκταρ ἡμενοι Διός 952. ἡμενον ἄνω S. 94. ἄνωθεν ἡμένον ib. 592. ἐπ' ἀσπίδος ἦσται S.c.T. 494. (513. D.) rests, h. e. is depicted upon. Blomf. "verte ἦσται collocatur." with acc. σέλμα σεμνὸν ἡμένων A. 176. sitting upon.

Ἡσιόνη prop. name, P.V. 558.

Ἡσσᾶσθαι to be worsted. ἡσσωμένων S.c.T. 498. the vanquished party.

Ἡσσων inferior, S. 200. 484. ἦσσον less. οὐδὲν ἦσσον A. 1364. οὐχ ἦσσον C. 179. οὐδ' ἦσσον ib. 697. no less.

Ἡσδουπία. This occurs in a hopelessly corrupt passage, S. 828. (848. D.) Schütz conj. ἦ δουπῖαν σ' ἐπειτα. Various other conjectures have been proposed, but no satisfactory light has yet been thrown upon the passage.

Ἡσυχάζειν to be quiet, P.V. 327. 344.

Ἡσυχος quiet, gentle, S. 196. ἡσυχῶ φρενῶν βάσει C. 445. with a calm process of the mind. Comp. τὰ δ' ἐμφανῶς πρᾶσσουσαν ἡσυχαιτέραν E. 214. (223. Dind.) acting less vigorously or promptly. But here we conceive ἡσυχαιτέρα to be the correct reading.

Ἡσύχως calmly, quietly, S. 705.

Ἡτορ the heart, P. 953.

Ἡφαιστος Vulcan, the god of fire, P.V. 3. 367. 622. E. 13.

Ἡχέτης sounding. Dor. ἀχέτας P.V. 574.

Ἡχή a sound. ἡχῇ κέλαδος Ἑλλήνων πάρα μολπηδὸν εὐφήμησε P. 380. (388. D.) In this passage, for ἡχῇ, Pierson on Mæris, p. 176. proposes to read ἡχοῖ, which has been adopted by Brunck, Pors. Schütz, Blomf. Dind. It is also found written over ἡχῇ in B. Cant. 2. Butler also approves ἡχοῖ, though it is difficult to understand his reasons. The mention of the echo in this place would seem unintelligible. It is the shouting of the Greeks (not the echo) which is here referred to, to which shouting ἀντηλάλαξεν ἡχώ (v. 383.)

So far then from ἡχώ in the latter clause confirming the conjecture ἡχοῖ in the former, as Butler observes, it seems plainly to disprove it. The dative is not put for σὺν ἡχῇ (as Arnaldus proposes to read), but is used adverbially, *with a shout*, as φωνῇ in P. 384. 414. and in numerous other instances.

Ἡχώ *an echo*, P. 383. *a sound*, P. V. 115. 133. 1084. In S. c. T. 898. (915. D.) is commonly read δόμων μάλ' ἡχώ ἐπ' αὐτοὺς προπέμπει δαίκτηρ γόος. Here the hiatus in ἡχώ shows the existence of some corruption; and the expression ἐπ' αὐτοὺς προπέμπει is unintelligible. Schütz conj. δεινὰν μάλ' ἡχώ δ' ἐπ' αὐτοῖς, *valde gravem autem sonum super iis emit tit luctus*. Blomf. ἡχώ π' αὐτοῖς. Lachm. ἡχάν. Elmsl. ἡχὰν ἐς οὗς. If the preposition be retained, Schütz's conj. αὐτοῖς seems necessary. Guelph. however, omits the preposition. It also inverts the order

of the words, reading ἡχώ μάλ' αὐτοὺς δόμων προπέμπει. This Scholfield adopts, approving also Elmsley's proposal to omit πρό in the antistrophe. Perhaps this is as satisfactory as anything which has been proposed. Translate "*a loud wailing from the house attends them, even a piercing cry.*" Upon the meaning of the passage, Butler observes, "Falso hæc de funere quod ex ædibus efferretur Portum intellexisse jam monuit Schützius. Locus autem facile expeditur, si modo fingas dum chorus in fratribus deplorandis occupatur, clamorem ejulantium exaudiri ex ædibus. (He then refers to similar cases in v. 78. seqq. S. 814. seqq. (797. ed. Well.) Hæc si animo tenes, aperta erunt omnia; modo per δόμων ἡχώ intelligas clamorem ex ædibus quem propinqui et famuli cident, pronomen ἂ ad φρὴν referas, et ad τοῖνδε δυοῖν ἀνάγκοιν subaudias ἕνεκα."

Θ

Θακεῖν *to sit*, P. V. 313. with acc. *to sit upon*. θακοῦντι παγκρατεῖς ἔδρας P. V. 389. *sitting on the seat of power*.

Θᾶκος *a seat*, P. V. 280.—*a shrine*, A. 505.

Θαλαμηπόλος *a maiden of the bed-chamber, or house-maiden*, S. c. T. 341.

Θάλαμος *a chamber, or place of abode*, E. 958. Met. θαλάμους ὑπο γῆς P. 616.

Θάλασσα *the sea*, A. 562. 637. 932. E. 231. P. 77. 109. 411. (see εἶναι) 693. S. 256. Met. κακῶν θάλασσα S. c. T. 740. *a sea of troubles*. ἄμαχον κῦμα θαλάσσης P. 93. *said of an advancing host of men*.

Θαλάσσιος *of, or belonging to the sea*. πεζοὺς τε καὶ θαλασσίους P. 550. *mariners*. στενωποῦ θαλασσίον P. V. 364. *a strait*. θαλασσίαν νόσον P. V. 926. *the trident of Neptune*.

Θαλασσοπλαγκτος *wandering over the sea*. θαλασσοπλαγκτα ναυτῶν

ὀχήματα P. V. 465. Also as a various reading in P. 299. See seq.

Θαλασσόπληκτος *beaten by the sea*. θαλασσόπληκτον νῆσον Αἴαντος πολεῖ P. 299. (307. D.) This is the reading of the best MSS. θαλασσοπλακτον Barocc. Cant. 1. Lambeth. P. and written over in Cant. 2. θαλασσοπλαγκτον C. H. v. 1. ap. Turn. which Blomf. suspects to have been the original reading. Lobeck on Soph. Aj. 598. where Salamis is called ἀλίπλαγκτος, perceiving that the word is not there used in its ordinary sense, refers to this passage, and wishes to establish an identity of meaning between ἀλίπλαγκτος and θαλασσοπληκτος. But admitting that the Æolians had a word πλάζω πλάγζω equivalent in sense to πλήσσω, from whence πλαγχθέντες, to which the gloss in Hesychius, πλαγχθέντες. πληγέντες may refer, and that from this are derived

the Latin *plango planctus*, still this would seem to have been confined to the Æolians, and from them derived to the Latins; and it is therefore scarcely possible that a meaning which the Attics did not recognise in the verb would have been retained by them in the verbal *πλαγκτός*. Again, even if *πλαγκτός* could have borne this sense, it is not likely that the tragedians would have employed it in both these senses of *wandering* and *beaten*. If then we can in some cases decide with certainty on its signification, we may examine whether the same will not apply to the rest. Thus in Soph. Aj. 680. there can be little doubt that the true reading is Πάν ἀλίπλαγκτε φάνηθι, and still less that whether it be an epithet of Pan, as the Scholiast says (cf. μάκαρες ἀλίπλαγκτοι Opp. Hal. iv. 582), or joined with φάνηθι as Hermann asserts, it is derived from *πλάζεσθαι* in the sense of *to wander*. In A. 599. the simple *πλαγκτός* can mean only *led astray, deceived*. So also in the compound *νυκτίπλαγκτος*, which often occurs, the idea of *beaten* is out of the question, which is true also of *πολύπλαγκτος*, *παλίμπλαγκτος*, κ. τ. λ. Such being then the undisputed sense in these passages, we may perhaps be justified in inferring that it must hold good in the others, where the meaning is less decided by the nature of the case. In P.V. 465. *θαλασσόπλαγκτος* is applied to ships as *roving on the sea*; in Eur. Hec. 770. to the body of Polynices *carried to and fro by the waves*. There is a passage in P. 269. which occasions some difficulty; and here *πλαγκτοῖς* is interpreted by Heath and Butler according to Lobeck's idea. Certainly the meaning cannot be strictly *wandering*, if *διπλάκεισι* be rightly explained of *the shores of the sea*. See *διπλαῖ*. In the passage from the Ajax, if the meaning assigned to *πλαγκτός* above be the true one, we must either read from MSS. *ἀλίπλακ-*

τος with Erfurdt and Hermann, (so Lobeck, ed. 1.) or explain the vulg. consistently with the sense. We may observe that *πλαγκτός*, besides its strict sense of *wandering*, is also used in the secondary meaning thence derived of *restless, troubled*. It occurs thus in the compound *νυκτίπλαγκτος*, and may possibly be thus used here to express the agitation of the coast, *vexed and troubled* by the waves. The same meaning will suit the passage in the Persæ quoted above.

Θαλερός *soft, genial*. θαλερωτέρῳ πνεύματι S.c.T. 689.

Θάλλειν *to be vigorous, to flourish*. αἶμα θάλλει S. 837. In P. 608. (618.D.) τῆς τ' αἰὲν ἐν φύλλοισι θαλλούσης βίον ξανθῆς ἐλάας, it is used in a transitive signification. *supporting a vigorous existence*. Blomf. objects to this, although MSS. have no variation, and proposes *χεροῖν*, which reading he thinks is expressed in the paraphrase of the Scholiast. Dind. conj. ἴσον. There does not, however, appear to be any reason for condemning this use of *θάλλειν*. See Matth. Gr. Gr. 423. and Bernhardy Synt. Gr. iii. 17. who compares Theoc. 25. 16. ἐπεὶ μελιηδέα ποίην λειμῶνες θαλέθουσι. Neither does *βίον* seem objectionable; the expressions *μητρὸς ἀγρίας, παρθένου πηγῆς, γαίης τέκνα*, being all derived from living objects. In S. 99. (105. D.) the part. *τεθαλώς* h. e. *become vigorous*, is conj. by Bothe for the vulg. *τὸ θάλος*. The Scholiast explains both *πυθμὴν* and *τὸ θάλος* of *Ægyptus*; which is so evidently false as to make it probable that he read the passage differently. Bothe's conjecture accords well with the explanation of the Schol. and expresses *the new vigour displayed by the aged Ægyptus to effect this marriage for his sons*. See *νεάζειν* and *πυθμὴν*.

Θαλλός *a branch*, C. 1031.

Θάλος vulg. in S. 99. See *θάλλειν*.

Θάλπειν *to warm*. ἡ Διὸς θάλπει κίαρ ἱρωτι P.V. 592. *τέθαλπται* P.V.

653. — Met. to inflame, set on fire, ib. 881.

Θάλλπος *heat, warmth*, A. 551. 943. S. 728. μεσημβρινοῖσι θάλλπεσι S.c.T. 413. 428. *the noon-day sunbeams*.

Θαμβεῖν to be astonished at. with acc. τέρας δ' ἐθάμβουν S. 565.

Θάμνος a bush, A. 1289.

Θανάσιμος *deathly, causing death*. θανάσιμον αἶμα A. 991. θανασίμους τύχας ib. 1249. θανάσιμον γόνον 1420. a death-song.

Θανατηφόρος *fraught with death*, C. 363.

Θάνατος *death*, S.c.T. 583. 1000. C. 972. S. 117. plur. A. 1313. — *any kind of death*. θάνατος αὐτοκτόνος S.c.T. 663. a death inflicted by each other. ἀσεβεῖ θανάτῳ A. 1472. 1498. ἀνελεύθερον θάνατον 1502. ξιφοδηλήτῳ θανάτῳ 1511. στυγερῷ θανάτῳ C. 1002. plur. μελέους θανάτους S.c.T. 860. ἀντιφονων θανάτων ib. 875. θανάτους αὐθένταισι A. 1554. periph. θανάτου τέλος S.c.T. 888. θανάτου μοῖρα P. 881. A. 1441. plur. referring to one person, δεσποτῶν θανάτοις C. 52.

Θανατοῦν to put to death. θανατώσει P.V. 1055.

Θανατοφόρος *fraught with death*, A. 1149.

Θάπτειν to bury C. 434. 674. S.c.T. 999. θάψω S.c.T. 1019. 1043. θάψων A. 1552. θάψαι C. 427. In P. 981 (1000. D.) the vulg. is ἔταφον, ἔταφον, οὐκ ἄμφι σκηναῖς τροχηλάτοιςιν, ὅπισθεν δ' ἐπόμενοι. In the first verse Valck. on Eur. Hipp. 1247. conj. ἔταφεν, ἔταφεν, i.e. ἐτάφησαν, a termination of the aorist which, excepting this passage in the Hippolytus, occurs nowhere else in the tragic writers. In this he is followed by Brunck, Schütz, and Blomf. Some commentators, who retain ἔταφον, consider it to have an intransitive signification, like κεύθω and some other verbs. Such was, perhaps, the Scholiast's opinion, who explains it by ἀπέθανον, ἀπέθανον. But the form ἔταφον, from θάπτω, is exceedingly doubtful. Pauw refers it to Xerxes in the first person: Abresch joins it with the accus-

ative in the preceding verse. — In the second verse ὅπισθεν δ' ἐπόμενοι violates the metre. ὅπισθεν ἐπόμενοι Blomf. ὅπιθε δ' ἐπόμενοι Passow. Wellauer, considering that δὲ injures the meaning, and may possibly have been inserted by some one in whose copy κατὰ πρὸς κατὰ was read in the strophe, reads ὅπιθεν ἐπόμενοι. — With respect to the meaning, Schütz explains σκηναῖς τροχηλάτοις to refer to the covered carriages in which the Persians were wont to carry their dead to burial. Schol. ἔθος ἦν τοῖς Πέρσαις σκηνὰς τῶν ἀμαξῶν ἄνωθεν ποιουμένους, ἐπιφέρειν ἐκεῖσε τοὺς νεκρούς, καὶ οὕτως αὐτοὺς προπεμπέοντες, ἔθαπτον. Schütz reads ἐπομένους, and translates ἄμφι σκηναῖς κ.τ.λ. not with cars, etc. nor with attendants, a sense which ἄμφι clearly cannot bear. Butler conj. ἐπομέναις as referring to ἀμάξαις. So Blomf. who is equally incorrect with Schütz in translating ἄμφι σκηναῖς in sandaripilis; οὐκ ὅπισθεν ἐπόμενοι he refers to the dead, who were not brought home with the army. Well., referring ἐπόμενοι to the dead, explains σκηναῖς τροχηλάτοις of the chariot of Xerxes, which these being dead no longer accompanied. So Dind. Heath refers it to the tents of the camp, near which, in prosperous warfare, the dead are usually buried, whereas, in this case, they were buried in a hasty manner, wherever they happened to lie. None of these explanations appear quite satisfactory. Dind. rightly observes that ἔταφον, ἔταφον is from ταφεῖν not θάπτειν, sc. obstruere. Cf. ταφεῖν. The construction must then be οὐχ ἐπόμενοι (εἰσὶ h. e. οὐχ ἔπονται) ἄμφι σκ. τροχ. ὅπιθεν. Possibly ἐπομένους may be conj. as the dative governed by ἔταφον. Cf. συνορμένους in A. 419. or ἐπομένους from C. Turn. which have ἐπόμενος.

Θαρσαλέος *confident*, P.V. 534.

Θαρσεῖν to be of good courage. θαρσοῦσι S. 743. θάρσει S. 713. 721.

993. *θαρσεῖτε* S. 595. 888. S.c.T. 774. *θαρσῶν* P.V. 917. C. 814. *θαρήσας* C. 655. *taking courage*. In A. 1656. the vulg. is *θαρρῶν*, but here Porson rightly restored the harsher form *θαρσῶν*. So Blomf.

Θάρσος confidence, boldness. A. 955. S.c.T. 166. 252. 1032. *τῶνδε θάρσος* C. 89. *courage for these things*. Compare the use of the genitive in P.V. 16. πάντως ὃ ἀνάγκη τῶνδε μοι τόλμαν σχεθεῖν.

Θαρσύνειν [ῶ] *to encourage*, P. 212.

Θάρυβις prop. name of a man, P. 52. 315. 932.

Θάτερον. See *ἕτερος*.

Θαῦμα wonder, S. 508. E. 355.

Θαυμάζειν to admire, respect, S.c.T. 754. *to wonder at*, with acc. A. 853. 1372. with gen. of person, followed by an infin. *θαυμάζω σου, πόντον πέραν τραφείσαν ἀλλόθρου πόντιν κυρεῖν λέγουσαν* ib. 1172. *I wonder at you, that you*, etc. fut. mid. *θαυμάσει* P.V. 474. pass. *χάρις ἀφ' ἡμῶν ὑλομένων θαυμάζεται* S.c.T. 685. *it is a thing highly prized*.

Θαυμαστός wondrous, P. 208. E. 46, S. 237.

Θέα a spectacle, P.V. 241.

Θεά a goddess, S.c.T. 86. 91. E. 233. 249. 389. 641. 698. 789. 919. ὦ κατὰ χθονὸς θεαί E. 115. *θεαὶ αἰοδοί* S. 676. (in loc. dub.) *Παλλὰς θεά* E. 215. P. 339.

Θεῶμα a sight, P.V. 69. 304.

Θεήλατος driven by God, A. 1270.

Θείνειν to strike or hammer, P.V. 56. 76. *to strike*, as a vessel with its beak, P. 410. intrans. *στυφέλου θείνοντας ἐπ' ἀκτᾶς* P. 927. (965. D.) *beating upon the beach*. Here the vulg. *θανόντας*, which violates the sense, has been altered from MSS. into *θείνοντας*. Dind. considers ἐπ' ἀκτᾶς corrupt. pass. *to be slain*, S.c.T. 938. P. 295. C. 382. On S.c.T. 364. see *θένειν*.

Θεῖος divine, P.V. 685. S. 559. 572. *heaven-sent*, A. 465. τὸ θεῖον *the deity*, C. 952. *divine inspiration*, A. 1054. — *magnificent, illustrious*, P. 75. A. 1527. C. 854.

Θέλγειν to soothe, or persuade, θέλξει P.V. 173. 867. θέλξειν E. 860. σὺ δὲ θέλγοις ἂν ἄθελκτον S. 1041. *to comfort with love*, S. 566. pass. τὰ δ' οὔτι θέλγεται C. 414. *this is not a case which admits of coaxing*.

Θέλειν to wish or desire. θέλω P.V. 308. 820. P. 226. 514. A. 1295. C. 173. 838. 891. 895. S. 448. *θέλεις* P.V. 321. 343. A. 1376. C. 220. E. 408. 414. θέλει P.V. 654. 942. A. 247. *θέλοιμι* P.V. 346. A. 3. 10. S. 205. *θέλοι* P.V. 670. *θέλων* P.V. 118. 502. S.c.T. 336. 449. 487. P. 174. *θέλουσα* P. 200. A. 234. *θέλοντος* A. 664. *θέλοντι* C. 515. *θέλοντες* P.V. 201. S. 709. *to be willing*, E. 250. 407. 847. S. 384. 768. S.c.T. 1018. *θέλησον* P.V. 785. *θελήσῃ* 1030. *θεοῦ θέλοντος καὶ μὴ θέλοντος* S.c.T. 409. *θεῶν θελόντων* 544. *Διὸς θέλοντος* 696. *κείνου θέλοντος* S. 208. *θέλουσ'* ἄκοντι κοινῶνι κακῶν S.c.T. 1024. *θελοῦσης οὐδὲ πρὸς βίαν τινός* E. 5. — ὧν ἂν δύναμις ἡγεῖσθαι θέλῃ P. 170. *wherein my power is willing* (h.e. is able) *to direct me*. — *θέλων part. propitious, ready*, C. 19. 801. *θέλουσα θέλουσαν ἀγνὰ μ' ἐπιδέτω Διὸς κόρα* S. 136. *glad, willing*, A. 650. (Here Cant. Pors. Elms. read ναῦν στελοῦσ'. Casaub. Stanl. Blomf. Dind. νανστολοῦσ') C. 754. 782.

Θελεμός (?) abundant, copious. *ποταμούς οἱ διὰ χώρας θελεμόν πῶμα χέουσι* S. 1007. Some derive this word from *θάλλω to flourish*, others from *θέλω to be willing*. The latter appears preferable. Passow compares the expression γῇ ἐθέλουσα in Xenoph. and the *volentia rura* of Virgil. *Θέλεος willing*. *θέλεος ἀθέλεος* S. 842. *whether you will or not*.

Θελκτήριον a charm. γλώσσης ἐμῆς *θελκτήριον* E. 846. — *an alleviation*. *πόνων θελκτήρια* C. 659.

Θελκτήριον soothing, charming, E. 81. S. 982. with gen. *alleviating, remedying*. *γένονται μύθου μῦθος ἂν θελκτήριος* S. 442.

Θέλκτω a charmer, S. 1023.

Θεμερῶπις (from *θεμερός severe, ὦψ face*) *stern-faced*, P.V. 134.

Θέμις the goddess Themis, P.V. 48. 209. 876. E. 2. S. 355.

Θέμις right, justice, S. 37. ἀποσταρεῖ θέμις E. 392. there is an absence of justice.—a solemn decree. τήνδ' ἀκούεις ὀρκίων ἐμῶν θέμιν A. 1406. this, the solemn purport of mine oath.—a fixed penalty. μένει Ἄρει 'κρίνειν ὁμοίαν θέμιν S. 430. (436.D.) So Seidler, h.e. in whichever way you shall decide this matter, it remains for your sons and house to pay an equal tribute or penalty to the god of war, h.e. as Wellauer well observes, ἡ τοῖσιν ἡ τοῖς πόλεμον αἰρεσθαι μέγαν πᾶσ' ἔστ' ἀνάγκη ν. 434. —θέμις ἐστι, or θέμις ellipt. it is lawful. ὃ τι καὶ δυνατὸν καὶ θέμις αἰνεῖν A. 98. sc. ἐστι. Cf. ib. 210. E. 449. —τὸ μὴ θέμις that which is unlawful, C. 632. πότρεα κατ' ἔχθραν ἢ τὸ μὴ θέμις λέγεις; S. 331. do you speak out of hostility, or on account of the injustice of the thing? In this latter usage the word is indeclinable.

Θεμίσκυρα name of a place, P.V. 726.

Θεμιστός lawful. οὐ θεμιστοῦ S.c.T. 675 unlawful.

Θεμιστῶς lawfully, οὐ θεμιστῶς C. 635. Cf. ἀθεμιστῶς. Dind. properly writes the word as an oxyton.

Θένειν (+) to strike. θένει δ' ὀνειδέει S.c.T. 364. (382. D.) assails with reproach. Blomf. condemns the present form θένειν altogether (so Passow), and substitutes from Guelph. Rob. Seld. and other MSS. θείνει.

Θεοβλαβεῖν to sin against the gods, P. 817.

Θεόθεν by the will or impulse of God, S.c.T. 306. P. 102. A. 105. 130. C. 38. 929.

Θεοκλυτεῖν to ask a hearing from the gods, P. 492.

Θεόκλυτος uttered in the ears of the gods, S.c.T. 129.

Θεόκραντος effected by the gods, A. 1467.

Θεομανής maddened by the gods, S.c.T. 635.

Θεομήσωρ in counsel like a god, P. 648.

Θεομυσής under the curse of sinning against God, E. 40.

Θεοπρόπος one sent to consult a god, P.V. 662. Derived according to some from θεός and προέπω, but according to others meaning ὁ τὰ τοῖς θεοῖς πρέποντα εἰπών. Butt. Lexil. art. 64. derives it from θεός and πρέπω, h. e. to appear, to give a sign, conceiving that the old expression may have been θεός πρέπει "the god sends a sign," the sign itself being called θεοπρόπιον, and the interpreter of it θεοπρόπος. See Lexil. in loc. cit.

Θεόπτυστος hated by the gods, S.c.T. 586.

Θεόρτος sprung of God, divine, P.V. 767.

Θεός God, the supreme Being. with art. ὅταν σπεύδῃ τις αὐτός, χὼ θεός ξυνάπτεται P. 728. without art. ἐὰν δὲ τοῦμπαλιν κραίνη θεός A. 1398. Cf. P.V. 861. S.c.T. 21. 35. 142. 409. 511. 531. 590. 607. 671. 698. P. 93. 446. 487. 506. 758. A. 264. 589. 717. 902. 926. C. 336. 1060. E. 503. 631. S. 1059. — plur. the gods, gods generally; with art. ἅπαντας ἐχθρούς τῶν θεῶν ἡγοῦ πλέον C. 889. Cf. P.V. 222. 738. 962. P. 675. A. 329. 499. C. 199. 210. 253. 488. E. 156. 692. S. 899. without art. δεῖ θεοῖς δοῦναι δίκην P.V. 9. Cf. P.V. 29. 37. 49. 82. 92. 120. 160. 203. 354. 425. 437. 527. 905. 915. 942. 947. 956. 1029. S.c.T. 4. 14. 23. 69. 86. 91. 104. 150. 167. 194. 199. 201. 205. 208. 213. 215. 235. 248. 257. 258. 261. 264. 295. 400. 404. 423. 432. 493. 506. 532. 544. 548. 578. 588. 608. 635. 683. 684. 701. 703. 714. 755. 1007. 1009. 1038. 1042. P. 146. 180. 212. 225. 286. 339. 354. 396. 489. 514. 596. 614. 727. 735. 795. A. 1. 88. 308. 330. 341. 344. 361. 385. 513. 525. 539. 564. 582. 623. 935. 795. 803. 818. 826. 887. 896. 907. 920. 935. 997. 1252. 1257. 1262. 1561. 1629. C. 120. 146. 455. 468. 628. 769. 771. 773. 791. 1024. E. 1. 20. 55. 70. 73. 109. 156. 164. 182. 188. 224. 341. 364. 370. 614. 692. 748. 775. 791. 808. 839. 879. 925. S. 24. 73. 116. 152. 154. 168. 350. 358. 391. 408. 446. 496. 498. 585. 625. 642. 685. 706. 714. 735. 736. 754. 790. 851. 899. 905. 992. 994. 1047.—a god,

any god. οἶα πρὸς θεῶν πάσχω θεός P.V.92. Cf. id. 14. 29. 37. 119. 155. 793. P. 697. A. 649. 899. 1176. E. 148. 260. S. 211. with the article in reference, τὸν θεὸν καλεῖ A. 1048. τὸν πανώλεθρον θεόν S. 409. without the article, but referring to a definite god, θεοῦ τ' ἔφετμαί C. 298. sc. Apollo. Cf. E. 25. 33. θεοῦ ἀκτίνας P. 494. sc. Ἥλιου. Βόσπορον ῥόον θεοῦ P. 732. sc. Neptune. Cf. S. 215. θεοῦ Φοῖβον E. 272. τὸ εὐτυχεῖν, τόδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλεόν C. 58. *this is divine, and more than divine.*—Applied to the king of the Persians by an Eastern hyperbole. Περσᾶν Σουσιγενῇ θεόν P. 635. Cf. ib. 153. 697.—θεός a goddess. τὰν ὠλεσίικον θεόν S.c.T. 703. Cf. E. 287. 636. 843. S. 295. 1020.

Θεόσσυτος *sent from God*, P.V. 646.

Also written θεόσυτος. Cf. δορυσσός.

Θεοστύγηντος *hated by God*, C. 626.

Θεόσυτος P.V. 116. 599. Cf. θεόσυντος.

Θεοτίμητος *honoured by the gods*, A. 1310.

Θεότρεπτος *overturned or altered by the gods*, P. 871.

Θεοφιλής *dear to the gods*, superl. E. 831.

Θεοφόρητος *under a divine impulse*, A. 1111.

Θεοφόρος *divinely inspired*, A. 1121.

Θεραποντίς *appointed to service*. θεραποντίδα φερνήν S. 957. *an appointed dower of handmaidens*. See under ἐπί.

Θερίζειν *to mow down*, S. 629. contr. Met. ἔθρισεν A. 522.

Θερμαίνειν *to warm*. P. 497. Met. *to act violently*. πολλὰ θερμαίνει φρενί C. 998. *would plan many daring deeds*.

Θερμοεργός *hot-headed, headstrong*, E. 630.

Θερμόνους *warmed by inspiration*, A. 1145.

Θερμός *hot, heated*. θερμὰ λοντρά C. 659. ἦπαρ θερμόν C. 270.—*warm with blood*. θερμῷ φοινίῳ προσφάγ-

ματι A. 1251. Met. *hot-headed, violent*. ναῦταισι θερμοῖς S.c.T. 685.

Θερμῶδων *name of a river*, P.V. 727.

Θέρος *summer*. P.V. 454. A. 5.—*a harvest*, Met. πάγκλαυτον θέρος P. 808. πολλὰ δύστηνον θέρος A. 1640.

Θέσμιον *an ordinance*, E. 468. S. 689.

Θέσμιος *fixed, ordained*. θέσμιον γονὰν ἀραίον A. 1545. *a fixed succession of curses*.

Θεσμός *a fixed ordinance or decree*, E. 369. 462. 541. 585. 651.—θεσμόν πυρός A. 295. *the fixed succession of the beacon fires*.—*a regular or solemn song*. Κύπριδος οὐκ ἀμελεῖ θεσμός δδ' εὐφρων S. 1016.

Θεσπέσιος *divinely speaking*, A. 1125.

Θεσπίζειν *to utter predictions*, A. 1183. 1186.

Θεσπιῶδεῖν *id.* A. 1133.

Θεσπιῶδός *uttering predictions*, A. 1105.

Θεσπρωτός *Thesprotian*, P.V. 833.

Θέσσαλος *a Thessalian*, P. 481.

Θεστιάς *a daughter of Thestius*, sc. Althæa, C. 597.

Θεσφατηλόγος *uttering prophecies*, A. 1416.

Θέσφατον *an oracle or prediction*, S.c.T. 600. 826. P. 726. 787. A. 1084. 1101. 1103. E. 564.

Θέσφατος *divinely predicted*. θεσφάτον μόρου A. 1294.

Θεωρεῖν *to behold*, P.V. 302.

Θεωρία *a sight*, P.V. 804.

Θεωρίς *sc. ναῦς*, properly, *a ship sent to convey persons called θεωροὶ on a sacred mission*. Metaphorically applied to Charon's bark for conveying the dead over the Styx, S.c.T. 840.

Θεωρός *a spectator*, P.V. 118. C. 244.

Θήβαι *Thebes* (in Egypt), P. 38.

Θηγάνειν *to whet*, A. 1517.

Θηγάνη *a whet-stone*, A. 1518. Met. αἵματηρὰς θηγάνας E. 821. *incitements to bloodshed*.

Θήγειν *to whet*, A. 1235. Met. *pass*.

τεθηγμένος *whetted, sharp, violent*.
τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς
λόγῳ S.c.T. 697. τραχεῖς καὶ τεθηγ-
μένους λόγους P.V. 311.

Θήκη *a sepulchre*, P. 397. A. 442.
In S. 25. ὑπατοὶ τε θεοὶ καὶ βαρύντιμοι
χθόνιοι θήκας κατέχοντες, Schütz re-
fers θήκας to ὑπατοὶ and χθόνιοι,
and understands it generally of the
temples of the gods. It seems doubt-
ful whether θήκη can thus be under-
stood. Müller and Butler refer it to
the sepulchres of the departed an-
cestors of the Danaïdes, which were
under the protection of the infernal
gods. Perhaps χθόνιοι rather refers
to the deceased heroes of the coun-
try, who, having been buried therein,
were now become its protectors. Cf.
A. 502. ἥρως τε τοὺς πέμψαντας εὐμεν-
εῖς πάλιν στρατὸν δέχεσθαι.

Θηκτός *whetted*, S.c.T. 925.

Θηλυγενής *female*, S. 28.

Θηλυκρατής *having power over*
women, C. 592.

Θηλυκτόνος *slaying by a female*
hand, P.V. 862.

Θηλύνους *weak or womanly-mind-*
ed, P.V. 1005.

Θῆλυς *female*. θήλεια *a female*.
ἀλέκτωρ ὥστε θηλείας πέλας A. 1656.
—*effeminate*. θήλεια γὰρ φρήν C. 303.
ὁ θῆλυς ὄρος A. 472. See ὄρος. θῆλυν
νόμον C. 808. *a strain sung by women*.
θῆλυς abs. *a female*, θῆλυς ἀρσενος
φονεύς ἐστιν A. 1204. On C. 495.
οἴκτειρε θῆλυν, ἀρσενός θ' ὁμοῦ γόνον,
see ἄρσην.

Θηλύσπορος *of the female sex*. P.V.
857.

Θήν *in truth, forsooth*, P.V. 930.

Θήρ *a beast of the field*, A. 141.
1033. C. 992. E. 126. 141. S. 977.—
opposed to ἀνθρωπος κ.τ.λ. E. 70.—
referring to the Sphinx. θηρὸς ἐχ-
θίστου δάκονος εἰκὼ S.c.T. 540.

Θήρα *game, the produce of hunting*
or *search for food*, C. 249.

Θηρᾶν *to hunt*, Met. *to catch or*
take. ἤμαρπον ᾗ θηρῶ τι; A. 1167.
am I wrong, or do I hit the mark?
—*to capture*. τήνδε θηρᾶσαι πόλιν P.

229. mid. v. *to take or steal*. θηρῶμαι
πυρὸς πηγήν κλοπαίαν P.V. 109. pass.
πρὸς ἀτης θηραθεῖσαι P.V. 1074. *over-*
taken by calamity.

Θηράσιμος *which may lawfully be*
sought for. οὐ θηρασίμους P.V. 860.

Θηρεύειν *to seek for*, P.V. 860. — *to*
catch. pass. ἐθηρεύθης C. 486.

Θηρίον *a beast*, C. 230.

Θησαυρός *a treasure*, P. 234. Met.
a receptacle or treasury. θησαυρόν
βελέεσσι P. 981, *a quiver*.

Θησεύς *Theseus*. E. 380. 655.

Θησητής fem. *belonging to Theseus*,
E. 980.

Θιγγάνειν *to touch*. with gen.
S.c.T. 44. 240. θιγγάνει πρὸς ἥπαρ A.
421, *touches (them) to the heart*. Cf.
the expression πρὸς δέρην τεμῶν E.
562. — aor. 2. θιγγῆν A. 649. 1011. C.
936. 989. P.V. 851.

Θίς *a heap*. θίνες νεκρῶν P. 804.
heaps of slain.

Θνήσκειν *to die*, S.c.T. 1002. A. 732.
C. 203. part. S.c.T. 224. 730. 778. C.

839. ὁ θνήσκων C. 324. *the deceased*,
perf. τέθνηκας C. 497. 880. τέθνηκε

S.c.T. 1002. P. 288. τεθνᾶσι P. 436.
inf. τεθνᾶναι A. 525. part. τεθνηκώς

C. 1039. εἰ ἦν τεθνηκώς A. 843. τεθ-
νηκός A. 616. C. 752. τεθνεῶτα

C. 671. τεθνηκόσι S.c.T. 666. A. 554.
τεθνηκότας C. 873. fut. τεθνήξομεν

A. 1252. fut. mid. θανουμένη 1293.
aor. 2. ἔθανες S.c.T. 941. 943. θάνον

(the augment being omitted in nar-
ration, θάνον Blomf.) P. 482. opt.

θάνοιεν A. 331. subj. θάνη A. 1291.
θάνωσι S.c.T. 717. part. θανών S.c.T.

459. 1008. P. 290. 306 317. 660. A. 493.
1312. 1571. C. 472. E. 324. S. 225. 965.

θανοῦσα C. 893. θανόντος A. 817. C.
146. 246. 321. E. 618. θανούσης A. 1299.

Dor. θανούσας S. 772. θανόντι S.c.T.
385. 1025. C. 499. 510. θανούσῃ A. 1290.

θανόντα P. 698. A. 1334. C. 882. S.
411. θανόντες S.c.T. 48. C. 551. θανοῦ-

σαι S. 151. θανοῦσι P. 828. A. 1312. C.
350. E. 308. θανόντας S.c.T. 820. C.

266. inf. θανεῖν P.V. 752. 755. 935.
S.c.T. 618. P. 424. A. 536. 1637. 1638.

C. 542. E. 595. S. 783. — with ἐκ or

πρός, *to be slain by*. ἄνδρες τεθνᾶσιν ἐκ χειρῶν αὐτοκτόνων S.c.T. 787. θανόντες ὡς περὶ πρὸς τῶν φίλων A. 1192. — Met. *to perish, come to nought*. λόγοι πεδάρατοι θρώσκουσι, θνήσκοντες μάτην C. 833.

Θνητός *mortal*, as opposed to *immortal* or *divine*. οὐχ ὑπέρφεν θνητὸν ὄντα χρὴ φρονεῖν P. 806. Cf. P.V. 739. 802. S.c.T. 424. P. 94. 100. 694. 735. A. 897. pl. θνητοὶ *mortals*, *mankind*. πολλὰ κακὰ γίγνεται θνητοῖς P. 694. Cf. P.V. 8. 38. 84. 107. 239. 248. 267. 412. 462. 496. 543. 551. 616. 734. P. 624. E. 321. S. 804.

Θαάζειν *to sit*, S. 590. (595. D.) ἐπ' ἀρχὰς δ' οὐτινος θαάζων τὸ μείον κρείσσονων κρατύνει· οὐτινος ἀνωθεν ἡμένου σέβει κάτω. In the Scholium on this passage, οὐχ ὑπὸ δὲ τὰς ἀρχὰς τινος τῶν κρείσσονων καθήμενος, τὸ μείον ἔχων, we see that the explanation of θαάζων is καθήμενος, *sitting*. Likewise in Soph. Œd. T. 2. τίνας ποθ' ἔδρας τάσδε μοι θαάζετε; the explanation which stands first in the Scholium is θαάζετε. κατὰ διάλυσιν ἀντὶ τοῦ θάσσετε. From this Buttm. (Lexil. v. θαάσσειν) rightly observes that this must have been the general traditional explanation. The meaning of the passage is, *He does not, sitting under the authority of any one, wield a weaker power than (others) more mighty: he does not feel reverence below, whilst some one is sitting above him*. To this Erfurdt, Hermann (on Soph. Œd. T. v. 2.) and others, who wish to derive θαάζω from θαός, and connect it with the idea of *quick motion*, object; they do not, however, explain themselves further, than to deny that θαάζων means *sitting*. With this Well. agrees, and adopts the reading of Turn. θαάζον, and proposes to alter κρείσσονων into κρείσσον ὄν, which he translates *sub nullius imperium confugiens id quod te debilius est fortius factum te superare potest*. Buttm., however, shows satisfactorily

that no idea of *haste* is implied in the passage of Soph. and that in the passage before us, the idea of *sitting* is peculiarly suited to the notion of a *ruling power*. See v. 592. Ag. 176. etc. See also ἐπιθαάζω and cf. Buttm. Lexil. s. v. θαάσσειν.

Θοινᾶρῃ *a reveller, or devourer*, A. 1483.

Θοίνη *a feast*, P.V. 523.

Θολερός *turbid*, P.V. 887.

Θοός *quick*, A. 463. P.V. 129.

Θούριος *fierce, impetuous*, S.c.T. 42. P. 73. 704. 740. — *swift*. θούριος ὄρνις A. 112. θουρίους τόξους E. 597.

Θούρος *id.* P.V. 354. P. 134.

Θοῶς *quickly*, P.V. 1062. P. 390.

Θράσος *boldness, audacity*, P.V. 42. 863. S.c.T. 171. P. 730. 817. A. 163. 747. — *confidence*, P. 386. A. 777. 966. 1412. S. 493. 500. 933.

Θράσσειν *to disturb*. θράξαι P.V. 651. This, according to Buttmann in Lex., p. 508. should be circumflexed, the α being long by nature.

Θρασύνειν [ῶ] *to embolden*, A. 265. pass. θρασύνεσθαι *to be emboldened, or assured*, A. 1161. Met. πρὶν ὄρμην ναῦν θρασυνθῆναι S. 753. *before it is secured within the anchorage*.

Θρασύς *bold, daring*. P.V. 178. 873. E. 286. πρὸς ἀλλήλους θρασύν 825. *fighting against each other*. τὸ μὴ θρασύ S. 194. *an absence of daring, modesty of behaviour*.

Θρασυπλάγχχως *with a bold heart*, P.V. 732.

Θρασυστομεῖν *to speak boldly*, P.V. 200.

Θρασύστομος *speaking boldly*, S.c.T. 694. A. 1372.

Θραύειν *to shiver*, P. 192. 408. pass. θραυόμενος E. 527.

Θραῦμα *something broken*, Met. θραύματ' ἐμοὶ κλύειν A. 1139. *things heart-breaking for me to hear*. Here θαύματα is another reading, which Dind. prefers.

Θραῦσμα *a fragment*, P. 417.

Θρέεσθαι *to utter*, chiefly in sorrow, S. 104. μινυρὰ θρεομένης A. 1137. ut-

tering plaintive sounds. θρεύμαι Dor. S.c.T. 78. On C. 964. see under εὐ-πρόσωπος.

Θρέμμα *a creature, or animal,* S.c.T. 164.

Θρεπτήριος *nourishing.* μαστὸν θρεπτήριον C. 538. pass. *nourished, grown.* πλόκαμον Ἰνάχῳ θρεπτήριον C. 7. For the custom here alluded to of dedicating the hair to native rivers, see Il. ψ. 140. seqq. and Blomf. Gloss. in loc.

Θρήκη *Thrace,* P. 509. 558.

Θρήκιος *Thracian,* P. 951. A. 640. 1392.

Θρηνεῖν *to lament,* P. 672. A. 1522. C. 913. with acc. P.V. 618.

Θρηνητήρ *a mourner,* P. 900.

Θρηνητής *id.* A. 1045.

Θρήνος *a lamentation or dirge,* S.c.T. 845. 1056. A. 964. 1295. C. 332. 338. θρήνος οὐμός P.V. 388. *your lamenting over me.*

Θριγκοῦν *to finish or complete.* ἄτας τάσδε θριγκώσων φίλοις A. 1256. From θριγκός, *a coping stone.*

Θρίζειν *sync. from* θερίζειν *qu. v.*

Θρίξ *hair,* S.c.T. 517. 546. P. 1013. A. 548. C. 171. 228. 610. κηδείου τριχός C. 224. *hair shorn as an offering to the dead.*

Θροεῖν *to speak or utter.* with acc. P.V. 611. A. 104. 1108. 1112. θροούσακ πρὸς σέ C. 816. mid. v. θροούμενος E. 486.

Θρόμβος *a clot (of blood)* C. 526. 539. E. 175. On E. 158. see seq.

Θρόνος *a throne, or seat of authority,* P.V. 228. A. 251. plur. P.V. 769. 912. 914. P. 761. C. 565. 969. E. 220. 487. S. 369. — *any seat,* S. 773. E. 47. 158. Here, however, θρόμβον should be read with Wakefield. ἀμαξίηρ θρόνον A. 1024. *a carriage seat.* σοὶ πέλας θρόνους ἔχειν S. 205. *to be sitting near you* μαντικοῖσιν ἐν θρόνοις E. 586. *a seat of divination.* Cf. ib. 18. 29. In metaphorical expressions, e.g. τὸν Αἰσχύνῃς θρόνον τιμώντα S.c.T. 391. φρενὸς φίλον θρόνον A. 950.

Θρώσκειν *to spring up.* Met. λόγοι πεδάρσται θρώσκουσι C. 833. — in sens.

obsc. ὁ θρώσκων *the male,* τίκει δ' ὁ θρώσκων E. 630.

Θυγάτηρ *a daughter,* A. 84. 217. 1537.

Θύειν *to offer sacrifice.* δεῖ κάρτα θύειν S. 445. Cf. A. 580. E. 659. S. 959. — *to offer in sacrifice.* ἔθυσεν αὐτοῦ παῖδα A. 1391. θῦσαι πέλανον P. 200. νυκτίσεμνα δειπνα. ἔθυον E. 109. — mid. v. *to slaughter.* μογεράν πτάκα θυμένοισι A. 135. pass. τυθείσης C. 240. τῷ τεθυμένῳ E. 316. 325. — *to rage (as Homer uses the word).* θύουσιν Ἄδον μητέρα A. 1208.

Θύελλα *a storm,* A. 793.

Θυέστης *Thyestes,* A. 1215. 1566. 1570. In C. 1065. the words τε Θυέστου are considered by Herm., and probably correctly, as a gloss.

Θυηπολεῖν *to engage in sacrifice,* A. 253. Here Blomf. rightly observes, "Clytæmnestra εὐαγγέλια ἔθυε."

Θυηπόλος *engaged in sacrifice,* P. 198.

Θυηφάγος *consuming frankincense,* A. 583.

Θυιάς *a Bacchant,* S.c.T. 480. 818.

Θῦμα *a sacrifice, or slaughter,* A. 1089. 1283.

Θυμαλγής *pained in soul,* A. 1002.

Θυμέλη *an altar,* S. 654.

Θυμηδής *agreeable,* S. 940.

Θυμοβόρος *consuming the soul.* governing an accus. like a participle, θυμοβόρον φρένα λίπης A. 111. So Herm. Dind.

Θυμόμαντις *prophesying in spirit,* P. 220.

Θυμοσληθής *filling the soul,* S.c.T. 668.

Θυμός *the mind, or soul, the seat of the feelings.* θυμοῦ κάρτα κινητήρια S. 443. Cf. P.V. 380. 537. S.c.T. 52. 489. P. 11. 753. A. 965. 1361. C. 416. S. 562. θυμῷ βάλε P.V. 708. *give heed to.* ἐκ θυμοῦ A. 48. *with all their soul.* ἀπαντι θυμῷ E. 708. *with all my heart.* παντὶ θυμῷ A. 708. *with all my might.* — *wrath, passion,* C. 387. E. 807. 838.

Θυμοῦσθαι *to be angry.* θυμώσομαι A. 1039. E. 703. 768.

Θύμωμα *wrath.* ἀοίνοις ἐμμανεῖς

θυμῶμασι E. 822. *maddened, but not with wine.*

Θύννος *a thunny fish*, P. 416.

Θύος *incense used in sacrifice*, pl. C. 799.—Met. A. 1383. See ἐπιτιθέ-
ναι.

Θυοσκινεῖν (so vulg.) *to cause sacrifices to be made. περίπλεμπτα θυοσκι-
νεῖς* A. 87. *cause sacrifices to be made by sending round about.* Here θυοσ-
κεῖς from Turn. is preferred by Blomf. and Dind.

Θύρα *a door. θύρας ἐκκείας* C. 642.

Θυράθεν *without. τὰ τῶν θυράθεν* S.c.T. 68. 175. *the affairs of the enemy without.*

Θυραῖος *being without, or abroad. κεί θυραῖός ἐσθ' ὅμως* C. 113. *θυραῖος πόλεμος* E. 826. *foreign war. τοῦδε τάνδρος ἡψάμην θυραῖος ὦν* A. 1590. *though not on the spot. θυραῖαν τήνδε τρίβειν* A. 1025. (1055. D.) *to stand here at the door.* Schol. says correctly “θυραῖαν τήνδε valet hic ante fores.” The constr. is οὗτοι σχολῇ παρὰ ἔμοι (ἐμὲ) θυραῖαν τήνδε τρίβειν. For τήνδ Musgr. conj. τῇδ'. So Dind.

—τὸν θυραῖον ὄλβον A. 811. *wealth belonging to another.*

Θυροκόπος *one who knocks at doors, a beggar*, A. 1168.

Θυρωρός *a porter*, C. 558.

Θυσία *a sacrifice*, S.c.T. 683. A. 147. 207. pl. A. 101. 1141. E. 990.

Θυστᾶς *sacrificial. θυστᾶς βοή* S.c.T. 251. *a cry made at a sacrifice.* Schol. τῆς παρὰ ταῖς θυσίαις γενομένης. Cf. Soph. Ant. 1119. θυστάδας λιτάς.

Θυτήρ *a sacrificer*, A. 231. C. 253. θυτήρ γενέσθαι θυγατρός A. 217. *to slay his daughter..*

Θῶκος *a seat*, P.V. 833. Here Brunck reads θᾶκος, which is probably correct. The readings are interchanged also in P.V. 820.

Θῶμιγξ *a bow-string*, P. 453. E. 173.

Θωμός *a heap*, A. 286.

Θώπτειν *to flatter*, P.V. 939.

Θωρακεῖον *a breast-work, or parapet*, S.c.T. 32.

Θωύσσειν *to speak, or utter. ἐθῶν-
ξας* P.V. 393. 1043.—*to buzz (as a fly).* κύνωπος θωύσσοντος A. 867.

I

Ία *a cry*, P. 899.

Ίάλλειν *to send*, C. 44. 490. with ἐς and ἐπί P.V. 662.

Ίαλτός *sent*, C. 22.

Ίᾶνες (contr. for Ίδονες) *the Ionians*, P. 911. 984. Also as a various reading in P. 973. So M. and three other MSS.

Ίδονες *id.* P. 174. 555. vulg. in 972.

Ίαόνιος *Ionian, h.e. Grecian. Ίαο-
νίοισι νόμοισι* S. 66. (69. D.) πάντα τοὺς Ἕλληνας Ίαονας οἱ βάρβαροι ἐκάλουν Schol. In this passage Spanh. on Arist. Ran. 695. mentions ἀηδονίοισι as a various reading, h. e. *with strains like the nightingale's.* So Stanl. Dind. qu. v.

Ίάπτειν *to hurl*, S.c.T. 281. A. 496. S. 90. pass. *ιάπτεσθαι* S.c.T. 526.—*πρόσθε πυλᾶν κεφαλὰν ἱάψειν* S.c.T. 507. *will lose his head.*—intrans. *to move quickly. ἱάπτει † βάσιδος δι'*

αἴας S. 542. (547. D.) which is corrupt. *ἱάπτει δ' Ἀσίδος δι' αἴας* Turn. edd. recc. which Well. disapproves, but no better emendation has been suggested. Dind. adopts δ' Ἀσίδος. τίς ἐπιτύμβιος αἶνος ξὺν δάκρυσιν ἱάπτων . . . πονήσει; A. 1528. *delivering itself, h. e. delivered, with tears.* Here I. Voss. conj. ἐπιτύμβιον αἶνον. So Schütz, Blomf. Dind.

Ίάσιμος *curable*, P.V. 473.

Ίατρόμαντις *one at once a soothsayer and physician*, the two arts having been anciently considered as connected, A. 1606. E. 62. S. 200. Eust. quoted by Stanley, observes on Il. a. p. 48, 35. φασὶ καὶ ὅτι κοινὴ πως ἐστὶ τέχνη ἱατρικὴ καὶ μαντικὴ. Με-
λάμπους οὖν καὶ Πολύειδος, ἀμφότεροι ἐπ' ἀμφοῖν ἔνδοξοι ἐγένοντο καὶ Αἰ-
σχύλος δὲ πον, φασὶ, τὸν ἱατρὸν μάν-
τιν ὀνομάζει.

Ἱατρός a physician P.V. 471. φῶτος ἱατροῦ S. 258.—Met. *healing*. ἱατρός ἐλπίς C. 688. ἱατροὶ λόγοι P.V. 378.

Ἱαχεῖν to utter a cry, S.c.T. 850. where Elmsley (on Heracl. 752.) supposing the penult. of ἱαχεῖν to be always long in the Attic poets, suggests ἡχεῖν. So Dind. He also attempts to alter various other passages of the tragic poets where the word occurs with the penultimate short. This Well. disapproves. So Blomf. The penult. though more generally lengthened, was clearly common in the Attic tragedians.

Ἱαχή a cry, P. 902.

Ἱδᾶιος of Ida, A. 302. 550.

Ἱδῶν mount Ida, A. 272. 274.

Ἱδῶν one's own, arbitrary, P.V. 402. 542.

Ἱδρις skilled in. with gen. μάχης Ἱδρις A. 434.

Ἱδρύνειν [ῡ] to establish, set up. ἐν τοῖς ἐμοῖς ἀστοῖσιν Ἱδρύσῃς Ἀρη E. 824. perf. pass. Ἱδρῦσθαι to be set, placed, or situated. πού τὰς Ἀθήνας φασὶν Ἱδρῦσθαι χθονός; P. 227. ἐν θεῶν Ἱδραῖσιν ὧδ' Ἱδρυμένας S. 408.

Ἱδρῦμα the seat, or temple of a god, P. 797. A. 330. 513. E. 1032.

Ἱέναι to go. εἰμι (generally, perhaps always, in Attic, in a future sense) P. 835. A. 931. 1286. C. 770. P.V. 325. 830. S.c.T. 654. *I will go*. εἴσι S. 879. ἵμεν S.c.T. 1060. κείνος ὁ τάλας ἄγοος εἴσι S.c.T. 1057. sc. *will go to burial*. —to come. χαλεποῦ ἐκ πνεύματος εἴσι χερσῶν S. 158. 172.—with acc. οὐκ εἴσι δόμον S.c.T. 682. *will not attack the house*. In S.c.T. 355. (373.D.) the vulg. is εἴσ' ἀρτίκολλον ἀγγέλου λόγον μαθεῖν, εἴσ' being, as is supposed, for εἴσι, with a present signification, *he comes*. This is objectionable, not only from the awkwardness of the word ἀρτίκολλον put thus by itself, but because it is very doubtful whether εἴμι is ever used in any other than a future sense. The passages adduced by Wellauer (Lex. Æschyl. s. Ἱέναι) S.c.T. 682. S. 158. 172. have all a future signification. So likewise in the

passage quoted by him from Eum. 237. πρόσσειμι δῶμα καὶ βρέτας τὸ σόν, θεά, the meaning is, *I will approach*. Porson appears, therefore, rightly to have corrected εἴς (εἴς Ven. Ald. Rob.) which is joined with ἀρτίκολλον as governing the inf. μαθεῖν, *he is here precisely at a right moment for hearing the news*. Cf. the use of εἴς in Œd. Tyr. 78. ἀλλ' εἴς καλὸν σύ τ' εἴπας. The ellipsis of ἐστὶ after ὅδε (not of ἦκει as Blomf. supposes, ὅδε being equivalent to ὦδε) is not uncommon. Blomf. compares Soph. Ant. 626. So Æsch. E. 1044. S. 217. etc.—imp. ἴθι come, or go, P. 649. 995. A. 1040. ἴτω S.c.T. 672. 946. S. 196. ἴτε. S.c.T. 105. E. 960. 993. S. 996. ἴτων E. 32. for ἴτωσαν. So f. l. ib. 996. ἴτ' ἐς φθόρον A. 1240. *go to destruction*. part. ἰούσα A. 1253. C. 168. ἰόντα P. 634. A. 1552. ἰόντων P. 241. In C. 72. (74. D.) ἰούσαν ἄτην is corrupt. Scal. conj. ἔλουσιν μάτην. Heath ῥέουσι μάτην. So Blomf. Herm. conj. λούσειαν μάτην. Klausen fruitlessly attempts to explain the vulgate. Wellauer's opinion is probably correct, that something has been lost after v. 72. by which the words ἰούσαν ἄτην are rendered unintelligible.

Ἱέναι to send, or cast forth. ἵησι P.V. 814. S.c.T. 291. ἦκε P.V. 154.—to emit. ἰέντα πυρπινόον διὰ στόμα λιγνὴν μέλαιναν S.c.T. 475.—to utter. θρήνον ἥσειν S.c.T. 847. P. 906. αὐδᾶν ἵετε 903. φώνην ἥσομεν C. 556. ἰέντος P. 637.—to shed (as tears), C. 150.

Ἱερεύς a priest. Met. ἱερεύς τις ἄτας A. 717. a minister of woe.

Ἱεροδόκος receiving sacrifices, S. 358. in loc. dub.

Ἱερόν a temple, S. 245. ἱερῶν δημίων S.c.T. 160. ἱερῶν πατρώων 1001. ἀπύρων ἱερῶν ὀργάς A. 70. Many meanings are proposed of this passage: the Schol. refers ἱερῶν to the Furies; another is, *wrath on account of temples in which no fires are burnt*, h.e. on account of the neglect of sacred rites caused by the expedition against Troy, and for which Paris

was to suffer. So Blomf. Dind., however, is undoubtedly correct in understanding ἀπύρων ἱερῶν with Bamberger, of the sacrifice of Iphigenia. παραθέλξει will then refer to Agamemnon.

Ἱερός sacred, S.c.T. 250. P. 36. 49.

Ἱζειν to cause to sit, E.18.—to sit. with acc. to sit upon, A. 956. ἀπ' ἀστῶν Ἱζοι S. 668. may it sit aloof from. — mid. v. Ἱζεσθαι to sit, E.80. S. 221.

Ἱή an interjection, P.965. A.1464. S. 106.

Ἱήϊος Ieian, A.144. an epithet of Apollo, of uncertain origin. Some derive it from ἰέναι in allusion to Apollo's killing the serpent with an arrow. So Callimachus says, Ἱή, Ἱή, Παιήον, Ἱεῖ βέλος. Some from ἰᾶσθαι to heal, in reference to Apollo's healing power. It is probably an epithet derived from the exclamation ἰή, ἰή, used in calling on Apollo, which like εἶδοι and others, owe, as Blomf. observes, their origin to the Egyptian mythology.

Ἱήλεμος (Ion. for ἰάλεμος) a mournful song, S. 107.

Ἱηλεμίστρια, probably to be read in C. 418. See πολεμίστρια.

Ἱθαγενής genuine, true-born, P. 298.

Ἱθύνειν [ῥ] to direct, guide, P. 403. 759.

Ἱκάνειν [ῥ] to come, A. 1310. with acc. ἱκάνω δόμον P. 155.

Ἱκαρος Icarus, P. 862.

Ἱκέσιος suppliant. ἱκέσιον δουλοσύνας ὑπέρ S.c.T. 105. supplicating to avert slavery. — protecting suppliants, S. 342. 355. 611.

Ἱκεταδόκος receiving suppliants, S. 694.

Ἱκετηρία s. ἱκετηρία the branch held by a suppliant, S. 189.

Ἱκέτης a suppliant, C. 333. 562. E. 92. 146. 223. 452. S. 21. 27. δόμων ἱκέτης E. 547. a suppliant in my temple. ἱκέτας Διός S. 632. ἱκέτας σέθεν ib. 795.

Ἱκέτις a suppliant female, S. 345. 423.

Ἱκνεῖσθαι to come, S.c.T. 645. C. 370. S. 328. 551. ἱζόμεσθα S. 150. Ἱζει (al. Ἱζεις) P.V. 726. Ἱζεται P. 349. aor. S.c.T. 223. 268. 965. P.V. 117. P. 649. A. 940. C. 375. S. 307.—to supplicate, to come as a suppliant, θεούς προστροπαῖς ἱκνουμένη P. 214. Ζήνα ἱζόμεσθα σὺν κλάδοις S. 150. with gen. of the person in whose name the supplication is made. τί φῆς ἱκνεῖσθαι τῶνδ' ἀγωνίων θεῶν; S. 328. what do you supplicate for by these gods?

Ἱκταῖος the protector of suppliants, S. 380. in loc. dub.

Ἱκταρ near. with gen. A. 115. E. 952.

Ἱκτηρ the protector of suppliants, S. 474.

Ἱκτωρ a suppliant, S. 640.

Ἱλᾶος propitious. E. 992.

Ἱλεῖσθαι to propitiate. Ἱλέομαι S. 110.

Ἱλιάς belonging to Troy. Ἱλιάδος γᾶς A. 441. the Trojan land.

Ἱλιον Troy, A. 394. 428. 575. 612. 683. 788. 834. 856. 881. 959. 1200. 1414. C. 341.

Ἱλίου πόλις A. 29. 719. 1260. E. 435.

Ἱμαῖος name of a man, P. 31.

Ἱμεῖρειν to desire, P. 229. with gen. A. 914.

Ἱμερος desire, S. 81. A. 530. C. 297. S.c.T. 674. — lust, P.V. 652. 867. A. 1176. S. 983.

Ἱνα where, P.V. 21. 727. 795. 832. S.c.T. 736.—in order that, with opt. in past time, S.c.T. 197. with subj. in pres. time, P.V. 61.

Ἱνάχειος belonging to Inachus. κόρης τῆς Ἱναχίας P.V. 592. (cf. ἔδρα) the daughter of Inachus. Ἱνάχειον σπέρμα ib. 707.

Ἱναχος Inachus, name of a man, P.V. 666. a river called from him, C. 7. E. 492.

Ἰνδοί the Indians, S. 281. Here for Ἰνδούς Bothe conj. Ἰνδάς.

Ἰνις a son, offspring, S. 42. 248. E. 313.

Ἰξίωv [ι] Ixion, prop. name, E. 419. 688.

Ἰόνιος Ionian, P. 869. P.V. 841.

Ἰός an arrow, P. 453.—poison, A. 808. E. 456. 700.

Ἰότης pleasure. *ἰότητι γάμων* P.V. 557. (558. D.) in *pleasure at the marriage*. This dative is, as Passow (Gr. Lex.) observes, much the same in sense as the word *ἔκῃτι*. To reconcile the Homeric usage of the word with its use in the present passage is by no means easy. Blomf. simply gives "*Ἰότης, lætitia*." It can only be conjectured that the original meaning of the word was such as to render deducible both meanings, sc. that of *pleasure*, as in this passage of Æschylus, and that of *by the will of, at the behest of*, in which it so often occurs in Homer in the dative *ἰότητι*, also once in the acc. Il. 15. 14. δι' ἐμὴν ἰότητα. Malden (Trans. of Phil. Soc. Vol. ii. No. 29.) throws out as a conjecture that Æschylus may have used the word under a misapprehension of its meaning in Homer, and that conceiving it from its usage there to mean simply the same as *ἔκῃτι* on account of, he may have employed it here in the same way, sc. on account of the marriage. This is ingenious, yet it scarcely seems likely that Æschylus could have been under any mistake on such a point.

Ἰού an interjection expressing surprise. S. 831. A. 25. 1187. C. 888. E. 138. 752.

Ἰουλος soft hair, S.c.T. 516.

Ἰόφ an exclamation of horror, S. 807.

Ἰποῦν to press, pass. P.V. 365. Here *ἱπνούμενος*, from *ἱπνοῦν* to bake in a furnace, is the vulg. *ἱπούμενος* M. C. v. l. B. confirmed by Eustath. See Wunderlich, Obs. Critt. p. 117.

Ἰπνοῦν see prec.

Ἰππειος of horses. *γενύων ἱππέων* S.c.T. 115. the jaws of the horses.

Ἰππεύς a horseman, P. 14.

Ἰππηδόν like a horse, S. 426. in loc. dub. S.c.T. 310.

Ἰππηλάτης equestrian, P. 124.

Ἰππιάναξ a leader of cavalry, P. 958.

Ἰππικός belonging to horses, S.c.T. 61. 188. 227. 457.

Ἰππιος equestrian. δ' θ' ἱππιος ἀναξ S.c.T. 121. an epithet of Neptune. On this epithet Hesychius, quoted and restored by Blomf. observes *ἱππιος Ποσειδῶν. φυσικῶς φασὶ διὰ τὸ λέγειν τὸν ποιητὴν—αἱ θ' ἄλως ἱπποὶ Ἀνδράσι γίγνονται.* (Odyss. δ. 708.) ἡ κατὰ τὸν μῦθον, οἳ ἱπποὺς ἐγέννησε Ποσειδῶν, Ἀρείονα, Φασί, Σίσυφον, Πήγασον. Festus thus explains it:—"Hippius, id est, equester, Neptunus dictus est, vel quod Pegasus ex eo et Pegaside natus sit: vel quod equuleus, ut putant, loco ejus suppositus Saturno fuerit, quem pro Neptuno devoraret: vel quod tridentis ictu terra equum excierit; cui ob hoc in Illyrico quaternos equos jaciebant nono quoque anno in mare." With this last account agrees that given by Ovid, Metam. vi. 75. Virg. Georg. i. 13. Some say that the epithet was given him because he was the first who put horses into harness. Cf. Soph. Œd. Col. 705. He is addressed as *Ἰππὶ ἀναξ Ποσειδῶν* in Arist. Eq. 548.

Ἰππιωχάρμης fighting on horseback, P. 29. 106. because *battle*, in the old epic language, is called *χάρμη*.

Ἰπποβάμων [ᾱ] riding on horses, P.V. 807.—walking like horses. S. 281. in loc. dub.

Ἰπποβάτης a horseman, P. 26,

Ἰππομέδων prop. name. *Ἰππομέδοντος σχῆμα καὶ μέγας τύπος* S.c.T. 470. (488. D.) In this verse, in order to avoid the trochee in the first foot, Turn. edited *Ἰππωμέδοντος*. Blomf. inserts *μέγ'* before the word, which Porson had done before him. This Scholefield adopts, but no authority appears for so violent an insertion. The vulg. is retained by Brunck. Herm. Butler. Hermann, El. Doctr. Met. p. 44. reasons thus, "tragicis interdum, quum anapaestum possent admittere, productionem prætulerunt, ut gravitati numerorum magis congruentem." To this Blomfield objects; but it is better to account for the vulg. than to introduce an

arbitrary emendation into the text. Brunnck, in his note on the passage, thus remarks : "literarum quas *liquidas* vocant, ea vis est et proprietas, ut quia eorum sonus facile nec ingrate geminatur, brevem vocalem producant. In pluribus vocibus recepta vulgo scriptura literas illas duplicat, quas unicas tantum exhibent veteres codices et primariae editiones. Exempli gratia, vocem *φλομειδῆς* etiam ubi secunda producitur unico *μ* semper scriptam reperi." He then adduces the words *Ἐριννύς* or *Ἐρινύς*, and alludes to instances similar to the present in *Παρθένοπαῖος* v. 592. *Τελεύταντος* Soph. Aj. 210. on which, however, see Hermann's note. The true account of the matter seems given by Priscian, quoted by Dind. "in principio trochæum posuit, quem imitans Sophocles, teste Seleuco, profert quædam contra legem metrorum; sicut in hoc: *Ἀλφειβοῖαν ἦν ὁ γεννήσας πατήρ*."

Ἴππος a horse, P.V.464. S.c.T.375. P.18.32. A.799. C.1018. S.180. fem. a mare, S.c.T.443.—collectively, cavalry. *μυρίας ἵππων βραβεύς* P.294. *ἵππου τρισμυρίας* ib.307.

Ἰπκότης equestrian. Dor. *ἰπκότης* S.c.T.80.

Ἰσάργυρος equal in value to silver, A.933. conj. by Salmas. for vulg. *εἰς ἀργυρόν*.

ἴσθι know, imper. of *ἴσθμι* inus. S.428.454.928. (see under *αἰρεῖν*) P.169.208.329.423.427.770. A.1599. P.V.288. *ἴστω* C.594. with part. *ἴσθι τἀληθῆ κλύων* A.666. *κνω* that thou hearest the truth. *γνώμην μὲν ἴσθι μὴ διαφθεροῦν* ἐμέ A.906. *κνω* that I shall not alter my opinion. Cf. A.1275.1655.C.783. In S.917.(839.D.) the vulg. is *ἴσθι γ'* (so Rob.) *αὐτὸς χοῖ ξυνέμποροι σέθεν*. For *ἴσθι γ'* Guelph. has *ἴσως γ'*, Ald. *ἴσως οὐ*, Turn. *ἴσως ὁ*, Med. *εἴσθι ὅ*. Pors conj. *ἴσωσον αὐτός*. *εἴσει σύ τ' αὐτός* Bothe, Burgess, Dind. which is better.

Ἰσθμός an isthmus, P.V.731.

Ἰσμήνη Ismene, S.c.T.844.

Ἰσμηνός the Ismenus, S.c.T.360.

Ἰσοδαίμων like a god, P.625.

Ἰσόθεος id. P.80.842.

Ἰσόμοιρος equal as a share, equivalent, equal, C.317. See under *οὐρίζειν*. Klausen here adopts *ἀντίμοιρον*, as conj. by Erfurdt on Soph. El. 86. There is not any occasion for this; *ἰσόμοιρον* has the first syllable long. See Porson on Orest. 9.

Ἰσόνειρος like a dream, P.V.548.

Ἰσόπαις like a child, A.75.

Ἰσόπρεσβυς like an old man, A.78.

Ἰσόρροπος equally-poised, P.338.

Ἴσος equal, S.c.T.337.890. E.723. P.146. *ἐξ ἴσου* S.400. *equally*. *ἴσον τῷ προστένειν* A.244. *it is the same thing as weeping before the time*. *πῶς ἴσον εἰπούσ' ἀνύσσωμαι;* C.845. *saying what is meet*. Cf. *ἀνύειν*.

Ἰσόψηφος having an equal number of votes on each side, E.711.761.

Ἰσόψυχος equal in spirit. *κράτος ἰσόψυχον ἐκ γυναικῶν κρατύνεις* A.1449. h.e. as Butler translates, *par robur jam per feminas exerceas*, sc. the evils produced through Clytemnestra and Helen being compared with those produced by Atreus and Thyestes.

Ἰσάναι to set up, or excite. *βοήν ἴστης* C.872.—*to render*. *μηδὲ στήση* (f. l. *κτίση*) *δύσκηλον χθόνα* E.789. *ἴστηκέναι* to stand, A.1027.1352. P.V.349. Dor. *ἔστακε* S.c.T.937. *ἑστώτες* P.672. aor.2. *ἔστην* S.c.T.1007. mid. v. *ἵστασθαι* to stand, S.c.T.546. *στήσωμαι* S.c.T.657. pass. *ἑστάθην* P.202. *σταθῶμεν* C.20. *σταθῆτε* S.c.T.33.301. *σταθεῖς* S.470. *σταθείσα* A.1008.1452.

Ἰστορεῖν to enquire, P.V.635.—*to know*, P.446. E.433. with acc. A.662.

Ἰστοριβής rubbing against the mast, living on ship board. *ναυτίλων σελμάτων ἱστοριβής* A.1418.

Ἰσχεῖν to check. *ἴσχε* C.1048. *stay! check thyself*.

Ἰσχνάλειν to attenuate, bring down, P.V.380. aor. *ἱσχνάνασα* E.257.

Ἰσχύειν [ῥ] to be strong, P.V.508. E.591.

Ἰσχυρός *powerful*, S. 299. *hard*, rough, P. 302.

Ἰσχύς *strength*, S.c.T. 208. 1066. ἰσχὺν ἰσόπαιδα A. 74. *a strength no greater than a child's*. — collective *strength, forces*, ἰσχύς Ἀσιαρογενίης P. 12. βασιλεία ἰσχύς ib. 582. In periphr. ἰσχύς πορευτοῦ λαμπάδος A. 278. *the swiftly travelling torch*. δορικράνου λόγχης ἰσχύς P. 145. πότε δὴ στομάτων δέξομεν ἰσχύν; C. 710. *when shall we boldly give utterance to our feelings?* κατ' ἰσχύν P.V. 212. *by might*.

Ἰσως *perhaps*, P.V. 317. S.c.T. 689. A. 1019. S. 708. (727. D.) On the omission of ἄν in the last passage, see Matth. Gr. Gr. 515. obs. and cf. Dind. ann. in loc.

Ἰρυς *Irys*, A. 1115.

Ἰνγμός *a cry of woe*, C. 26.

Ἰνγξ lit. *a bird called the wry-neck*, used by sorceresses as a charm to excite desire. Hence metaphorically it means *any strong or passionate longing*, as in P. 949. (989. D.) Ἰνγγά μοι δῆτ' ἀγαθῶν ἐτάρων | ἵπομυμνήσκες h.e. *you recall to my mind my passionate desire of my brave companions*. Schütz unnecessarily conj. ἰνγάν h. e. *lamentation*, which Blomfield and Lachm. have adopted.

Ἰύζειν *to utter a cry of woe*, S. 851. P. 999. with acc. S. 789. P. 272.

Ἰφιγένεια *Iphigenia*, A. 1507. 1536. on the accent of this word, which is usually written as a proparoxyton, cf. Dind. on Arist. fragm. p. 546. Dind. adopts, in v. 1508., Hermann's conj. ἄξια δράσας ἄξια πάσχων, h. e. ἄξια ἄξιων δραμάτων πάσχων. Cf. ἀνάξιος.

Ἰχαρ †. The word appears in S. 830. (850. D.) ἡσυχοντία τῶπιτα· κελεύω βία μεθίσθαι Ἰχαρ, φρενί τ' ἄταν. The whole passage is exceedingly corrupt, and conjecture has availed nothing. Hermann, however, has not scrupled to use it to support his position that μεθίσθαι may govern an accusative case, in opposition to Dawes's canon. See his note on Soph. El. 1269.

Ἰχθυβόλος *striking fish*. ἰχθυβόλῃ μαχανᾷ S.c.T. 122. *the trident*.

Ἰχθύς *a fish*, P. 416. A. 1355.

Ἰχνος *a track, or vestige*. παλαιὸν εἰς ἶχνος μετίσταν S. 533. *I am come to the old spot*. Met. P.V. 847. A. 1157. ἶχνος τὸ πρόσθεν φρενός S. 995. *my former way of feeling*. κατ' ἶχνος A. 679. *upon their track*.

Ἰχνοσκοπεῖν *to trace out*, C. 226.

Ἰὼ an exclamation of surprise, etc. P.V. 576. and passim.

Ἰὼ *Io*, S. 535. gen. Ἰοῦς S. 153. 167. 530. acc. Ἰὼ S. 289. 568. 1050. voc. Ἰοῖ P.V. 638. 790. 817.

Ἰωνία *Ionía*, S.c.T. 757.

K

Κάδμειος *belonging to Cadmus*, Theban. Καδμείοι *the Thebans*, S.c.T. 39. 525. 661. 1016. 1017. Καδμείων πόλις ib. 9. 997. 1067. *Thebes*. ἄστυ Καδμείων ib. 47. 513. Καδμείας χθονός 1006. id.

Καδμογενής *born of Cadmus*, Theban, S.c.T. 285.

Κάδμος *Cadmus*, S.c.T. 125. Κάδμον πολῖται S.c.T. 1. *Thebans*. Κάδμον πόλιν 74. K. πολίσμα 113. K. πύργους 805. *Thebes*.

Καθαίμασσειν *to sprinkle with blood*. καθαίμαξωσι E. 428. (450. D.)

The construction here is not αἱμάξωσι κατ' αὐτοῦ as Wakefield asserts, but καθαίμαξωσιν (αὐτόν) sc. τὸν παλαμναῖον.

Καθαίρειν *to destroy*, A. 387. E. 276.

Καθαίρειν *to purify*, C. 70.

Κάθαρμα *filth*. plur. καθάρματα C. 96.

Καθαρμός *purification*, plur. S.c.T. 720. C. 962. E. 267. 273. On C. 1055. see under εἶσω.

Καθαρός *pure, unpolluted*, S. 641. E. 303. 452.

Καθάρισος *having power to purify, or expiate*. αἷμα γὰρ καθάρσιον S.c.T. 663. (680. D.) *for there is blood which can expiate this*. καθάρσιος is here generally taken passively, sc. *that may be expiated*. But the passive meaning of such verbals seems doubtful. Cf., however, not. ad Soph. Œd. Col. 487. ed. Linw. with gen. ἀνδρὸς αἵματος καθαρσίου E. 427. *one who purifies from blood*. Cf. ib. 548. δωμάτων καθάρσιος E. 63. *purifying houses*.

Καθέζεσθαι *to sit*, E. 6. πατρῶν ἐς θρόνον καθέζετο P.V. 229.

Καθεύδειν *to sleep*, C. 868. E. 94. *to be inactive*. οὐ καθεύδουσιν χερὶ A. 1330. *do not let their hands be idle*.

Καθήκειν *to descend, as into the lists for a contest*, C. 448.

Καθῆσθαι *to sit*. κάθησθε S. 360. imper. καθήσθω P.V. 915. καθήμενος A. 1577. καθημένη C. 906. Met. τὸ δεινὸν εἶ καὶ φρενῶν ἐπίσκοπον δειμανεὶ καθήμενον E. 494. See under δειμαίνειν.

Καθίνααι *to let or take down*, τὸν ἀντίτολμόν φαμι παρβάταν τὰ πολλὰ παντόφυρ' * * * ἀνευ δίκης βιαίως ξὺν χρόνῳ καθήσειν E. 525. (555. D.) Here Butler translates καθήσειν sc. τὰ πολλὰ παντόφυρτα, *jacturam facitutum*, h.e. *will cast them into the sea*, coll. Eur. Hel. 1375. & γὰρ καθήσειν ὅπλ' ἔμελλεν εἰς ἅλα. But καθήσειν rather refers to the *taking down the sails of the vessel* on the approach of the storm, and is used elliptically. καθήσειν sc. τὰ ἱστία. Cf. Hom. Od. i. 72. καὶ τὰ μὲν ἐς νῆας κάθεμεν δεισαντες ὄλεθρον, where the edd. before Barnes had κάτθεμεν. See however, under παντόφυρτος.

Καθιεροῦν *to devote*. ἐμοὶ καθιερωμένος E. 294. *devoted to, me as a victim*.

Καθιζάνειν *to sit*. εἰς θρόνους καθιζάνω E. 29.

Καθιπκάζεσθαι *to ride over*. Met. *to insult, or violate*. καθιπκάζει με πρεσβύτεν νέος E. 701. Cf. ib. 145.

παλαιούς νόμους καθιπκάσασθε ib. 749.

Καθιστάναι *to set, or arrange*. πάννηχοι διάπλοον καθίστασαν ναυτικὸν λεών P. 374. *they kept the crews occupied in sailing hither and thither*. See διάπλος. — mid. v. *to appoint, to make*. ἐγρηγορὸς φρούρημα γῆς καθίσταμαι E. 676. κρυφαῖον ἔκπλοον οὐδαμῇ καθίστατο P. 377. *no where made an attempt to sail out*. aor. 2. καταστάς *composed or settled*. λέξον καταστάς P. 287. Blomf. compares Eur. Orest. 1310. πάλιν κατάστηθ' ἡσύνχην μὲν ὄμματι.

Καθορᾶν *to behold, or discern*. τί μέλλω φρένα Δίαν καθορᾶν; S. 209.

Καθορμίζειν *to bring a ship into an anchorage*. Met. εἰς τάσδε σταντὸν πημονὰς καθώρμισας P.V. 967. *brought thyself into these calamities*.

Καθυπέρτερος *superior, higher*, S.c.T. 209.

Καὶ *and, also*, joining nouns, pronouns, adjectives, participles, verbs, adverbs, and periods, *passim*. Often with the force of *even*, e.g. δεινὸς γὰρ εὐρεῖν καὶ ἀμυγχανῶν πόρους P.V. 59. So *passim*. It is used also to increase the force of an asseveration, e.g. κακῶν δ' ἔκασι κάγέγοντο E. 71. *'twas for mischief only they were born*. σὺ δ' αὖτε καὶ πανάθλιε S.c.T. 953. *wretched indeed*. Cf. P.V. 343. 997. 1066. A. 369. C. 879. — it is often placed before interrogations, e.g. καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι; P.V. 253. etc. also not in the beginning of an interrogation, e.g. ἦ καὶ τοιαύτας τῷδ' ἐπυροῖζεις φυγὰς; E. 402. Cf. S.c.T. 792. P. 388. 707. A. 269. — In replies, e.g. P.V. 778. 933. P. 232. E. 566. S. 293. 308. 334. 463. — after μή, *lest*, P. 523. E. 172. — after εἴτε in the second clause, S. 183. — before μάλα, of which it merely increases the force, P.V. 730. E. 351. — before ταῦτα, h.e. *and that too*, P.V. 951. E. 112. 597. 864. after πολλός. πολλὰ καὶ μοχθηρὰ C. 741. Cf. P.V. 1009. E. 132. P. 240. A. 63. It

is occasionally transposed, e.g. τοῖσδε κούδεν ἀντειπεῖν ἔχω P.V. 51. Cf. Dind. on Arist. Ach. 884. Eur. Med. 182. — It is preceded by τε, joining nouns, pronouns, adjectives, participles, verbs, adverbs, and periods; e.g. P.V. 205. and *passim*. On the construction of such sentences as C. 550. see τε. καὶ is sometimes repeated after τε, e.g. P.V. 490. S.c.T. 69. 391. E. 280. καὶ very rarely precedes τε, e.g. S.c.T. 562. C. 250. E. 75. 878. καὶ . . καὶ S.c.T. 10. 460. P. 829. A. 97, etc. καὶ . . καὶ . . καὶ S.c.T. 236. καὶ . . δέ for, καὶ . . καὶ E. 135. καὶ . . δέ and moreover, e.g. καὶ μάλ' ἡβώντος δέ δει C. 866. Cf. P.V. 975. P. 149. 538. 765. E. 65. 384. S. 790. On this construction, the legitimacy of which is denied by Porson, see also under δέ, p. 78. καί—περ although, A. 1176. καὶ γάρ for, for indeed, P.V. 439, etc. καὶ δή and in truth, and lo! P.V. 54. 75, etc. καὶ μὴν and lo, and indeed, P.V. 245, etc. καίτοι and yet, P.V. 101. 437. 645. E. 811. Joined with other words by crasis, κοῦ P.V. 336, etc. κᾶν C. 991. E. 711. κεί S.c.T. 429. P.V. 287. C. 113. 296.

Καίειν s. καίνω to burn, A. 292. to cauterise (a wound) aor. 1. ἤτοι κείαντες, ἢ τεμόντες A. 823. These two verbs are often found thus united. See Pierson's note on Mæris s. vv. κλάειν καὶ κείειν, and Blomf. Gloss. in loc.

Καίνω to kill, C. 873. ὁ καίνων A. 1543. the murderer. aor. 2. ἔκανες S.c.T. 942. So Herm. for vulg. ἔκτανες. In C. 917. (930. D.) the vulg. is κάνες γ' ὃν οὐ χρῆν, καὶ τὸ μὴ χρῶν πάθε. Here Heath, Pors. Schütz, Blomf. insert the augment ἔκανές γ' ὃν οὐ χρῆν. Pauw proposes κανοῦσ' ὃν οὐ χρῆν, which Well. approves. Herm. conj. ἔκανες ὃν—or ἔκανες τὸν οὐ χρῆν. The particle γε certainly may have been inserted by some copyist wishing to complete the metre when the first syllable in ἔκανες was lost: but it nevertheless seems peculiarly appropriate and

emphatic here, "You have slain him you ought not, therefore suffer what you ought not." Opt. κάνοι S.c.T. 612. pass. καίνεται ib. 329.

Καινίζειν to handle or use a thing for the first time. καίνισον ζυγόν A. 1041. wear the yoke for the first time. μέμνησο δ' ἀμφίβληστρον ᾧ σ' ἐκαίνισαν C. 487. the net with which for the first time they enclosed you, h.e. no one having been so enclosed before. Here Blomf. reads ὡς ἐκαίνισαν unnecessarily. Valck. on Phœn. 1310. conj. ἐκαίνετην.

Καινοπαγής newly fashioned, S.c.T. 624.

Καινοπήμων newly afflicted, S.c.T. 345.

Καινός new, recent, P.V. 945. C. 648. P. 654.

Καίπερ although, P.V. 167. 308. 372. 909. S.c.T. 694. E. 373.

Καίριος seasonable, convenient. χρῆ λέγειν τὰ καίρια S.c.T. 1. Cf. ib. 601. S. 441. A. 1008. C. 1060.—fatal. καίριας πληγῆς A. 1265. a fatal blow. Cf. ib. 1316.

Καιρίως seasonably, fitly, A. 1345.—fatally. καιρίως οὐτασμένος A. 1317.

Καιρός a fit time for anything. τῶνδε καιρὸν ὅστις ὤκιστος λαβέ S.c.T. 65. the earliest opportunity for these things. τόνδε δ' οὐδαμῶς καιρὸς γεγωνεῖν sc. ἐστί, P.V. 521. it is by no means a fit season. ἔσθ' ὁ καιρὸς ἡμερεύοντας ξένους τυγχάνειν τὰ πρόσφορά C. 699. it is the proper time for strangers, etc. ἐν καιρῷ P.V. 379. at a fit season.—a due meed. καιροῦ χάριτος A. 761. καιροῦ πέρα P.V. 506. τίνα καιρὸν με διδάσκεις; S. 1045. answering to μέτριον νῦν ἔπος εὐχου v. 1044.—a proper place. πρὸ καιροῦ βέλος ἡλιθιον σκήψει A. 356. before the right distance.

Καίροι. See καί.

Κακάγγελος bringing evil tidings, A. 622.

Κάκη cowardice, S.c.T. 174. 598.

Κακκυνηγέτις (contr. for κατακκυνηγέτις) a female pursuer, E. 222.

Κακόμαντις *boding evil*, P. 10. S.c.T. 704.

Κακομέλετος *of evil melody*, P. 899.

Κακόποτος *of evil destiny*, A. 1107.

Κακορήμων *evil-speaking, ill-omened*, A. 1126.

Κακός *bad, h. e. morally bad, base*. κακός οὐ κεκλήσει S.c.T. 680. μὴ κακός 393. ὁμιλίας κακῆς 582. κακοῦ ἔρωτος 669. νίκην κακῆν 698. Cf. E. 863. κακοῖς ἀνδράσι P. 739. 743. κακὸν αἶνον A. 1462. ψυχῆς κακῆς 1627. αἰτίας κακῆς C. 1027. Cf. S. 399. A. 1650. Met. κακοῦ χαλκοῦ A. 389. *base metal*. — *bad, h. e. unskillful*. κακός ἱατρός ὥς τις P.V. 471. κακός μάντις C. 766. — *bad, h. e. pernicious, destructive, of evil import or tendency*. κακᾶισι ποιναῖς P.V. 223. κακῶν κῆσ-χρῶν S.c.T. 667. κακὸν με καρδίαν περιπιτυεῖ κρύος ib. 816. χρημάτων κακός δατηγός 926. πρᾶγος ἐσθλὸν ἢ κακὸν P. 244. κακός δαίμων 346. μόνον κακὸν 361. συμφορᾶς κακῆς 437. κακὰ ἄλγη 531. δόσιν κακὰν 998. ποιμένος κακοῦ A. 643. κακῶν κλύει φρενῶν 1034. κακῇ τύχῃ 1203. πλοῦτον εἵματος κακὸν 1356. τὴν κακὰν ἄράν C. 144. κακὸν σκότον E. 71. κακαῖς ἐπιρροαῖσι 664. γλῶσσαν κακῆν S. 973. Comp. κάκιον οὐδέν S.c.T. 582. κάκιον ἄλλο πῆμα A. 839. — τὸ κακόν, *an evil thing, a misfortune, affliction, or crime, etc.* κακὸν μὲν πρῶτον ἀγγέλλειν κακά P.V. 249. κακοῖσιν ἀντημειβετο S.c.T. 1040. Cf. P. V. 26. 161. 256. 303. 320. 746. 775. 928. 1017. S.c.T. 87. 169. 172. 209. 539. 554. 555. 557. 610. 665. 701. 723. 740. 764. 790. 823. 857. 985. 989. 1024. 1035. P. 12. 32. 259. 283. 287. 322. 333. 345. 421. 425. 427. 432. 457. 506. 511. 523. 590. 592. 598. 623. 679. 693. 698. 712. 729. 767. 800. 821. 826. 837. 967. 987. A. 204. 338. 634. 639. 743. 836. 878. 1053. 1062. (here κακὰ κάκ', ἀρτάνας is corr. by Dind. for κακὰ κάρτάναι. Cf. ἀρτάνη). 1073. 1102. 1104. 1115. 1157. 1187. 1370. 1380. 1594. 1639. C. 45. 93. 152. 275. 334. 559. 682. 719. 737. 764. 860. 876. 931. 953. 974. 1037. E. 71. 122. 141. 360. 480. 933. S. 323. 448. 464. 466. 784. abstr. for

concr. γὰ πατρίδα κακὸν ἄρ' ἐγενόμαν P. 897. *I am become a sorrow to my country*. In P. 998. (1041.D.) δόσιν κακὰν κακῶν κακοῖς, Butler incorrectly understands κακῶν and κακοῖς to refer to the chorus and Xerxes, as meaning *miserable*, which sense κακός certainly has not. Heath's explanation is correct, though it is unnecessary to understand ἐπὶ : *munus malum malorum super mala*. The constr. is the same as in Soph. Aj. 853. πόνος πόνῳ πόνον φέρει. Pors. on Eur. Hec. 586. quotes this passage in the Persæ. Cf. also Lobeck, Soph. Aj. 1093. 1304. — τῷ κάκιστ' αὐδωμένῳ S.c.T. 660. *him of whom the worst things are said*. See αὐδᾶν.

Κακόσπλαγχνος *tame-hearted*, S.c.T. 219.

Κακόστρωτος *having poor lodging*, A. 542.

Κακόσχυλος *causing tedious delays*, A. 186.

Κακότης *baseness*, P.V. 1068.

Κακοῦν *to ruin, injure*, P.V. 978. pass. κακωθείς P. 714. *worsted*.

Κακουχία *an unhappy possessing*, S.c.T. 650.

Κακόφατις *of ill-omened sound*, P. 899.

Κακοφρονεῖν *to be malevolent*. κακοφρονῶν δαίμων A. 1147. *an evil spirit*.

Κακόφρων *painful to the mind*, A. 100.

Κακῶς *badly*, P. 446. 799. A. 656. C. 294. κακῶς πράσσειν *to fare badly*, P.V. 264. P. 209. πάσχειν κακῶς *to be badly treated*, P.V. 753. 761. S.c.T. 10:0. φρονεῖν κακῶς *to be evil inclined*, A. 901. λέγειν κακῶς E. 391. *to speak ill of*. φρονεῖν οὐ κακῶς E. 812. *to have no trifling share of sense*. βουλευέου κακῶς S.c.T. 205.

Καλεῖν *to call*. ψευδονύμως σε δαίμονες Προμηθέα καλοῦσι P.V. 86. Cf. A. 1205. 1246. E. 390. 628. S. 258. pass. εἰ τὸδ' αὐτῷ φίλον κεκλημένῳ A. 156. *if it is pleasing to him to be so called*. κεκλήσει S.c.T. 680. κεκλησεται P. 736. P.V. 842. — *to call upon (a god, or one dead)*. P.V. 91. S.c.T.

205.622. A.144.1048. E.28.528. S.210.851. Mid. v. *id.* P.674. C.199. pass. S.166. — *to call upon* (a man, etc.) *κενὸς κενὸν καλεῖ* S.c.T.335. Cf. *ib.* 561. P.171. C.723. E.116. Mid. v. *id.* C.214. *μαρτύρια καλεῖσθε* E.464. *call witnesses.* *ἐκπέραμα δωμάτων καλῶ* C.644. *I call upon some one to come out of the house.* See *ἐκπέραμα.* *καλεῖσθαι* is often used much in the same sense as *εἶναι*. See Monk, on Eur. Hipp. 2. *τάδε τῶν Περσῶν πιστὰ καλεῖται* i. q. *ἡμεῖς ἐσμέν* P.2. *ὅποσαι τεκνογόνοι κέκληνται* S.c.T.911. *οὔτινος δούλοι κέκληνται* S.c.T.238. *χάριτες ὁμοίως κέκληνται γόος προσθοδόμοις Ἀτρείδαις* C.318. *πυρὸς φέγγος ἀφθιτον κεκλημένον* C.1033.

Καλλίκαρπος bearing fine fruits, P.V.639.

Καλλίπαις having fair children, A.740.

Καλλίπρῳρος lit. having a fair brow. Met. having a fair face or front, S.c.T.515. *στόματος καλλίπρῳρου* A.227. *her beauteous mouth.*

Καλλίρροος fair-flowing, P.197.

Κάλλος beauty, P.181. *a fair thing, as a fine carpet.* *ἐν ποικίλοισι κάλλεσι βαίνειν* A.897.

Καλός fair, splendid, beautiful. *κάλλιστον ἡμᾶρ* A.874. *καλὸν στρατὸν* P.240. *ἀ καλὰ* A.138. — *good, excellent.* *μηχανὴ καλή* S.454. *καλὰς τροφάς* S.c.T.530. — *favourable, advantageous.* *οὐ σφάγια γίνεται καλὰ* S.c.T.532. *ἐκβασίς στρατῶ καλή* S.753. *οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ* A.606. *I could not possibly announce good news which is not true, etc.* — *honourable.* *οὐπερ τοῖς νέοις θνήσκειν καλόν* S.c.T.1002. Cf. A.1592. Ironically, *ἢ θεῖον ἔργον καὶ θεοῖσι προσφιλές, καλόν τ' ἀκοῦσαι* S.c.T.563. *κόμπασον γέρας καλόν* E.200. So we may understand it in C.687. (698.D.) *νῦν δ' ἤπερ ἐν δόμοισι βακχείας καλῆς λατρός ἐλπίς ἦν, παροῦσαν ἐγγράφει* h.e. *the hope which existed (aforetime) in the house as a mitigator of the gay revelry* (sc. of Clytæmnestra and

Ægisthus) *this he writes down at what is here present, h.e. at nothing.* *βακχείας καλῆς* seems less suited, in the mouth of Electra, as expressive of the joy she herself hoped to have felt at being restored to her rightful estate, though some understand it thus. The expression may, however, be purposely ambiguous.

Κάλυμμα a veil, curtain, or covering, A.1151. C.487.

Κάλυξ the calyx of a plant, A.1365.

Καλύπτειν to cover or conceal, P.V.220. C.51. — *to bury, καλύψω* S.c.T.1031. *ἐκάλυψε* P.638. *κάλυψον* P.V.584.

Κάλυπτρα a veil, S.115.126. P.529. On C.798. see *δνοφερός*.

Κάλχας Calchas, A.151.240.

Καλῶς well, favourably. *πράσσειν καλῶς* to fare well, P.V.941. E.796. *καλῶς κυρεῖ* S.c.T.23. *it turns out well.* *καλῶς ἔχει* 781. A.820. *ib.* *τυγχάνειν καλῶς* C.211. *ib.* *φρονεῖν μὴ καλῶς* P.V.1011. P.711. *to be unwise.* *πελομένων καλῶς* S.116. *if things happen well.* *ἐκτελεντήσκει καλῶς* S.406. *will end well.* *θήσομεν καλῶς* A.1658. *ἤμυσαν καλῶς* *ib.* 1014. *φανεῖσθαι καλῶς* C.411. *φύλασσε τὰν οἴκῳ καλῶς* *ib.* 472. *ἔργους διαπεπραγμένοις καλῶς* 728. *παρανείεις καλῶς* 890. *τυγχόντες καλῶς* 939. *ιστορεῖς καλῶς* E.433. *καλῶς κλύουσα* S.699. *καλῶς ἂν ξυμφέροι* 734. *honourably, gloriously.* *ἐν φοναῖς καλῶς πεσόντα* A.435. Cf. C.350.795. *οὐ καλῶς* E.436.

Κάμαξ the shaft of a spear, A.66.

Κάμηλος a camel, S.282.

Κάμνειν to grow weary or faint. *τῶν πρό, μάπτει, κάμνεις* S.807. — *to cease, tire of, with part.* *εὐθενούντα μὴ κάμνειν* E.868. fut. mid. *οὔτοι καμοῦμαι σοι λέγουσα τάγαθὰ* E.841. aor. 2. *καμεῖν* to be faint or exhausted. *στρατοῦ καμόντος* A.656. *νεῶς καμούσης ποντίῃ πρὸς κύματι* S.c.T.192. *worn out by struggling against the waves.* *ἀλλαγῇ λόγον καμεῖν* A.469. *to faint at a change of report.* *οἱ καμόντες* was peculiarly

used in the old epic writers to mean *the dead*, i.e. those who have, as it were, *sunk exhausted [by labours]*. Thus we find in S.228. Ζεὺς ἄλλος ἐν καμοῦσι, i.e. *Pluto*; and in the Attic dialect, the perfect *κεκμηκότες* means the same. So S.149. Ζῆνα τῶν κεκμηκόντων. See Buttm. Lexil. in ν. καμόντες.

Κάμπτειν to *bend*. κάμπτειν γόνυ to *bend the knee*, h.e. to rest, P.V. 32.396. Stanl. cf. Hom. Il. η'. 118. ἀλλά τιν' οἶω Ἀσπασίως αὐτῶν γόνυ κάμψαι, ὅς κε φύγησι See other instances in Blomf. Gloss. in loc.—to *double*, as the goal in a race. κάμψαι διαύλου θάτερον κῶλον A.335.—*pass. to be bent down* (sc. by calamity). P.V.237.308. καμψθεῖς ib. 511.

Καμπύλος *curved*. καμπύλοις ὀχήμασι S.180.

Καμψίπους *moving the feet in running, swift*, S.c.T.773. An absurd explanation of this word is given by the Schol. sc. ἡ κάμπτουσα κολαζομένων τούς πόδας. Nearly so Well. Lex. *hominum genua inflectens, efficiens ut labantur*. Schütz, however, well observes, "aliud est γόνυ κάμπτειν quod significat *requiescere*, aliud πόδας κάμπτειν, quod est *ambulare, ire*."

Καναχῆς *loud*, C.150.

Κάνωβος name of a city, S.307. P.V.848.

Καпанεύς a proper name, S.c.T. 405.422.

Καπηλεύειν to *huckster*, or *retail*, to *do anything in a petty manner*. οὐ καπηλεύσειν μάχην S.c.T.527. *will fight by wholesale*, h.e. *not do it by halves*. Cf. Blomf. Gloss. in loc.

Καπνός *smoke*, A.483.792. S.c.T. 324. S.706.

Κάρα the *head*, P.204. A.1598. C. 225. 422. 489. 1043. περὶ πόδα, περὶ κάρα E.159. *about the head, about the foot*, h.e. *from top to bottom*, in every part. — In addresses, νῦν δ' ἐμοί, φίλον κάρα, ἔκβαϊν' ἀπήνης A. 879. *my dear one*. ἔτερον ἐν κάρᾳ μιδστορ' ἐκείνου πάσεσθαι E.168. *on his*

head, i.e. in the most vital part. So Wakef. The expression is a singular one. See ἐκείνος.

Καρανηστήρ (al. *καρανιστήρ*) *cutting off the head*. *καρانهστήρες δίκαι* E.177. Well. observes that *καρانهστήρ* is formed after the analogy of *τευχηστήρ*, *ώμηστήρ* and the like. The older copies have *καρانهστήρες*. *καρανιστήρες* Dind. So Turn.

Κάρανον the *head*, pl. *κάρανα* *δαίτας* C.390. (396. D.) sc. of *Clytemnestra* and *Ægisthus*. It is better to place a full stop after *δαίτας*, otherwise it must be in the nom. abs. before *πιστὰ γένοιτο χώρα*.

Καρᾶνούν to *bring to a head*, to *consummate*, or *finish*, C.521.694.

Κάρβανος *barbarous*, S.892. A. 1031. On S.111.122. see *κοννεῖν*. Here Dind. prefers another form sc. *καρβᾶνα* from *καρβάν*.

Καρδία the *heart*, A.1092. E.823.—the *mind*, or *breast*, S.c.T.816.951. P.157. A.172.468.808.951.999.1375. C. 160.165.181.386.819.1020. E.103.444. 497.753.780. S.68.344.461.766.780. ἐν καρδίᾳ E.640. *from the heart*, h.e. *sincerely*. γέιτονες δὲ καρδίας μέμιναι S.c.T.271. here *καρδίας* seems to be a dissyllable by synizesis, and answers to *ἐχθροῖς* in the antistrophe. Dind. proposes to restore the *Æolic* form *κάρζας*.

Καρδιόδηκτος *wounding the heart*, A.1450.

Κάρπιμος *fruitful*, P.V.453.

Καρπός *fruit*, S.742. *fruit*, or *produce stored up*, S.c.T.339. P.600. — Met. effect, result. ὁμιλίας κακῆς καρπός S.c.T.582. γλώσσης ματαίας καρπός E.795. — effect, realization, εἰ καρπὸς ἔσται θεσφάτοις Λοξίου S.c.T. 600.

Καρποελῆς *bringing fruit to perfection*, S.761. Here *καρποελεῖ* Stanl. See *ἐπικραίνειν*.

Καρποῦν to *bring forth fruit*. "Υβρις ἐκάρπωσε στάχυν ἀτης P.807.—mid. ν. καρποῦσθαι to *gather the fruits of*, to *enjoy the produce of*. γήνδε καρπούται χθόνα S.250. *καρπώσεται* P.V.

854. In a metaphorical expression, βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος S.c.T.575. *possessing a richly-gifted mind. τὰ ψευδῆ καλὰ ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον* A. 607. *so as for my friends to enjoy it for a permanence. αὐτὸς φρενῶν καρποῖτο τὴν ἁμαρτίαν* ib. 488. *may he reap the fruits of his error.* In S. 313. (316.D.) for Λιβύη μέγιστον τῆσδε γῆς καρπουμένη, Porson conj. *μεγίστης ὄνομα γῆς καρπουμένη.* The vulg. is unintelligible, but emendation is unavailing, since the preceding verse, to which this is an answer, has rightly been marked as wanting. So Pors. Schütz, Dind.

Κάρπωμα fruit. pl. καρπώματα S. 979. *fruits.*

Κάρτα exceedingly, strongly, very, much. e. g. καὶ μὴν ὃδ' ἐστὶ κάρ' ἰδεῖν ὁμόπτερος C. 172. Cf. S.c.T.397.671. 868. P.364.511. A.268.775.814.910. 1179.1225. C.174.261.916. E.16.204. 213.616.811. S.198.285.443.445.447. ἡ κάρτα πρὸς γυναικὸς αἰρεσθαι κέαρ A.578. sc. *ἐστὶ, it is quite like a woman, etc. κάρτα δ' εἶσ' ἐγγχώριος* S.c.T. 395. *he is indeed a native. κάρτα δ' εἶσ' ὅμαιμοι* ib. 992. *they are indeed ὅμαιμοι.* See ὅμαιμος. ἐκωνύμω κάρτα, Πολυνείκη λέγω ib. 642. *him who is indeed rightly named Polynices. κάρτα δ' ὦν ἐκωνύμος* E. 90. *κάρτα δ' εἰμὶ τοῦ πατρὸς* 708. *I am quite on the side of the father.*

Καρτερός powerful, comp. S.c.T. 500.—*violent, P.V.207.925. τὸ καρτερόν* S.607. *violence. πρὸς το καρτερόν* P.V.212. *by violence.*

Κασάνδρα Cassandra, A.1005.

Κασιγνήτη a sister, P.181.639.

Κασίγνητος a brother, S.c.T.614. 656. P.V. 647. A.318.

Κάσις id. S.c.T.656.—*a sister, in a figurative sense. κάσις πηλοῦ ξύνουρος διψία κόνις* A.480. *λιγνὺν μέλαιναν αἰόλου πυρὸς κάσιν* S.c.T. 476.

Καρά prep. with genitive;—*beneath. οἱ κατὰ χθονὸς θεοί* P.675. Cf. A.1359. C.351.371.468. E.115. with

verbs of motion. κατὰ γῆς σύμεναι E.961.—*against, to the injury or destruction of. κατ' ἀρχῆς φιλαίτιος* λέως S.480. *fond of bringing charges against the ruling power.* Cf. S.c.T. 180.388. C.219.—*signifying motion downwards from a place, as in the expression κατ' ἄκρας* C.680. *from top to bottom.*—With accusative, *agreeing to, agreeably with. κατὰ νόμους ἀφικτόρων* S.238. Cf. ib. 385. *κατ' οὐρον with a fair wind. ἴτω κατ' οὐρον* S.c.T.672. *let it go before the wind.* Cf. ib.836. P.473. After the analogy of this is constructed *πατρὸς κατ' εὐχὰς* δυσπτόμως φορούμενοι S.c.T.801. *h. e. in accordance with his prayers.*—*after the manner of, consistently with. ὁρθῶς κατ' ἐκωνυμίαν καὶ πολυνεικεῖς* S.c.T.811. *agreeably with their name. τὸ κηδεύσαι καθ' ἑαυτὸν* P.V.892. *to make a match suitable to oneself, ὁ κόμπος οὐ κατ' ἀνθρώπον φρονεῖ* S.c.T. 467. *does not hold thoughts suited to a man.* Cf. A.342.899. and see Blomf. Gloss. on the former passage.—*on account of. αἰτίαν καθ' ἣντινα αἰκίζεται με* P.V.226. *κατὰ πρεσβειαν* P.4. *by right of seniority. Θησίως κατὰ φθόνον* E.656. *out of envy towards Theseus. κατ' ἐχθραν* S.331. *κατ' εὐνοίαν φρενῶν* ib.918.—*οὐτ' ἐμοὶ καθ' ἡδονήν* sc. *ἐστὶ* P.V.261. *it is not pleasing to me.*—*signifying the direction of motion. δεδορκώς τοὺς ἐμούς κατὰ στίβους* P.V.682. *κατ' ἵχνος* A.679. *pursuing their track. λευρόν κατ' ἄλσος νῦν ἐπιστρέφον* τὸδε S. 503. *turn into this grove. κατ' ὀφθαλμούς βαλεῖ* C.566. *present himself to my eyes, see βάλλειν.*—*signifying the place where a thing is. κατ' Ἄργος* P.V.871. *κατὰ πτόλιν* S.c.T.6.232. A.581. E.969. *κατὰ γαίαν under ground, in the earth, P.619. E.352. 802.833. κατ' ἄστν* P.1027. *κατὰ χέρσον* ib.852. *κατὰ κληρὸν Ἴόνιον* 866. *πατρὸς κατ' ἀνδρῶνας* A.235. *κατ' οἴκους* 415. *καθ' Ἑλλάδα* 561. *κατὰ χθόνα* E.861. *καθ' ὁδόν* E.994.—*near at. τυμβὸν κατ' αὐτὸν Διογενεὺς Ἀμφίονος* S.c.T.510. *κατὰ Σαρπηδόνην* χῶ-

μα S.848.—*opposite*, κατὰ πρῶν' ἄλιον P.856. κατὰ ὄσῳ C.566. *face to face*. —*against*. ἀνὴρ κατ' ἀνδρα τοῦτον ἤρεθ S.c.T. 487. —*concerning, pertaining to*. λάχῃ τὰ κατ' ἀνθρώπους E.300. *the destinies allotted to men*. πάντα τὰ κατ' ἀνθρώπους ib. 890. *all the affairs of men*. —*distrib.* αὐτὴ κατ' αὐτὴν P.V.1015. *by itself*. κατ' ἡμέραν P.827. *day by day*. —Denoting the time in which a thing is done, *in, during*. ἐμὸν κατ' αἰῶνα S.c.T.201. κατ' εὐφρόνην P. 217. E. 662. *by night*. κατ' ἡμᾶρ A. 654, κατ' ἡμέραν C. 805. *by day*. —denoting the manner, κατ' ἰσχύν P.V. 212. *by dint of strength*. In P.619. (627. D.) κατὰ γαίας is the vulg. although several MSS. have κατὰ γαῖαν, which Well. adopts, conceiving that it has the meaning of *in terram*, and joining it with πομπὸς εἶναι as referring to Darius. But κατὰ γαῖαν πέμπειν would hardly be used to signify *to send up from beneath to the earth*: it is better to retain the vulg. and join εὐφρονας εἶναι κατὰ γαίας h.e. *to show us favour beneath the earth*. sc. by sending up from thence the shade of Darius. —Separated from its verb by tmesis: see κατακρατεῖν, κατακαλύπτειν, κατὰλλυσθαι.

Καταβασμός a descent. P.V. 813. meaning *the catadupa*, or place where the Nile falls from the mountains, Cf. Herod. ii. 17.

Κατάγειν *to restore an exile*, S.c.T. 629. 642. κατήγαγε A. 1589.

Καταγέλαν *to laugh at*. pass. καταγελωμένην A. 1244.

Καταγέλως *mockery*. ἐμαντῆς καταγέλωτα A. 1237. a *mockery of my condition*.

Καταγιγνώσκειν *to decide a suit*. pass. ὅπως ἂν εὖ καταγνωσθῇ δίκη E. 543.

Καταθάπτειν *to bury*. καταθάψομεν A. 1532.

Καταθνήσκειν *to die*. aor. 2. κάθανε for κατέθανε A. 1532. καταθανεῖν for καταθανεῖν A. 1263. 1337. 1592. καταθάνων for καταθανών A. 847.

καταθάνοντα P.V. 570. id. neut. pl. P. 268.

Καταιβάτης (poet. for καταβάτης) *descending*. καταιβάτης κεραυνός P.V. 359.

Καταιγίζειν *to come down like a storm*. πρὶν καταιγίσαι πνοὰς Ἄρεος S.c.T. 63.

Καταίθειν *to burn or light*, C. 599.

Καταινεῖν *to promise*. καταίνεσαντα C. 695.

Καταίσιος *becoming, proper*. ἔργον οὐ καταίσιον A. 1580. *unseemly*.

Καταισχύνειν [εῖ] *to disgrace*, S. 974. fut. καταισχυνεῖν S.c.T. 528.

Καταισχυντήρ *one who disgraces*. δόμων καταισχυντήρσι A. 1336.

Κατακαλύπτειν *to cover*. by tmesis, εἶθ' ὄφελεν κάμει. . θανάτου κατὰ μοῖρα καλύψαι P. 881.

Κατακάρφεςθαι mid. v. *to wither away*. φυλλάδος ἤδη κατακαρφομένης A. 80.

Κατακλύζειν *to drown*. pass. κατακλυσθῆναι S.c.T. 1070.

Κατακρατεῖν *to prevail*, by tmesis, κατὰ μοῖρ' ἐκράτησε P. 101.

Κατακρύπτειν *to cover*. κατέκρυψας P. 528.

Κατακτείνειν *to kill*. — fut. κατακτενεῖς C. 910. aor. 2. κατέκτανον E. 580. κατέκτανες E. 561. κατέκτανε S. 301. S.c.T. 965. E. 572. 575. perf. m. κατέκτονας E. 557. κατακτανεῖν A. 1596. κατακτανών S.c.T. 941. This verse is corrupt, Lachm. conj. ἔθανες κατακτάς. — from another form in μι, κατέκτα E. 438. κατακτάς S.c.T. 949.

Καταλήγειν *to cease*. καταλήξει A. 1458. ποῖ καταλήξει; C. 1071. *at what point* (sc. having arrived) *will it stop?*

Καταλλαγὴ *reconciliation*. βαρεῖται καταλλαγαί sc. εἰσι S.c.T. 749. See βαρύς.

Καταμηνύειν *to tell, disclose*. καταμηνύσω P.V. 175.

Κατάμορφος *deserving of complaint, not agreeable*, A. 143. The Schol. explains, δεξιὰ διὰ τὴν νίκην, κατάμορφα διὰ τὸν χρόνον Ἀρτέμιδος.

Καταλεσθαι mid. v. to place in a residence. aor. 1. αὐτοῦ κατανασσαμένη E. 889. having stationed them there.

Καταξάλειν to tear in pieces, (lit. as wool in carding,) to wear out, A. 190.

Καταξενεῶν to receive hospitably, pass. κατεξενωμένον C.695.

Καταξιῶν to think proper. χοίρειν συμφοραῖς καταξίω A.558. I bid sorrows farewell. mid. v. κατηξίωσατο S.c.T.649. honoured with her favour.

Καταπαύειν to put an end to. κατίπαυσε S.581.

Καταπίπτειν to fall. κάππεσε for κατάπεσε A.1532.

Καταπνεῖν to breathe into, inspire. A.106. See πειθῶ.

Κατάπτερος winged, P.V.800.

Καταπτήσσειν to crouch down. aor. 2. καταπτακῶν E.243.

Κατάπτυστος abominable, E.68. C. 623.

Κατάρα an imprecation, S.c.T.707.

Καταρράπτειν to sew together, Met. to plot. Πενθεὶ καταρράψας μόρον E. 26.

Καταρρινᾶν lit. to polish with a file. βραχίον' εὖ κατερρινημένους S. 728. (747.D.) said of those whose limbs are made extremely supple and nimble by exercise. Well. conj. καταρρινωμένους from ρινός, which would mean covered with hard skin.

Καταρρίπτειν to throw down. εἴ τε δημόθρους ἀναρχία βουλὴν καταρρίψειεν A.858. (884.D.) should form some daring design. These words are understood by Schütz and Butler to mean, *ne senatum deicerent*. So Well. But to say nothing of the harshness of the term βουλὴ thus abruptly applied to those who conducted the state in the absence of Agamemnon, the words τὸν πεσόντα λακτίσαι πλέον, which are an epexegetis of the preceding, do not refer to any council, but to Agamemnon, whose family would be exposed to insult at his fall. The double danger spoken of is, first, that to which Agamemnon was ex-

posed at Troy: secondly, that which awaited his family, in case of his failure, by popular insurrection at home. Blomf. considers the expression καταρρίπτειν βουλὴν to be identical in its origin with ἀναρρίπτειν κίνδυνον, sc. as a metaphor taken from throwing dice. This is probably correct. A conjecture of Abresch, however, καταρράψειεν, deserves to be considered. Cf. E.26.

Καταρτύνειν to arrange, order, effect. οὐ μὲν κατηρυκῶς ὅμως ἰκέτης προσήλθες καθαρὸς ἀβλαβῆς δόμοις E.451. (473.D.) sc. κατηρυκῶς τὸν φόνον, having committed the murder. κατηρυκῶς is here explained by some commentators to mean, *adornatus, prae-paratus, expiatus, probe instructus*, etc. senses which, as Wellauer observes, it cannot possibly have. Scholéf. referring to Hesych. κατηρυκῶς· τελειώσας, translates, *expiatione facta*. Well. *quantquam perfecisti caedem*, but hesitates about this verse because the Schol. has κατηρυκῶς· τέλειος τὴν ἡλικίαν. τοῦτο δὲ ἀπὸ τῶν ζώων, a meaning which it certainly sometimes has, but which has nothing to do with the present case. The verb καταρτύνειν means in itself merely to effect, or make. What it is which is effected or made, whether the murder or expiation, must be sought from the context. There is clearly an opposition between κατηρυκῶς and ἰκέτης προσήλθες καθαρὸς ἀβλαβῆς δόμοις. Orestes was καθαρὸς, although κατηρυκῶς. Hence κατηρυκῶς does not refer to the expiation. The only thing to which it can refer is φόνον, to be understood from φόνον in the preceding line, and this accords with the general sense of the passage, which see explained under δυσήμαντος. [This appears the simplest way of taking the words as they stand in the vulg. See, however, not. ad loc. ed. Linw. where the passage is otherwise emended and explained.]

Κατάρχειν to begin. with gen. κατῆραν μάχης P.343.

Καταβεννύναι *to exhaust, or quench.* καταβέσει S.c.T. 556. A. 932. —perf. in pass. sense, καταβήκασι A. 862. *are exhausted.*

Κατασθμαίνειν *to breathe hard against, to struggle against with panting.* χαλινῶν κατασθμαίνων S.c.T. 375.

Κατασκάπτειν *to raze,* A. 511.

Κατασκαφή *a digging up, as of the ground for burial,* S.c.T. 999. 1027. — *a razing or overthrow,* C. 49. S.c.T. 46.

Κατασκέλλεσθαι *to dry up, to wither away,* P. V. 479.

Κατασκήνωμα *a covering or pall,* C. 993.

Κατασκήπτειν *to light upon,* S. 322.

Κατάσκιος *shaded,* S.c.T. 366. A. 479. S. 341. 349.

Κατασποδεῖν *to throw down in the dust, to kill.* pass. κατασποδῆμένοι S.c.T. 791. See Valck. on Eur. Hipp. v. 1238.

Καράστασις *an appointing, a celebrating.* χορῶν καράστασις A. 23.

Καταστρέφειν *to direct to a termination.* ποῖ καταστρέφεις λόγων τελευτήν; P. 773. *to what point do you direct the termination of your speech?* h.e. what is the final purport of your words?—*to compel.* pass. ἀκούειν σοῦ κατέστραμμαι τάδε A. 930. *I am compelled to obey you in these things.*

Καταστροφή *a place to turn to.* ἀνευ λύπης οὐδαμοῦ καταστροφή S. 437. *whichever way we turn, we must have pain.*—*an overturning.* καταστροφαι νέων θεσμίων E. 468. *revolutions introducing new laws.* See δίκη.

Κατασφάζειν *to slaughter.* pass. κατασφαγείσθαι E. 102.

Κατασφραγίζειν *to seal up.* perf. pass. κατασφραγισμένα S. 926.

Κατασχεθεῖν (aor. 2. vulg. written as a present) *to handle, hold,* S. 1052.

Καταυχεῖν *to boast.* with dat. πλήθει καταυχῆσας νέων P. 344. *exulting in the number of his ships.*

Καταφέρειν *to bring down.* καταφέρω ποδὸς ἀκμάν E. 348. *I leap down.*

Καταφθατεῖσθαι (formed from φθάνειν. Hesych. φθαρήσθ. φθάσθ.) *to hasten to occupy.* γῆν καταφθατουμένη E. 376. (398. D.) *as I was hastening to*

occupy the land. So Bent. Stanl. for the vulg. τὴν καταφθαρουμένην. By γῆν is here understood *Sigeum*, which was sacred to Minerva. See Stanley's explanation of the passage. Dind. correctly places the comma after Σκαμάνδρου instead of after βοῆν.

Καταφθείρειν *to destroy,* P. 376. pass. κατέφθαρται P. 247. 715.

Καταφθίειν *to destroy, undo.* καταφθίσας E. 697. pass. κατέφθιτο P. 310. ἐπεὶ φέγγος ἡλίου κατέφθιτο P. 369. *when the sun was set.*

Καταφθορά *distress, undoing,* C. 209.

Καταψεκάζειν *to descend in drops,* A. 547.

Κατειδέναι *to know.* κάτοιδα A. 4. κατειδώς P. 730.

Κατεργασθῆσθαι mid. v. 2 aor. *to restrain,* E. 536. Cf. not. ad loc. ed. Linw.

Κατεναρίζειν *to slay.* pass. κατηναρίσθης C. 343.

Κατεργάζεσθαι *to destroy.* pass. μακῆλῃ τῇ κατεργασταί πέδον A. 512. Κατερείκεσθαι mid. v. *to rend,* P. 530.

Κατέρχεσθαι *to return from exile,* C. 3. κατήλθεις S.c.T. 980. κατελθών A. 1631. E. 440.

Κάτευγμα *an imprecation,* S.c.T. 691.—*a prayer or wish,* C. 216. E. 976.

Κατεύχεσθαι *to imprecate,* S.c.T. 615.—*to pray or wish,* A. 1223.—*to pray to,* E. 882. C. 86. 137.

Κατευχή *a prayer,* C. 470.

Κατέχειν *to occupy.* χθόνα κατέχειν S.c.T. 714. θήκας κατέχουσι A. 442. S. 25. ὁποῖας κατέχοντα χαμέναν A. 1521.—*to overspread, cover.* οἰμωγῇ κατέειχε ἄλλα P. 419. ἡμέρα κατέσχε γαῖαν ib. 389.—*to check, restrain,* P. 186. δάκρυ μὴ κατασχεῖν A. 202.—*to avert.* τὸ ἀτηρὸν χώρας κατέχειν E. 962. but cf. not. ad loc. ed. Linw.—στόματος φυλακὰν κατασχεῖν A. 227. *place a guard on her mouth.* On P. 43. οἱ τ' ἐπὶ πᾶν ἡπιωρογενὲς κατέχουσιν ἔθνος, see ἐπίπας.

Κατηγορεῖν *to convict, prove.* with gen. εὖ φρονούντος ὄμμα σοῦ κατηγορεῖ A. 262. *your eye proves you to be kindly disposed.*

Κατήγορος an accuser, S.c.T. 421.

Κατηρεφής covered. τίθησι κατηρεφῇ πόδα E. 284. poetically for "sits," the feet being covered by the robes whilst sitting.

Κατιδεῖν (inus. in pr.) to see. κατιδόν P. 985. κατιδοίμι A. 461. κατιδεῖν S. 89. κατιδόντες P. 936.

Κατιέναι to return from exile. pres. in fut. sense, κάτεισι A. 1256.

Κατισχναίνειν to attenuate, consume, E. 133. mid. v. to wither away. fut. κατισχνανείσθαι P.V. 269.

Κατοικίζειν to settle or place in an abode. Met. τυφλὰς ἐν αὐτοῖς ἐλπιδας κατόκισα P.V. 250. — to restore to one's country, E. 728. — to found a city, P.V. 727.

Κάτοικος a resident in a house. τί δῆρ' ἐγὼ κάτοικος ὧδ' ἀναστίνω; A. 1259. (1285.D.) Schütz translates κάτοικος ante aedes, which it certainly cannot mean: it might mean in the house, but this does not suit the sense of the passage, cf. v. 1286. (1313.D.) Blomf. joins κάτοικος ὧδε, h.e. sojourning here. This is the best explanation, κάτοικος by itself being vague. Dind., however, is most probably right in considering the words corrupt. Wakefield's conj. κάτοκνος is among the best proposed. Cf. P.V. 67.

Κατοικίζειν to pity, E. 119. Met. to spare, λακίς χιτῶνος ἔργον οὐ κατοικτεῖ S. 880. mid. v. P.V. 36. P. 1019.

Κατοκνεῖν to delay from fear, P.V. 67.

Κατολλύναι to destroy. — mid. v. κατόλλυσθαι to perish. κατὰ πᾶσ' ὅλωλε P. 657. by tmesis.

Κατολολύζειν to raise a cry against any one. with dat. γένει κατολολυξάτω A. 1089.

Κατοπτήρ a scout, S.c.T. 36.

Κατόπτης a spectator, S.c.T. 41 — a scout, S.c.T. 351.

Κάτοπτος looking down on. with gen. Σαρωνικοῦ πορθμοῦ κάτοπτον πρῶνα A. 298.

Κάτοπτρον a mirror, A. 813. See εἰδῶλον.

Κατορθοῦν to raise up. pass. ἐπειδὴ

δρᾶν κατόρθωσαι φρενὶ C. 505. since your mind is well made up for action.

Κάτοχος detained, kept under, P. 219.

Κάτω below. χῶρει κάτω P.V. 74. P. 824. A. 845. (see λέγειν) E. 257. S. 592. with gen. κάτω χθονός E. 977. οἱ κάτω C. 163. those below. ἄνω καὶ κάτω E. 620. up and down, h.e. in confusion.

Κάτωθεν from below, P. 683. C. 376.

Κατῶνυξ under ground. κατῶνυχες ἔναιον P.V. 450. they dwell in subterraneous habitations.

Καύκασος Caucasus, P.V. 420. 721.

Καχλάζειν to murmur or roar as a wave, S.c.T. 109. 743.

Κίαρ the heart or mind, P.V. 165.

184. 245. 379. 390. 435. 592. A. 578. 968. C. 26. 404. On S. 765. see ἄφυκτος.

Κεγχερία name of a place, P.V. 679. al. Κερχνεία. Cf. Valck. on Phoen. 1305.

Κεδνός good, excellent. πῶς κεδνὰ τοῖς κακοῖσι συμμίξω; A. 634. Cf. ib. 252. 608. C. 652. 690. S. 203. P. 138. 168. — of persons. κεδνὸν Ἀστακοῦ τόκον S.c.T. 389. Cf. ib. 486. clever, wise. κεδνὸς στρατόμαντις A. 121. ναὸς κεδνὸς οἰακοστροφός S.c.T. 62. In P. 717. (731.D.) κενῆς ἀρωγῆς is the vulg. and retained by Blomf., who considers it to have reference to κενανδρίαν, v. 716. Schütz rightly prefers the reading κεδνῆς, found in M. and in many other MSS. Well. rightly observes, that it was the preceding word, κενανδρία, which gave rise to the corruption. Schütz understands these words ironically; but in this he appears to be wrong.

Κεῖνος he. κελνη she, etc. S. 208. S.c.T. 1065. P.V. 258. C. 729. κείνοι they, P. 778. C. 144. E. 99. κείνα δ' ἐκμαθεῖν θέλω P. 226. In E. 169. for ἕτερον ἐν κάρᾳ μιάστωρ' ἐκείνον πάσεται Bothe proposes ἐκ κείνου. See ἐκείνος.

Κεῖρειν to shave. — Met. to cut off, to crop. μηδὲ κέρσειεν ἄωνον S. 652. in mid. v. κείρεσθαι τινα, to honour a person by shaving the head in grief for his loss. ἀλλ' οὐδὲ μὲν νιν ἡ κτανοῦσ' ἐκείρατο C. 187. οὐκ ἔστιν ὅστις

πλὴν ἑμοῦ κείραιτο νιν ib. 170. (172. D.) where νιν refers to Agamemnon. The words πλὴν ἑμοῦ, as Dind. observes, involve an absurdity. He adopts Dobree's conj. πλὴν ἑνός sc. 'Ορέστου. — to lay waste. νυχίαν πλάκα κερσάμενος P. 913.

Κεῖσθαι to lie, C. 713. S. 239. — to lie, h. e. be situated, P. V. 364. — to lie dead, P. 317. A. 1258. 1413. 1421. 1471. 1497. 1563. κείσει C. 882. — to be placed. ἐκποδῶν εὖ κείμενα C. 682. placed out of the way of harm. — to lie despised or vanquished. χαμαιπετεῖς ἔκεισθε C. 958. οὐ κειμένῳ πῶ τόνδε κομπάζεις λόγον E. 560.

Κεκασμένος well-appointed. ἐποίησιν εὖ κεκασμένον δόρον E. 736. From a root κάζω or χάζω, signifying to clear away, to make an empty space, seems to have been derived the perfect κέκασμαι, in the sense of to have made room for oneself, to have made others give way to oneself. Hence the idea of conquering or excelling. In this sense it takes an accusative, e. g. πᾶσαν γὰρ ὀμηλικὴν ἐκέκαστο κάλλει Il. v' 431. But, since conquering or excelling involves the idea of distinction, hence it came to signify, without an accusative, to be distinguished, to excel, e. g. κυκοῖσι δόλοισι κεκασμένε Il. δ' 339. Lastly, as distinction involves the idea of being well-appointed or furnished, it was used to signify provided with, furnished with, e. g. Pind. Ol. i. 42. Eur. Al. 620. Hence εὖ κεκασμένος well-appointed. See the various significations of this word, and its cognate forms, traced by Matth. Gr. Gr. 239.

Κέλεισθαι to invoke, S. 586.

Κελαδεῖν to cry, as an infant. ἐπεὶ μολῶν ματῖθεν κελάδησε C. 601.

Κέλαδος a noise or shout, P. 380. 597. C. 337.

Κελαινόβρωτος affording a black food, P. V. 1027.

Κελαινός dark or black, S. 759. P. 419. P. V. 431. 810. 853. 1052. A. 114. 450. E. 796.

Κελαινοῦσθαι to grow dark or black, C. 407.

Κελαινόφρων dark-minded, E. 437.

Κέλεισθαι to order, A. 1090.

Κελεύειν to order or desire, S. 829. 859. E. 170. 644. 684. κελεύεις P. V. 1068. C. 105. κελεύει C. 755. 758. κελεύσω P. V. 73. κελεύσῃ E. 588. (κελεύσαι Hermann.) κελεύων C. 268.

Κελευθοποιός preparing a road, E. 13.

Κέλευθος a road or way, P. V. 284. 725. 839. 964. P. 559. periphrast. πέδον κελεύθου A. 883. — a journey, expedition, or errand. κέλευθον τήνδ' ἔστειλα P. 599. τήνδ' ἐβούλευσεν κέλευθον 744. ἀγρεῖ πόλιν ἄδε κέλευθος A. 126. μακρὰς κελεύθου C. 700. periphrast. μακρὰς κελεύθου πόρον S. c. T. 528. βέβακεν ὄψις πτεροῖς ὁπαδοῖς ὕπνου κελεύθοις A. 413. (428. D.) the vision is gone on wings which attend the going or departure of sleep, h. e. as Blomf. says, "quum somnus abit, avolant etiam somnia." τέκνων κελεύθοις ἐπίστρεπτον αἰῶνα κτίσας C. 345, having set up (as a model) a life to be observed in the ways (h. e. in the life or conduct) of his children.

Κέλευσμα a command, plur. E. 226. — an appealing cry or complaint, C. 740. — a nautical order. ἐκ κελεύσματος P. 389. at the word of command.

Κέλλειν to put a ship ashore. πλάτταν κελσάντων ἀκτὰς ἐπ' ἀεζιφύλλους A. 680. without subst. κελσας ἐπ' ἀκτὰς E. 9. κέλσειν ἐς Ἄργος S. 328. without prep. κέλσαι Ἄργους γαῖαν S. 15. Met. πᾶ πότε πόνων χρὴ σε τέρμα κέλσαντ' ἐσιδεῖν; P. V. 184.

Κεναγγής emptying the vessels, exhausting the stores. ἀπλοῖα κεναγγεῖ A. 181. Blomf. explains it of the vessels of the body, which become exhausted by hunger; but this is improbable.

Κενανδρία absence of men, P. 716.

Κενανδρος emptied of men, P. 118.

Κενός empty, P. 476. — having nothing, S. c. T. 335. — vain, P. 790.

Κενοῦν to empty. κενῶσαι S. 646. κενώσας P. 704.

Κενόφρων empty minded, P. V. 764.

Κεντροδῆλτος *wounding by a sting*, Dor. S.559.

Κέντρον *anything which pricks, as a sting, a goad*, etc. P.V.601.694. E. 152. S. 108.— *an incitement*. τοσούτο κέντρον ὡς μητροκτονεῖν E.405. *an incitement strong enough to cause matricide*. As a proverbial expression, πρὸς κέντρα μὴ λάκτιζε A.1607. *do not kick against the pricks*. Cf. P.V. 323.

Κεραία *a sail yard*. E. 527.

Κεραυνύναι *to mingle*. perf. pass. κεκραμένη P.V.116. *of a mixed nature*.

Κέρας *the wing of an armament*, P. 391.

Κεράσις *horned*, P.V.677. Dind. from Arcadius, accents this word *κερασις*.

Κεραύνιος *belonging to a thunderbolt*. κεραυνίους βολάς S.c.T.412. κεραυνία φλογί P.V.1019.

Κεραυνός *a thunderbolt*, S.c.T.427. 435.612. P.V.359.372.671.924. A.456. E.792.

Κερδαίνειν *to gain*. fut. σμικρά κερδανῶ A.1273. οὐδὲν κερδανεῖς P.V. 878.

Κέρδιστος *most advantageous*, P.V. 385.

Κέρδος *gain, advantage*, P.V.749. 779. S.c.T.419. A.560. C.812. E.945. pl. κέρδων E.674. κέρδεσι E.333. μόνον γὰρ κέρδος ἐν τεθνηκόσι S.c.T.666. (684.D.) The meaning of this whole passage is, *If a person has to bear an evil unattended with disgrace* (such for instance, as the death which now awaits me), *be it so* (h. e. let him bear it) : *for it is nought but gain amongst the dead* (h. e. when he is among the dead, the glory remains, the evil is past) : *but in things which are at once evil and also disgraceful, you cannot say that there is aught glorious*.—λέγουσα κέρδος πρότερον ὑστέρου μόνον ib. 679. (697.D.) *speaking of the previous gain involved in the subsequent death*, h. e. urging the glory of the victory which precedes the death which follows after it.

Blomf. constr. λέγουσα κέρδος εἶναι μᾶλλον τὸν πρότερον τοῦ ὑστέρου μόνον. This sense, however, as Well. observes, the words will not bear without a very awkward ellipsis.

Κερστυπεῖν *to strike as with a horn, to beat*. pass. κερστυπούμεναι A.641.

Κερτομεῖν *to chide*. ἐκερτόμησας P.V.988.

Κεύθειν *to conceal or hide*, P.V. 570. C.100.383.728. perf. κέκευθε P. 640. C.676. intrans. κεκευθώς S.c.T. 570. *buried*.

Κευθμών *a cave or hiding-place*, plur. E.772. Ταρτάρου μελαμβαθῆς κευθμών P.V.220.

Κεῦθος *id.* S.758. E.989.

Κεφαλή *the head*, S.c.T.507.

Κήδειος *expressive of mourning or grief for the dead*. κηδείους χόας C. 85.531. κηδείου τριχός *id.* 224. *hair shorn in grief*.

Κηδεμών *one who cares for*, S.72.

Κήδεσθαι *to care for*. aor. κήδεσαι S.c.T.127.

Κηδεύειν *to contract an alliance*. κηδεῦσαι P.V.892.

Κῆδος *a care, trouble*, S.c.T.971.— *an alliance, connexion*, abstr. for concr. S.326.—said in a two-fold sense of Helen who was both an *alliance* and a *source of care*. A.683.

Κηκίς *any dyeing matter*, A.934.— *the dropping of blood, pitch*, etc. κηκίδι πισσῆρει φλογός C.266. φόνου κηκίς 1007. See Salm. Plin. Ex. p. 194.

Κηλῖς *a blot or stain*, E.756.

Κῆρ *Fate*. personified, S.c.T.759. plur. *the Fates*, 1047.— *woe, calamity*. βαρεῖα κῆρ τὸ μὴ πιθέσθαι A.199.

Κηραίνειν *to harm or destroy*, S. 977.

Κηρόπλαστος *formed with wax*, P.V.574.

Κηρυκεῖν *to proclaim*, S.218.

Κηρύκευμα *a proclamation*. plur. S.c.T.633.

Κῆρυξ *a herald*, S.708.909. A.478. 501.524.603. C.163. E.536. The accent of this word is disputed. The grammarians, however, write κῆρυξ.

Κηρύσσειν *to proclaim*, C. 1022. E. 536. with part. καρπώματα στάζοντα κηρύσσει Κύπρις S. 979. *proclaims that they are fully ripened.—to command, or bid by proclamation.* with dat. αὐδῶ σε μὴ περισσὰ κηρύσσειν ἔμοι S.c.T. 1034. ἀστοῖσι κηρύσσειν βοήν A. 1322. *to command the citizens to come to the rescue.* κηρύσσω πατρὶ κλύειν C. 4. κηρύξας ἔμοι τοὺς γῆς ἔνερθε δαίμονας κλύειν ἐμὰς εὐχάς C. 121. (124. D.) *making proclamation for me to the effect that the infernal gods would listen to my prayers.* Before this verse, Herm. has, with great probability, inserted one which usually appears as v. 163. κῆρυξ μέγιστε τῶν ἄνω τε καὶ κάτω, and which, in this latter place, is unintelligible. Before Ἐρμῇ he adds ἀκουσον, to fill up the sense; ἀρηξον perhaps, or some such word, would be better, as the aorist κηρύξας follows.

Κιγδαγάτας [ā] prop. name, P. 959. Κίειν *to go.* κίε S. 831. P. 1025. κίσι S. 499.

Κιθαιρών *Cithæron*, A. 289.

Κικλήσκειν *to invoke, call upon*, S. 209. 214. A. 1456. E. 484. — *to name, as the author of anything.* κικλήσκουσα Πάρην τὸν αἰνόλεκτρον A. 694.

Κιλίκιος *Cilician*, P.V. 351.

Κίλιξ *id.* P. 319. S. 546.

Κίλισσα *a Cilician woman.* The nurse of Orestes is so called in C. 721. Here Klausen from Rob. Steph. reads Γείλισσα: so Stanl. Κίλισσα M. Turn. Blomf. observes that the names of servants were often of Asiatic origin; but Κίλισσα here, as Dind. remarks, is not a proper, but a gentile name.

Κιμμερικὸς *Cimmerian.* Κιμμερικὸν ἰσθμόν P.V. 732.

Κινάθισμα *a fluttering*, P.V. 124.

Κινδύνος *danger or risk*, A. 857. C. 268. κινδύνῳ βαλεῖν S.c.T. 1039. *expose to peril.* ἀνὰ κίνδυνον βαλῶ S.c.T. 1019. Here Blomf. reads κάμῃ κινδύνῳ βαλῶ. See ἀναβάλλειν.

Κινεῖν *to disturb*, C. 287.

Κινητήριος *distressing*, S. 303. with gen. θυμοῦ κινητήρια S. 443.

Κίνυγμα *an object or thing moving.* αἰθέριον κίνυγμα P.V. 157. *one hanging in mid air.*

Κινύρεσθαι *to emit a creaking sound.* κινύρονται φόνον S.c.T. 116. *give out a murderous sound.*

Κινύσσεισθαι *pass. to be agitated*, C. 194.

Κιρκήλατος *driven by a hawk.* κιρκηλάτου τ' ἀηδόνο S. 60.

Κίρκος *a hawk*, P. 203. S. 221. P.V. 859.

Κιρκοῦν *to encircle with a ring.* σκέλη κιρκωσον βίτῃ P.V. 74.

Κισθήνη *name of a place* P.V. 795.

Κισσία *a female Cissian*, C. 417. See under πολεμίστρια.

Κίσσιος *Cissian.* Κίσσινον ἔρκος P. 17. Κίσσινον πόλισμα ib. 119. *the city of Cissa, in the district of Susa.* Blomfield writes Κίσσιον for Κίσσινον, (though nearly all MSS. and Edd. have the latter,) because Κίσσιοι and the country Κισσία are so written by Herodotus and Strabo. So Dind. who cf. C. 417.

Κιχάνειν [ā] *to overtake.* κιχάνει δέ νιν Ἐρμῆς C. 613. (622. D.) Porson writes κιγχάνει. Schütz seems correctly to understand this as said sarcastically of Mercury, the god of gain, overtaking with vengeance the guilty party (Scylla), who for the sake of a present had committed the crime. The idea is, "unjust gain finds out the gainer." The Schol., less correctly refers νιν to Nisus.

Κίων [i] *a column, met.* P.V. 349.

Κλαγγαίνειν *to yell*, E. 126. Dind. in Steph. Thes. shows that this should be written κλαγγάνειν.

Κλαγγή *a cry*, A. 1123. pl. S.c.T. 363.

Κλάδος *a branch or bough*, chiefly used as an emblem of supplication, E. 43. S. 22. 150. 238. 329. 349. 476. 501. Also in bearing news of victory, etc. A. 480. See Stanl. not.

Κλάζειν *to cry out, to utter, to sound*.
 aor. 1. χείματος ἄλλο μῆχαρ ἐκλαγξε
 A. 194. κλάγξω γόον P. 909. Ζῆνα
 ἐπινίκια κλάζων A. 167. (173. D.)
*singing the song of victory in honour
 of Jupiter, i. e. proclaiming Jupiter
 as the victor. On the use of the
 acc. see Matth. Gr. Gr. 421. Obs. 4.*
 κλάζοντες Ἀρη A. 481. *crying out in a
 warlike manner. κλάζουσι κώδωνες
 φόβον S.c.T. 368. sound in a fearful
 manner. σύριγγες ἐκλαγξαν ib. 187.*
the axles creaked.

Κλαίειν s. κλάειν *to weep, mourn*,
 S.c.T. 638. 854. A. 18. with acc. *to
 weep for*, S.c.T. 1050. 1059. A. 864.—
 κλάοις ἄν, εἰ ψαύσεις S. 926. *you will
 repent it. καύσω S.c.T. 810. must I
 weep for? where καύσω is the subj.*
the fut. indic. being καύσομαι. —
mid. v. κλαίεσθαι ἢ. S.c.T. 903. κλαι-
όμενα τάδε βρέφη σφαγὰς A. 1067.
(1096. D.) Here Blomf. incorrectly
says, "subaudiendum video." Elms-
ley on Eur. Heracl. 693. compares
Soph. Ant. 857. ἔψαυσας ἀλγεινοτά-
τας ἐμοὶ μερίμνας πατὸς τριπόλις-
τον οἶτον. If this be correct, the
accusatives depend upon the preced-
ing words as equivalent in sense to
μαρτύρια τάδε ἔχω. See κλύειν. It
is perhaps, however, better to make
τάδε the intensive word in the sen-
tence, as equivalent to ὧδέ ἐστι.
Lo! here are children weeping for
their slaughter, etc. Cf. S.c.T. 354.
Soph. Ant. 622. But see Elberling
Obs. in Agam. who objects to the
joining of κλαίόμενα with σφαγὰς.
— pass. κεκλαυμένα C. 450. 720. in
tears. ἀνδρὸς εὖ κεκλαυμένου C. 674.
mourned.

Κλάριος (Dor. for κλήριος) *assign-*
ing to mankind their portion: an
epithet of Jupiter. Διὸς κλαρίου S.
355. where Schol. πάντα πᾶσι κληρ-
οῦντος καὶ κραίνοντος. Some (see
Stanley's note) refer it to Apollo,
here addressed as the protector of
exiles, himself having once been
banished from heaven (S. 211.) and
consider that Apollo is called Δία

κλάριον, as Pluto and Neptune are
 sometimes addressed as Ζεὺς καμών-
 των, Ζεὺς πόντιος. This seems un-
 necessary, and the epithet *Clarius*,
 belonging to Apollo (Virg. *Æn.* iii.
 359), is clearly of a totally distinct
 origin from κλήριος in this passage:
 to the former probably refers the
 gloss in Hesychius κλάριον. ἐπίθε-
 τον Ἀπόλλωνος.

Κλαυθμός *lamentation*, A. 1533.

Κλαῦμα pl. *weeping, tears*, P. 691.
 A. 861. 1119. 1611.

Κλαυτός *mournful*, S.c.T. 315.

Κλείειν s. κλῆειν *to close, inclose*.
 κλεῖσθαι P. 709. pass. κεκλειμένην S.
 904. The Attic forms are κλῆσαι,
 κεκλημένην, which Dindorf has re-
 stored.

Κλείθρον s. κλῆθρον *a bar or bolt*,
 pl. κλῆθρων (so M.) S.c.T. 378.

Κλεινός *illustrious*, P. 468. P.V.
 836. τόξοις κλεινός P.V. 874. *re-*
nowned for archery.

Κλέος *a rumour. γυναικοκῆρυκτον*
κλέος A. 474. — fame, reputation.
κλέος μαντικόν A. 1069 τῆς μελλού-
ς κλέος πῆδον παρῶντες A. 1329.
(1356. D.) treading under foot the
honour of delay, h. e. casting aside
all delay.

Κλέπειν *to steal*, P.V. 8. — *to de-*
ceive. οὔτοι φρένα κλέπειαν ὠματω-
μένην C. 841. (854. D.) So vulg.
κλέψειεν Steph. Elmsl. On κλέπειαν
Well. observes, "paullo negligentius
oratio ad pluralem numerum redit,
quo v. 835. (848. D.) chorus usus
erat." On the lengthening of the
short syllable before κλ, if the vulg.
be correct, see Well. and the autho-
rities quoted by him on P.V. 612.
Elmsley, however, is probably cor-
rect in reading φρέν' ἄν for φρένα.

Κλέπτῃς *a stealer*, P.V. 948.

Κληδοῦχος *one who holds the keys,*
the keeper of a temple, S. 288.

Κληδών *a calling. κληδόνας παρ-*
φόνους A. 220. her callings on her fa-
ther. Lucretius, however, (i. 94.) as
Blomf. remarks, understood these
words differently. Quod patrio

princeps donarat nomine regem. κληδόνος βοήν E.375. *the sound of your calling.* — a name by which a person is called, κληδόνας ἐπωνύμους E.396. — *fame.* κληδὼν αὐτῇ A.901. παῖδες ἀνδρὶ κληδόνες σωτήριοι C.498. *memorials of his fame.* τάσδε κληδόνας λιπών C.1039. — *a report.* κληδόνας παλιγκότους A.837.848. ἐξ ἀμαυρᾶς κληδόνος C.840. — *an omen derived from the voice.* κληδόνας δυσκρίτους P.V.484.

Κληΐζειν *to spread a report.* φάτις ἐκλήζετο A.617. *a report was spread.*

Κληῖρος *a lot,* S.c.T.709. κλήρω λαχούσα P.183. — *a district.* κληρον Ἴόνιον ib. 866. "Certa terræ portio colonis assignata." Blomf.

Κληροῦσθαι *mid.v. to cast lots among each other,* S.c.T.56. On S.985. see under δόρυ.

Κλῆς *a key,* pl. κληδας E.791.

Κλητήρ *an officer of justice, who summons persons to court, or bids them give their votes.* Ἐρινύος κλητήρα S.c.T.556. (574.D.) *a summoner of Erinnys.* Schütz rightly explains this, "quia Œdipus filios suos his diris devoberat, ut ipsi mutuis cædibus se invicem conficerent, aptissime (patris scil.) furiam provocasse dicitur Tydeus, quoniam bello isto conflato occasionem patris diras perficiendi ipse arcessiverat." ἔκραν' ἀνευ κλητήρος ὡς εἶναι τάδε S.617. h.e. *without waiting to observe the usual formalities.*

Κλίμαξ *a ladder,* S.c.T.448.

Κλίνειν *to bend.* ἐπὶ γόνυ ἐκκλίνεται P.894. *is cast upon its knees,* h.e. *is humbled or subdued.*

Κλόνος *a warlike tumult,* P.107. A.392.

Κλοπαῖος *stolen,* P.V.110.

Κλοπή *theft,* A.520. pl. id. 391.

Κλύδων *the surge of the sea,* P.V.429. Met. κλύδων κακῶν P.591.

Κλυδώνιον *id.* S.c.T.777. — Met. C.181.

Κλύειν (κλύμι) *to hear.* abs. κλύοντες οὐκ ἤκουον P.V.447. Cf. ib. 642. A.254. C.5.393.731.760.791. E.287.

313. S.73.166. — with acc. of the thing. τί ποτ' αὖ κινάθισμα κλύω; P.V.124. Cf. ib. 590.686. S.c.T.165. 608. P.253.323.393.575.654.834. A.566. 666.788.804.837.1217. C.123.329.405. 437. E.651. with gen. of the person. πῶς δ' οὐ κλύω τῆς οἰστροδίνητου κόρης; P.V.591. Cf. ib. 313.826. P.631. 824. C.137. S.343.901. — with acc. of the thing, and genitive of the person. τὰ λοιπὰ μου κλύονσα P.V.474. *hearing the rest from me.* Cf. S.c.T.547. (where Herm. reads κλυούσα. κλύων vulg.) A.258. E.369. — with gen. of the thing, κλύουσιν εὐγμάτων C.456. κλύοντες τῆσδε κατευχῆς C.469. — with ἐκ. τοιαύτ' ἐξ ἀνδρῶν ὀνειδέη πολλάκις κλύων κακῶν P.743. τοιαυτὰ τοι γυναικὸς ἐξ ἐμοῦ κλύεις A.339. (348.D.) Here Dobr. Dind. κλύεις. τοιαυτὰ τῶν Blomf. — with acc. of the person. κλύουσ' εὐκαταῖα χεούσας S.625. — with participles. κλύω σ' ἐγὼ μεμηνότ' οὐ σμικρὰν νόσον P.V.979. *I hear that you are mad with no slight disease.* νεκρούς κλύουσα δυσμόρως θανόντας S.c.T.819. — in the inf. after substantives, adjectives, etc. πρᾶγος ἐσθλὸν ἢ κακὸν κλύειν P.244. *good or bad to hear of.* πλείστον ἔχθος ὄνομα Σαλαμίνος κλύειν P.276. χάρμα μείζον ἐλπίδος κλύειν A.257. θραύματ' ἐμοὶ κλύειν A.1138. ἅπιστα κλύειν S.274. In C.408. (414.D.) σπλάγγχνα δέ μου κελαινοῦνται πρὸς ἔπος κλυούσῃ (sc. ἐμοὶ κλυούσῃ) the transition from the gen. to dative is remarkable. Moreover, πρὸς ἔπος is not joined with κλυούσῃ, but with κελαινοῦνται, sc. *grow dark at the word, whilst I hear it.* Cf. ἔπος, In C.154. (156.D.) κλύε δέ μοι, the dat. μοι means *listen, I entreat you.* From the obsol. form κλύμι we find κλύθι C.137.329. E.313. S.343. κλύτε C.393. — in the sense of *to obey.* κακῶν κλύει φρενῶν A.1034. *he listens to the dictates of an evil mind.* οἷακος ἄγαν καλῶς κλύονσα S.698. — in the sense of *to have a character, to be called, as in Latin, audire.* κλύειν ἀναλκίς μάλλον ἢ μαιά-

φορος P.V. 870. *to be called a coward*, etc. κλύειν δικαίως E. 408. *to have a reputation for justice*. κλύειν εὖ A. 455. *to have a high reputation*. In the passage πέπαλται δ' αὐτὲ μοι φίλον κίαρ, τόνδε κλύουσιν οἶκτον C. 404. (411. D.), the accusative is remarkable. See Herm. App. Vig. ii. and vi. Hermann rightly observes that the accusative is used because the whole preceding sentence is equivalent to τρόμος ἔχει με, precisely as in Soph. Ant. 857. ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας πατρός τριπόλιστον οἶτον, where the preceding sentence is equivalent to ἔλεξας μερίμναν. Exactly similar to C. 404. in construction is Soph. El. 470. ὑπεστὶ μοι θράσος ἀδυνόων κλύουσιν ἀρτίως ὀνειράτων, which is equivalent to θράσος ἔχει με. So in P. 877. (914. D.) λέλυνται γὰρ ἐμῶν γυνῶν ῥώμη τήνδ' ἡλικίαν ἐσιδόντ' ἀστῶν, the word ἐσιδόντ' is the acc. and not the dative, the former part of the sentence being equivalent to λύσεις ἔχει με. So likewise in S.c.T. 270. (290. D.) μερίμνα ζωπυροῦσι τάρβος τὸν ἀμφιτειχῇ λεών, the accus. depends on ταρβῶ implied by the preceding clause. Cf. Elms. on Heracl. 683. Erfurd on Soph. Ant. 211. Herm. on Soph. El. 122.

Κλύζειν *to dash, as a wave*. ὥστε κύματος δίκην κλύζειν (so Aurat. vulg. κλύειν) πρὸς αὐγὰς τοῦδε πῆματος πολὺ μείζον A. 1155. (1182. D.) In this passage, Aurat. conj. ἀκτάς, unnecessarily. πρὸς αὐγὰς is the same as πρὸς ἀντολάς in v. 1153. The poet, under a double metaphor, compares the development of the oracle to the rushing in of a strong wind, and the result of it to a wave dashing under its influence. The wind is said to blow and the wave to dash towards the sunrise, as that is the quarter from which the light breaks in. Schütz considers that there is an allusion here to the west wind, comparing Hom. Il. δ. 422. seqq. This Butler disapproves. It is possible, however, that Cassandra, being a na-

tive of Troy, upon which coast the waves were brought strongly by a west wind, might allude in her mind to an appearance which she must have so often witnessed. See Wood's Essay on Homer, p. 27. τοῦδε refers to the sufferings of Cassandra just described by her, far greater than which were now to take place.

Κλυταιμνήστρα *Clytæmnestra*, A. 83. 249. 571. C. 869. E. 116.

Κλυτός *illustrious*, C. 641.

Κλωστήρ *spun thread*. κλωστήρα λίνον C. 500. *hempen string*. See λίνον.

Κνεφάζειν *to darken*. Met. *to render unsuccessful, to bring to nought*. κνεφάση A. 130.

Κνεφῆος *dark*, P.V. 1031.

Κνέφας *darkness*, P. 349. 357. E. 374. — Met. in apposition with μύσος, E. 356.

Κνημῖς *a greave*, S.c.T. 658.

Κνίδος *Cnidus*, P. 863.

Κνίσσα *fat*, P.V. 494. But κνῖσα is the more correct form. So M.

Κνισωτός *fat, having a savoury smell*, C. 478.

Κνώδαλον *a beast or animal*, either of land, air, or sea, S. 261. 743. 878. C. 580. — opposed to βροτός, κνωδάλων τε καὶ βροτῶν C. 593. — as a term of reproach. ὦ παντομισῇ κνώδαλα E. 614.

Κοιλογάστωρ *hollow-bellied*, S.c.T. 1026. — Met. ib. 477.

Κοῖλος *hollow*, E. 23.

Κοιμᾶν *to lull to sleep*, S.c.T. 3. *to soothe, check*, E. 796. A. 1220. (See εὐφημος, and cf. Lobeck Soph. Aj. p. 278.) — *to extinguish*, A. 583. Mid. v. *to keep watch by night*. φρουρᾶς ἦν κοιμώμενος A. 2.

Κοινοβῶμια *a community of altars, common altars*, S. 219.

Κοινόλεκτρος *a partner of a bed*, with gen. A. 1416.

Κοινός *common, belonging to two or more, general, impartial*. κοινὸν ὠφέλημα θνητοῖσιν P.V. 614. Cf. S.c.T. 794. P. 156. A. 613. 819. C. 99. 1034. κοινὸν πατρός E. 89. τὸ κοινὸν σπλάγχχνον

S.c.T. 1022. κοινὸν ὄμμα P.V. 797. *a single eye serving for both.*—common to, followed sometimes by gen. sometimes by dat. ὦραν οὐδενὸς κοινήν θεῶν E. 109. Cf. P.V. 1094. ἀμφοτέρως ἄλιον πρῶτα κοινὸν αἶας P. 129. with dat. καὶ τοῖσδ' ἅπασιν κοινόν A. 509. Cf. S.c.T. 1062.—τὸ κοινὸν εἰ μαινέται πόλις S. 361. *in general, publicly.* τὸ κοινόν S. 513. *the public authorities.*—ἐς κοινόν P.V. 846. E. 386. *in common.* κοινῇ E. 443. *id.*

Κοινοῦν to communicate, with dat. C. 662. 706. On S. 384. see ἀστός. mid. v. κοινοῦσθαι to communicate among each other. ἀλλὰ κοινωσάμεθ' ἂν πως ἀσφαλῇ βουλευόμεθα A. 1320. (1347. D.) Here κοινωσάμεθ' ἂν is evidently corrupt, notwithstanding Klausen's remark about "vestigium usus Homericici." κοινωσαίμεθ' ἂν Porson. Blomf. reads ἂν πῶς interrogatively.

Κοινοφελὴς giving general advantage, universally beneficent, E. 940. Herm. conj. κοινοφιλεῖ.

Κοινωνεῖν to share in, with gen. of thing shared in, S. 320. C. 164.—with gen. of thing, and dat. of person with whom it is shared. θέλουσ' ἄκοντι κοινῶναι κακῶν S.c.T. 1024. (1033. D.) *share the evil willingly with him who cannot help it.* Here the vulg. κακῶ has been rightly changed from ten MSS. and Rob. into κακῶν.

Κοινωνός one who partakes or shares in, with gen. A. 1007. 1325. S. 339.

Κοιρανεῖν to be a prince, to rule, P.V. 960.—with gen. τῇσδε κοιρανεῖ χθονός P. 210.—with dat. P.V. 49. on which see under πράσσειν.

Κοίρανος a king, pl. for singular, A. 535.

Κοίτη a position in lying. κοίταν γὰρ ἀνελύθερον A. 1473. 1499. in app. to κεῖσθαι in v. 1471. 1497. *you lie in this captive-like posture.*—a bed. κοίτας γαμηλίου S. 785. *the marriage bed.* Cf. εὐπροσωπόκοιτος.

Κολαστής a punisher, P. 813.

Κολλᾶν to glue or join to. Met. to connect closely with. pass. κεκόλ-

λῃται προσάψαι A. 1547. See under προσάπτειν.

Κολοσσός a statue, A. 405.

Κολοῦειν to mutilate or curtail. pass. σθένος ἐκολούσθη P. 992.

Κολπίας used as a vest, P. 1017.

Κόλπος the bosom, S.c.T. 1030. pl. *id.* 531.—Met. anything hollow, as κόλπον Αἰγίδος E. 382.—a gulf, P.V. 839. P. 478.

Κολυμβητὴρ a diver, S. 403.

Κολχίς Colchis, P.V. 413.

Κόμη the hair, S. 883.

Κομίζειν to take care of, to cherish, C. 260. νεοκράτα φίλον κομίσσει *ib.* 340. *receive with friendly welcome.*—to bring (sc. home). εἰτ' οὖν κομίζεῖν δόξα νικήσει φίλων C. 672.—to bring to, to inspire. θράσος ἀκούσιον ἀνδράσι θνήσκουσι κομίζων A. 778. in proverb. ἔξω κομίζων ὀλεθρίου πηλοῦ πόδα C. 686. *keeping himself out of harm's way.*—mid. v. κομίζεσθαι, to get one gone, to depart. στέλλον, κομίζου P.V. 392. Cf. A. 1005. S. 927.

Κομιστός to be gathered. καρπὸς οὐ κομιστός S.c.T. 582. *fruits not to be gathered.*

Κόμιστρον the price of recovering anything. pl. ψυχῆς κόμιστρα A. 939.

Κομμός a blow struck in grief, C. 417. See πολεμιστρια.

Κομπάζειν to boast, to speak boastfully. κόμπαζ' ἐπ' ἄλλῃ S.c.T. 462. *speak brilliantly concerning another,* h. e. state his vaunting exhibition of grandeur. Cf. *ib.* 418. A. 561.—with acc. τοιόνδ' ἐπ' ἀνδρὶ κομπάζεις λόγον A. 1373. *boastest in such terms.* Cf. E. 560.—to boast of. κόμπασον γέρας καλόν E. 200. with inf. οὐ κομπάσαιμι ἂν θεσφάτων γνώμων ἄκρος εἶναι A. 1101.—pass. φόβος κομπάζεται S.c.T. 482. *a boastful display of terror is made.*

Κόμπασμα a boast, pl. S.c.T. 533. 776. P.V. 361.

Κομπεῖν to boast of, to speak vauntingly of, P.V. 949.

Κόμπος a boast, vaunt, or display of words, P.V. 1033. A. 599. S.c.T. 407. καὶ δὴ πέπεμπτ' οὐ κόμπον ἐν χερσίν

έχων S.c.T.455. (473.D.) This passage is suspected by some editors, on account of the elision of *αι* before *οὐ*, the admission or exclusion of which from tragic iambs is a point not decided by critics. *καὶ πέμπεται* δ' Turn. Steph. but this is clearly by way of emendation, and does not suit the sense, which requires *καὶ δὴ*. Blomf. (so Dind.) reads *καὶ δὴ πέμπεται κόμπον ἐν χερσὶν ἔχων*, which is a conjecture of Erfurdt on Soph. Aj. p.514. h. e. *cujus factatio in agendo constat*, or, as Reisig explains it, *missus est, ostentationem manibus gerens*, i. e. *non lingua sed factis se jactans*. Wellauer, however (in Add.), shows that the supposed opposition fails: for Eteoclus' boasting was not *in words*, but was a device carried in his hands; hence Megareus cannot be said, by way of opposition, *to have his boast in his hands*, as the other had it thus likewise. Hence we conclude that the elision in *πέπεμπτ' οὐ* is to be retained as the best alternative. With respect to this elision, Erfurdt on Soph. Aj. 190. denies that *αι* ever is so elided. Seidler, on Iph. T. 679. questions the truth of this; Lobeck, on Aj. 190. produces several cases of this elision. Some of these may be plausibly corrected; others, like the present passage in Æschylus, seem to reject certain emendation. In P.V. 837. *μέλλουσ' ἔσεσθ' εἰ τῶνδε προσσαίνει σέ τι*, the reading of many MSS. sc. *ἔσεσθαι*, *τῶν δὲ προσσαίνει σε τί*, is more generally adopted. But see *προσσαίνειν*. Upon the whole, it seems safer to consider that the tragics most generally avoided the elision of *αι* in iambs, but that, in some few cases, they allowed themselves to use the old epic license. [It is possible that *πέπεμπται οὐ* may form one syllable by synizesis.]

Κόναβος a noise, S.c.T.145.

Κονία the dust, pl. A.64.

Κονίειν [τ] *to cover with dust*. *κονί-σας οὐδας* P.159. (163.D.) *covering the*

plain with dust, hastening. Schütz observes that this is here a metaphorical expression, denoting *haste*, and compares the Homeric *κονίοντες πεδίοιο*. The words *ἀντρέψῃ ποδὶ ὀλβον* also are derived from the same metaphor. Atossa is expressing her fear lest the wealth of the Persians, by inducing them to engage in enterprises where the people, and perhaps the king himself, might perish, should thus in a rapid manner overthrow the happiness which Darius had raised.

Κόνις dust, S.c.T.81.718. A.481. E.617.935. S.177.764. P.V.1086. The last syllable of *κόνις*, like *ὄφις*, is long, as appears from these three last passages. See Blomf. Not. on P.V.1086.

Κοννῶ *to know*, S.155.169. So also as a various reading in S.111.122. (117.129.D.) *καρβάνα δ' αὐδάν εὐακοεῖς*, where several MSS. have *εὐακονεῖς*, which Well. approves, and thus explains, "*imploro quidem Apiam, sed barbara vox est: deinde se ipsam consolatur, εἶα, κοννεῖς, εἶα cognoscis eam.*" Brunck reads *εὐακοοῖς*, which Schütz translates *cum benevolentia audias*. He also reads *κάρβανον*, to agree with *αὐδάν*. If the reading *εἶα κοννεῖς* be adopted, the construction will be *Ἰλίομαι μὲν . . . καρβάνα δ' (οὐσα) αὐδάν. εἶα, κοννεῖς*. Boissonade conj. *εἶ, γὰ, κοννεῖς*. Upon the word *κοννεῖν* see Buttm. Lexil. in *κελαινός*. Cf. *κάρβανος*.

Κόπανον an axe, C.847.

Κόπος toil, suffering. S.206.

Κόπτειν *to strike*, E.605. pass. *κοπέσης* A.1251.—*ἔκοψα κομμόν* C.417. *I struck a blow*. See *πολεμίστρια. κόπτεσθαι* mid. v. *to beat the breast in grief*. So pass. *στένει, κόπεται, καὶ χαράσσεται πέδον* P.669. Cf. *χαράσσειν*.—*κεκομμένος* broken, injured. *φρενῶν κεκομμένος* A.466. *deranged in mind, silly*.

Κόραξ a crow, A.1452. S.732.

Κορεννύναι *to satiate*. *πρὶν ἂν κορέσῃ κέαρ* P.V.165.

Κόρη *a girl, a daughter*, P.V. 591. 650. 741. C. 167. S. 185. Διός κόρη C. 937. E. 393. S. 137. *the daughter of Jove*. μεγάλατοι κόραι δυστυχεῖς Νυκτός E. 759. 786. sc. *the Furies*. — contemptuously, αἱ Φορκίδες δηναῖαι κόραι P.V. 796. κατὰπτυστοι κόραι E. 68.

Κορκορυγή *a shouting*, S.c.T. 327. Κόρος *satiety, the insolence proceeding from abundance*. πρὸς κόρον A. 372. *in his overweening pride*.

Κόρση *hair*, C. 280.

Κόρυμβος (neut. in pl.) *the extremity of the prow of a vessel, the figure-head* P. 403. — *the top of anything*. κόρυμβον ὄχθον 650.

Κορυφή *the top of anything, as of a hill*, P.V. 366. 724. — *majesty*. κορυφῇ Διός S. 86. (91.D.) *the majesty of Jove*. Some, however, and perhaps correctly, understand it of *the brow of Jupiter*, whose nod was the sign of authority and command. Stanl. cf. Hom. Il. ᾧ. 524. seqq.

Κοσμεῖν *to adorn*, S.c.T. 461. S. 458.

Κόσμος *trappings, appointments*, S.c.T. 379. P. 819. 835. A. 1244. E. 55. S. 243. — *glory, excellence*. κόσμος ἀνδρῶν P. 884. *a splendid body of men*. νύξ μεγάλων κόσμων κτεάτειρα A. 347. *gainer of great glories for us*. — κόσμῳ *in order, with propriety*, P. 393. A. 507.

Κοταίνειν *to be angry*, S.c.T. 467.

Κότος *anger, fury*, A. 444. 621. (on A. 745. see νεαρός) 1184. 1443. C. 33. 940. 1021. E. 211. 767. 804. 835. 849. 860. S. 65. 342. 380. 422. 473. 611. 725. — ὡς φάρμακον τεύχουσα κάμου μισθὸν ἐνθήσει κότῳ A. 1234. *as if preparing a medicine, she will mix up in her wrath, as in a potion, the price of my being brought hither, h. e. my murder*. Here Casaub. conj. ποτῶ. — κότος ἐργμάτων, sc. ἔνεκα E. 477. ἄλλης ἀναγκῆς οὐτινος τρέων κότον E. 404. (426.D.) *wrath from the neglect of some other compelling power*. But here ἡ τινος for οὐτινος should probably be read from two MSS. In the former part of the verse, Bothe corrects ἀλλαις ἀνάγ-

καις. See not. ad loc. ed. Linw. — Met. αἰγίδων κότον C. 585.

Κούρη *a virgin*, Ion. for κόρη Dor. κούρα S.c.T. 133.

Κουρά *a shaven lock*, C. 224.

Κούριμος *shaven off*. χαίτην, κουρίμην χάριν πατρός C. 178.

Κουροβόρος *devouring children*, A. 1493. See πάχνη and παρέχειν.

Κουφόνους *light-minded*, P.V. 383.

Κούφος *light*, P. 297. — *slight, trifling*. κούφον τέλος S.c.T. 242.

Κούφως *lightly*, E. 112. — *easily*, P.V. 703.

Κραδαίνειν *to shake*, P.V. 1049.

Κραδία *the heart or mind*, P.V. 833. S.c.T. 763.

Κράζειν *to cry out*, in perf. κέκραγα P.V. 745. C. 528.

Κραίνειν *to bring to pass, accomplish, or perform*, e.g. πύργους ἀπειλεῖ τοῖσδ' ἃ μὴ κραίνοι θεός S.c.T. 531. Cf. ib. 408. 784. A. 1398. C. 455. E. 729. S. 363. 603. κραῖναι P.V. 510. On A. 142, see under τερπνός. ἐπραξεν ὡς ἐκρανε A. 380. (369.D.) *he hath brought it to pass, as he hath brought it to pass*. Here πράσσειν and κραίνειν express both the same idea, πράσσειν being only the more general term, and κραίνειν more peculiarly expressive of an act of the Deity. On this form of speech, see Blomf. Gloss. Ag. 66. — Intrans. ποῖ δῆτα κραεῖ μένος ἄτης; C. 1071. *where will it make an end?* with infin. ἐκραν' ἄνευ κλητῆρος ὡς εἶναι τάδε S. 617. *brought these things to an issue*. pass. κραίνεται ψήφος S. 942. *a decree is passed*. Cf. S. 921. κραίνουτο P.V. 211. Dind. conj. κρανοῖτο, but this is not necessary. κέκρανται C. 858. S. 921. κρανθήσεται P.V. 913. εἰ κρανθῇ πρᾶγμα τέλειον S. 86. h. e. κρανθῇ ὥστε τέλειον εἶναι. By tmesis, γιγνομέναισι λάχνη τὰδ' ἐφ' ἅμιν ἐκράνθη E. 329. for ἐπεκράνθη. See ἐπικραίνειν.

Κραιπνός *swift*, P. 95.

Κραιπνόστροφος *swiftly moving*, P.V. 289.

Κραιπνοφόρος *swiftly carrying*, P.V. 132.

Κράναος prop. name, E.965.
 Κράνος *a helmet*, S.c.T.367.441.
 Κράς *the head*. κρατός P.361. C. 196. S.821. *καράϊ* S.c.T.837.
 Κράσις *a mixing*. κράσεις P.V.480. *ways of mixing*.
 Κραταίλιως *rugged, stony*, A.652.
 Κραταιός *strong*, P.V.427.(430. D.)
 In this passage, Dindorf supposes the word γὰς to have been lost after κραταίον. There certainly appears to be an apposition between these words and οὐράνιον πόλον. Cf. ὑπείροχος.
 Κρατεῖν *to rule*. abs. P.V.35.324. 517.941.957. A.925.1649. E.157. S.394. ὁ κρατῶν *the ruling power*, P.V.939. See αἰ. A.1649. ἡ κρατοῦσα C.723 *a mistress*. οἱ κρατοῦντες *those in power, superiors*, C.265.371. — *to have the upper hand, to be victorious*. abs. P.V.213. S.c.T.171.498. P.330. A.315. E.930. *κεκράτηκε* P.145 *is victorious*. — with gen. *to govern*, P.V.149. A.1658. C.705. E.544. S.256. — *to get into one's power, to seize, or overcome*. δυοῖν κρατήσας S.c.T.939. P.735. S.382. — pass. *κρατεῖσθαι to be overcome, beaten*, κρατηθεῖς A.1615. C.492. *κρατηθεῖς ἀβουλίαις* S.c.T.732. *overpersuaded*. ὑπνω κρατηθεῖσα E.143. *κρατεῖται πως τὸ θεῖον* C.952. *is kept in check, hindered*. — with accus. *φρενῶν στύγος κρατούση* C.79. *controlling, keeping under*. πᾶσαν αἰαν κρατῶ S.252. *I govern*. βύβλου καρπὸς οὐ κρατεῖ στάχυν S.742.(761. D.) *a proverbial expression, meaning that the Egyptians who eat the fruit of the papyrus would not beat the Greeks who lived on corn*. — intrans. *to prevail, obtain*. λόγος κρατεῖ P.724. *φάτις κρατεῖ* S.290. Cf. Soph. Aj.978. *ἀρ' ἡμπόληκας, ὥσπερ ἡ φάτις κρατεῖ*; τὸ εὖ κρατοῖη A.340. *κρατοῦσα χεὶρ* S.599. *the majority*. — *to command*. ὦδε κρατεῖ γυναῖκός κέαρ A.10. *impers. κρατεῖ 'tis better καταναεῖν κρατεῖ* A.1337.
 Κρατερός *strong*, P.V.167. E.338.
 Κρατήρ *a bowl or cup*, A.1370. C.289.
 Κράτιστος *best*, P.V.216.

Κράτος *strength, personified* P.V. 12. C.242. — *power, might*, P.V.525. S.944. *νοῦσων ἐσμὸς κράτους ἀτερπής* ib.660. *not exercising its influence*. But see ἀτερπής. In periphr. Ποσειδῶνος κράτος E.27. *μηχανῆς ἔστω κράτος* S.204. *let there be vigour in your measures*. — in plural. *κράτεσιν ἀρσένων* S.388. *the power of men*. τάδε Διόθεν κράτη ib.432. *these powerful decrees of Jove*. — *empire, authority*. πρὸς ὧν ἐκπίπτει κράτους P.V.950. σόν, Κλυταίμνηστρα, κράτος A.249. ἀμφίλεκτος ὧν κράτει A.1567. *disputing the title to the supremacy*. Cf. C.473. S.420. κράτος ἰσόφυχον ἐκ γυναικῶν κρατύνεις A.1449. *you exercise through women an equally powerful influence*. See ἰσόφυχος. ὀδῖον κράτος αἰσίον A.104. *confidence inspired by lucky omens on the road*. Cf. ὀδῖος. πατρῶα κράτη C.1. is interpreted by some to signify, *the office assigned him by his father*, as Ἐρμῆς χθόνιος, who had the care of the dead, (Cf. Arist. Ran. 1145); by others, *my* (i.e. Orestes') *father's empire*. The former interpretation is justly preferred by Well. though Butler and some others fa' vour the latter. — pl. κράτη τὰδ ἔσχομεν P.771. *held this sovereignty*. — *a ruler*. abst. for concr. Ἀχαιῶν δέ-θρονον κράτος A.109. Cf. ib.605. S.521. S.c.T.120. — *victory*. κράτος πάρες ἐμοί A.917. Cf. C.483. S.1054. κράτη S.929 *id.* — *superiority, preference*. παντὶ μέσφ τὸ κράτος θεὸς ὥπασε E.503.
 Κρατύνειν [ῶ] *to govern*. abs. Ζεὺς ἀθέτως κρατύνει P.V.150. Cf. ib.402. — with acc. τὰς ἀγχιάλους ἐκράτυνε μεσάκτους P.801. Cf. ib.868. S.680. *κρατύνεις βωμόν* ib.367. *you have the altar under your control or authority*. — with cogn. acc. κράτος κρατύνεις A.1450. *you wield a power*. See κράτος. τὸ μείον κρατύνει S.591. *holds a less authority*.
 Κρέας *flesh*. in pl. κρεῶν πλήθοντες A.1193.1216.1575.
 Κρεισσότεκνος *dearer than children*, h. e. *most dear*, S.c.T.766.(784. D.)

On the phrase *κρείσσοτέκνων ὀμμάτων*, see under ὀμμα. Schütz improperly considers *κρείσσοτέκνα ὀμματα* to be equivalent to *κρείσσόνων τέκνων ὀμματα*, h.e. "*filiorum nunc patre potentiorum oculi*," from which *Œdipus ἐπλάγχθη*, i.e. *withdrew himself*. Butler's explanation is undoubtedly the true one, unless, as Dind. with great probability considers, the words are corrupt.

Κρείσσω superior, stronger. *κρείσσων θεῶν ἔρω* S.V. 904. *ὁ κρείσσω Ζεὺς* A. 60. *Jupiter the supreme.* *τὸ μείον κρείσσόνων κρατύνει* S. 691. See *θαύζειν*. With gen. *stronger, mightier*, P.V. 924. S. 741. *ὑψος κρείσσω ἐκπιδήματος* A. 1349. *a height too great to spring from.* — *better, preferable.* *τὸ μὴ μαθεῖν σοι κρείσσω ἢ μαθεῖν τάδε* P.V. 627. Cf. ib. 752. 970. *εὖχον τὰ κρείσσω* S.c.T. 248. *pray for that which is best.* with gen. *κρείσσονα χρυσοῦ* C. 366. *more precious than gold.* *κρείσσω πυργῶν βωμός* S. 187.

Κρεκρός made by striking on a stringed instrument. *κρεκτὸν νόμον* C. 809, *a strain played on the lyre.*

Κρεόβορος eating flesh, cannibal, S. 284. But *κρεοβόρους* in this passage is clearly corrupt. *κρεοβόρους* Stanl. A far better conjecture is *κρεοδόρους*, Anonym. ap. Butl. and Lobeck, Paralip. p. 260.

Κρεοκοπεῖν to cut in pieces, P. 455.

Κρεουργός cutting up flesh. *κρεουργὸν ἡμᾶρ* A. 1574. *a banqueting day, a holiday*, in which portions of meat were distributed to the people.

Κρέων Creon, S.c.T. 456.

Κρέων i. q. *κρείων a king.* *Ζεὺς αἰώνος κρέων ἀπαύστου* S. 569. *an everlasting king.*

Κρήμνισθαι to hang. *ὑπερῷ ὀμμάτων κρημαμένῳ νεφέλῳ* S.c.T. 212. *suspended above his head.*

Κρηναῖος belonging to a spring, P. 475.

Κρηπὶς a bottom *οὐδέπω κακῶν κρηπὶς ὑπεστίν, ἀλλ' ἔτ' ἐκιδύεται* P. 801. (815. D.) *these misfortunes are not yet drained to the bottom.* Schütz

rightly observes, "*Imago petita est ex natura vasis aut putei, qui non prius exhauritur, quam ad fundum perveneris.*"

Κρητικός Cretan, C. 607.

Κριθᾶν to be high-fed with barley. *Met. to be unruly*, A. 1625.

Κριθή barley, S. 931.

Κρίμα decision, S. 392.

Κρίνω to select. *κρίνασα δ' ἀσπῶν τῶν ἐμῶν τὰ βέλτατα* E. 465. — *to prefer.* *κρίνω δ' ἀφθονον ὄλβον* A. 458. *κρίνε σέβας τὸ πρὸς θεῶν* S. 391. *choose that part which is held reverential in the sight of the gods.* — *to decide or adjudge.* *κρίνον* E. 583. *κρίναι* A. 1542. — with inf. *κρίνω σε νικᾶν* C. 890. — with acc. S.c.T. 396. *κρίνε εὐθείαν δίκην* E. 411. *give righteous judgment.* *κρίνον δίκην* ib. 446. *decide the cause.* Cf. ib. 704. C. 652. pass. *πῶς ἀγῶν κριθήσεται* E. 647. *κᾶν ισόνηφος κριθῇ* ib. 711. — *to decide concerning omens, to explain predictions*, P.V. 483. P. 221. 512. C. 535.

Κρίσις a decision, A. 1262.

Κρίτης a judge, S. 392. — *an interpreter* (sc. of dreams, etc.), P. 222. C. 37. Cf. *κρίνειν*.

Κροκόβαπτος dyed with saffron colour, P. 651.

Κροκοβαφής saffron-coloured, A. 1092. (1121. D.) In this passage, the blood is called *κροκοβαφής σταγῶν* from the pallid hue which overspreads the face when the blood rushes back to the heart in strong emotion. Such (as Stanley observes) was the common opinion. Blomfield compares Virg. Georg. ii. 484. *Frigidus obstiterit circa præcordia sanguis.*

Κρόκος saffron. *κρόκου βαφάς* A. 230. (239. D.) *cloth dyed of a saffron colour.* This is referred by Schütz to the fillet of saffron-coloured cloth placed according to custom on Iphigenia, previous to her sacrifice. He compares Lucretius in his description of the same event, i. 89. *Cui simul infula, virgineos circumdata*

comptus, ex utraque pari malarum parte profusa est. This answers, he conceives, to the κρόκου βαφάς ἐς πέδον χέουσα of Æschylus. It is more simple to refer it generally with Pauw to the dress of Iphigenia, of which the fillet formed a part. Cf. χεῖν. With respect to the colour, Butler (ap. Peile) observes, "videtur non tam ad virgineum quam ad regium cultum pertinuisse color croceus. Sic ap. Pind. Pyth. iv. 413. croceam vestem habet jam Argonautarum dux. Idem est etiam Darii ornatus, P. 660." Stanley and Abresch incorrectly interpret κρόκου βαφάς to mean blood, comparing A. 1092. ἐπὶ δὲ καρδίαν ἔδραμε κροκοβαφῆς σταγῶν. This is clearly wrong; the meaning of the latter passage is quite different, κρόκος not being an epithet there of the blood, but of a certain effect upon the face. Moreover, the blood of Iphigenia had not yet been shed, cf. 239. τὰ δ' ἔνθεν οὐτ' εἶδον, οὐτ' ἐννέπω. For κρόκος applied to dyeing, cf. P. 651. κροκόβαπτον εὐμαριν, and Pind. Pyth. iv. 232. κρόκεον εἶμα.

Κρόνιος *belonging to Saturn.* Κρόνιε παῖ P. V. 578.

Κρόνος *Saturn*, P. V. 185. 201. 220. 914. E. 611.

Κρόταφος *the temple or forehead.* Met. *the brow of a hill*, P. V. 722.

Κροτησμός *a knocking or beating*, S. c. T. 543.

Κροτηρός *beaten*, C. 422.

Κρύβδα *secretly*, C. 175. Cf. κρυπτός.

Κρύος *chilliness*, S. c. T. 816. E. 155.

Κρυπτάδιος *secret*, C. 934.

Κρύπτειν *to cover or hide*, P. V. 1020. A. 443. E. 439. pass. *κεκρυμμένα* P. V. 499. A. 377.—*to conceal*, with doub. acc. *μήτοι με κρύψης τούτο* P. V. 628. *conceal not this from me*.—pass. in active sense, *χαίρουσα γόν κεκρυμμένα* C. 442. *rejoicing in that I concealed my woe*. Here Dind. conj. *κεκρυμμένον*.

Κρυπτός *concealed*, C. 803. Hermann suspects the words πολλά... κρύπτ' to be an interpolation. With gen. κρυπτά

"Ἦρας S. 293. *concealed from Juno*. Here Stanl. conj. κρύβδα ἐν ἀγγέλῳ γὰρ κρυπτός ὀρθοῦται λόγος C. 762. (773. D.) *a message of secret meaning depends for success upon the messenger*. For κρυπτός ὀρθοῦται λόγος is read in MSS. and edd. κρυπτός ὀρθούσῃ φρενί, or ὀρώσῃ φρενί. This reading, which is wholly unintelligible, is evidently the result of an error in transcribing, being a repetition of the termination of the preceding line γαθούσῃ φρενί. Cf. A. 1189. 1190. For the restoration of the text we are indebted to Schol. Venet. on Il. ὁ. 207. who thus cites the passage, ἐν ἀγγέλῳ γὰρ κυπτός ὀρθοῦται λόγος. Eustathius borrowing this in his Commentary, writes κρυπτός, not κυπτός. Hence Porson edited κρυπτός ὀρθοῦται λόγος. Blomf. prefers κυπτός, and translates *Nuntii prudentia rectam facere potest orationem incurvam*, h. e. *vitiosam*, which certainly conveys no very clear idea of the meaning. The general force of the phrase (which is evidently a proverbial one) is clear from the words in Homer upon which it is referred to as an illustration, sc. ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἰδῆ, denoting the necessity of tact and adroitness in one who carries important messages. Commentators appear to have been misled from not perceiving that ὀρθοῦται does not mean *is made straight* (hence the preference of κυπτός as a supposed antithesis) but *succeeds, prospers*, as in E. 742. etc. The Chorus desires the nurse to deliver the message to Ægisthus in a manner not likely to excite his fears (ὥς ἀδειμάντως κλύῃ): hence they bid her not to tell him what she had been desired by Clytæmnestra, sc. to bring guards with him (as that would raise his suspicions of danger), but to come cheerfully alone (γηθούσῃ φρενί): for that, where the real purpose of a message (e. g. to inveigle a man to destruction) had to be concealed, the message depended much for success

on the ease and apparent indifference assumed by the messenger. With respect to reading *κρυτός* or *κρυπτός*, it is better to retain the latter, as it is supported by the MSS. and is preferable in respect of sense. The prep. *ἐν* is used as in E.447. Cf. Soph. Phil. 963. OEd. C.247. Eur. Phœn. 1284. Arist. Av. 1677.

Κρυσταλλόπηξ frozen over, P.494.

Κρυφαῖος secret, C.81. P.352.377.

Κρυφαίως secretly, P.362.

Κτᾶσθαι to acquire, get for oneself. *ἐκτῆσω* P.741. *ἐκτῆσατο* 756. *κτῆσαιτο* C.995. *κτῆσεται* E.279. *κεκτῆσθαι* to have or possess, P.V.797. A.1021. *ἄγος κεκτῆσεται* P.V.1008. *will be accursed*. *ἐκτῆμναι* P.V.797. *οἱ κεκτῆμναι* lords or masters. *τίς δ' ἂν φίλους ὦοιτο τοὺς κεκτῆμένους*; S.332.(336.D.) These words, notwithstanding Schütz's attempt at explanation, are probably corrupt. Schütz explains, *quis vero, quæso, propinquos dote sua dominos emat?* Rob. understanding it so likewise, refers to Virg. Georg.1. *Tequæ sibi generum Teihsy emat omnibus undis*. But Dind. is undoubtedly correct in adopting Boissonade's conj. *ὄνοιτο*. "Respondet virgo quæstioni regis kar' ἔχθραν; ob odium nempe; nam quis dominos vituperaret qui essent amici? Quum illos fugiamus, sequitur odio nobis esse." The king then, wishing to waive the subject, partly apologises for the invaders in v.333. to which the chorus, indignant at the evasion, retorts in v.334.

Κτῆανον a possession, S.c.T.711. 885. A.1555. C.931.

Κτράτρεα fem. one who acquires, A.347.

Κτείνειν to kill. *κτείνω* C.543. *κτενεῖ* A.1233. *ἐκτεῖνα* E.441.558. *ἐκτανες* S.c.T.965. *ἐκτεινε* P.762. A.1630. *ἐκτελναμεν* C.875. *ἐκτανον* E.96. *ἐκτανε* S.494. *κτελνομεν* P.444. *κτενεῖν* C.909. *κτεῖναι* P.V.868. In C.435. (441.D.) for the corrupt *κτεῖναι*, Stanl. conj. *κτίσαι*. *κτανεῖν* C.886.1023. E.84. *κτελνοσα* P.780. *κτελνοσαι* E.210. *κτελνοσα* A.1523. *κτανών* S.c.T.618. E.569.

κτανούσα E.187. *κτανούσης* E.710. *κτανόντι* 400. *κτανούσι* C.41. poet. *κτανόντεσσι* ib.362. *κτανόντας* ib.142.

Κτείς lit. a comb.—Met. *κτένες* the fingers. *χερῶν ἄκρας κτένας* A.1576.

Κτῆμα a possession. pl. *κτῆματα* S.c.T.772.799.890.

Κτῆνος id. pl. *κτῆνη* A.127.

Κτήσιος belonging to possessions. *χρημάτων κτησίων* A.981. *goods held in possession*. Hence *κτήσιος* Ζεύς S.440. *Jupiter the guardian of property*. *κτήσιος βωμός* A.1008. *the altar of Jupiter*, called *Κτήσιος*.

Κρίζειν to found (as a colony). *τὴν μακρὰν ἀποικίαν κτίσαι* P.V.817.—to beget. *τὸν ἐκτίσεν γόνυ* S.163. *εὐμενεῖ βίᾳ κτίσας* S.1053. (1068.D.) sc. *ἡμᾶς* or *ἡμέτερον γένος*, h.e. *qui benevola vi* (Ionem contrectando) *genus nostrum condidit*. Schütz.—to effect, achieve or perform. *ἐπίστρεπτον αἰῶνα κτίσας* C.345. *having lived a life*. *ὅπότερ' ἂν κτίσης* S.429. *whichever you may do*. *δαῖτες ἂν κτιζοῖατο* C.477. *would be celebrated*. *τελευτᾶς πρεμνεῖς κτίσειε* S.132.—to render or make. *ἐκτίσαν εὐνίδας* P.281. *ἐλευθερον κτίσει* C.1056. Cf. E.17. *τέχνης ἐνθεον κτίσας* ib.684. *ἀκαρπώτους κτίσαι* S.132. *πυρίφατον κτίσαι* ib.628. On C.435. see *κτείνειν*.

Κτύπος a noise of blows or strokes, S.c.T.96.99. P.V.133.925. A.1515. C.23.421.642. pl. P.V.918.

Κυάνεος dark blue, dark. *κυάνεον λεύσσω* P.81. *looking darkly*. This epithet is often applied to the look of the eyes, see Blomf. Gloss. in loc. Blomf. here reads *κυανούν*, for the sake of the metre, and in accordance with the rule of Phrynichus concerning adjectives in *εος*. So Dind. Well. considers that there is a synizesis of the *ν*, so that it is read *κῶ-νεον* as *κῶνῶντιδες* v.551. Heath supposes it was pronounced *κῶανον*. Cf. *Αἰγυπτογενής*.

Κυανῶπις having a dark-blue brow, S.724. P.551.

Κυβερνήτης a steersman, S.751.

Κύβος a cube or die. *ἔργον ἐν κύβ-οις κρινεῖ* S.c.T.396.

Κύδιστος *most honourable*. κύδιστ' ἄχων S. 13. *in a choice of evils the most honourable*.

Κυδός *glory*, P. 447. S.c.T. 299.

Κυθέρειος *belonging to Venus*, S. 1014.

Κυκᾶν *to mingle or confound*, P.V. 996.

Κυκλεῖν *to whirl round*. δίναις κυκλούμενον κέαρ A. 969. *my heart violently agitated*.

Κύκλος *an orb or circle*, as of the sun, or of a shield, P.V. 91. P. 496. S.c.T. 471. 478. 573. κύκλῳ adv. *round about*, C. 977. κύκλῳ περίξ P. 360. 410.

Κυκλοῦσθαι mid. v. *to surround*. Ἀργεῖοι πόλισμα κυκλοῦνται S.c.T. 114. P. 450. στένει πόλισμα ὡς κυκλούμενων S.c.T. 229. (247.D.) where the vulg. κυκλούμενων is correct, which the Schol. A. rightly explains as referring to τῶν πολεμίων. κυκλούμενον, pass. Rob. Cant. In P. 450. ἀμφὶ δὲ κυκλοῦντο πᾶσαν νῆσον, Heath and Brunck read 'κυκλοῦντο, Pors. and Blomf. ἐκυκλοῦντο. Upon the omission of the syllabic augment in tragic iambs, two opinions are well known to exist: one, that of Porson and Elmsley, who deny its legitimacy altogether, except in some few special cases (see Pors. Præf. ad. Hec.); another, which is supported by Herm. and some others, that it might in certain cases be omitted. Elmsley on Bacch. 1132. divides the existing instances of omission into three classes: 1. such as may have the augment restored without injuring the verse; 2. those where, owing to a diphthong or long vowel terminating the preceding verse, the mark of elision may be prefixed; 3. such as do not admit of these two remedies, and which he conceives may either be emended, or if not capable of easy emendation, ought to be ascribed to the errors of copyists. To this view of the case, objections have justly been made. With respect to Elmsley's second class, which he would explain as cases of elision caused by a diph-

thong in the preceding line, it is observable, that in tragic iambs the termination of one line does not connect itself with the beginning of another, so as to affect it in a metrical point of view. Thus e.g. in Soph. Ant. 900. we have ἐγὼ | ἔλousα, where no elision takes place. Even δὲ is never cut off by Æschylus or Euripides; very rarely by Sophocles. Hence it seems unfair to suppose that the termination of one line affects the first word of the succeeding in some few cases where the augment seems omitted, but not as a general principle. If then the omission of the augment be established as regards the second class, it will hardly be fair to have recourse to emendation to correct those of the first. With respect to the third class, to suppose that they are all incorrect involves a *petitio principii*: that these passages are all wrong, depends upon the truth of the supposition that the Attics never omitted the augment: but that the Attics never omitted the augment can only be proved from their extant writings: hence this is reasoning in a circle. The following appears to be a correct statement of the case:—

1. When the verb in the imperfect or aorist is preceded by a long syllable *in the middle of a verse*, the augment may be omitted on the common principle of elision, e.g. Ἰόλη 'καλεῖτο Trach. 381. δώρημ' ἐκείνῳ ἔδωκε Aj. 1304. 2. Of passages where the word in which the augment is omitted, does not occur in the middle, but at the beginning of a verse, there are no less than twenty-seven in number; and if the reasoning above adduced against Elmsley's statement be valid, these must be considered as actual omissions of the augment. If we come now to examine into the cause of this, we shall find that these instances all occur in ῥήσεις ἀγέλικαι or narrative parts, where we may conceive that the poets adopted the style of the early epic poetry. Hence we may

ascribe the omission of the augment to an imitation of the epic style in such passages. The exceptions (four in number) where the omissions appear in passages of a different character, are susceptible of just emendation. 3. It is supposed by some, that this licence extended only to words in the *beginning of a verse*; hence Æsch. P. 305. οἶδε ναὸς ἐκ μιᾶς πέσον is considered corrupt, and probably is so, whatever be the truth as regards this point. One instance likewise occurs in Bacch. 1134, but here the word, occurring in the beginning of a proposition, can hardly be viewed as an exception. By those who hold this opinion, several instances are explained on the principle of elision, e.g. νικώμενοι κύριссον P. 302. πλείστοι θανον id. 482. Cf. Soph. Aj. 308. Trach. 772. 905. etc. Wellauer, however, on P. 302. observes, that the mark of elision is here placed against the authority of all MSS. His reasoning appears correct, sc. that if the tragic writers in epic passages allowed themselves the omission of the augment at all, no reason can well be assigned why they should not have employed this licence in the middle as well as in the beginning of a verse. Hence we may, on the whole, conclude that the tragics, though in ordinary passages always inserting the augment, did occasionally omit it when imitating the epic narrative style, and this not in the beginning only, but also in the middle of a verse. Cf. Soph. El. 750. Œd. C. 1605. Trach. 906. Eur. Hec. 1153. Æsch. P. 368. 408. 450. 488. etc.

Κυκλωτός *made round*, S.c.T. 522.

Κυκνόμορφος *swan-shaped*, P.V. 757.

Κύκνος *a swan*, A. 1419.

Κῦμα *a wave of the sea*, etc. S. 14. P.V. 1003. 1050. S.c.T. 192. 672. P. 90. A. 651. 1154.—Met. *a wave of calamity*. κακῶν ὥσπερ θάλασσα κύμ' ἄγει S.c.T. 740. Cf. P.V. 888. E. 796. S. 120. *an advancing host of men*, S.c.T. 108. 1069. Cf. P. 90. κύμα χερσαῖον S.c.T.

64. *a land wave*. See Blomf. Gloss. Ag. 81.

Κῦμα *the fetus of the womb*, C. 126. E. 629.

Κυμαίνειν *to swell as a wave* Met. κυμαίνοντ' ἔπη S.c.T. 428. *swelling words*.

Κυματίας *swelling with waves*, S. 541.

Κυνᾱγός *a huntsman or pursuer*, A. 678. See Ἀθᾱνα.

Κυνηγετεῖν *to pursue (as a hunter does game)*, P.V. 572.

Κυνοβρασής *impudent as a dog*, S. 739.

Κυνόφρων id. & κυνόφρων C. 612. Cf. Il. γ. 180.

Κύπρις *Venus*, S. 979. 1016. S.c.T. 127. E. 206.—*love*, P.V. 854. 866.

Κύπριος *Cyprian, of Cyprus*. Κύπριαι πόλεις P. 863. Κύπριος χαρακτήρ S. 279. (282. D.) On this passage Abresch remarks, "Quum notissima hujus nominis insula huc non conveniat, intelligam de Cypro Libyæ cujus apud Steph. Byzant. mentio." But this is hardly necessary to the sense of the passage. The king is merely mentioning various nations, to any of whom the chorus might, as he thinks, belong rather than to Argos, sc. Libyans, Ægyptians, Cyprians, Indians.

Κύρειν (inus, in pres.) *to obtain*. with gen. πάλον ἔκρσα P. 765.—*to hit, as a mark*, A. 614.—*to meet with, to find or experience*. Ἰαδῶν ναυβαρᾶν κύρσαντες οὐκ εὐτυχῶς P. 973. Cf. P.V. 741. E. 891.

Κυρεῖν *to obtain, meet with, experience*. with gen. κυροῦντα τῶν ἐπαξιῶν P.V. 70. Cf. S.c.T. 589. P. 783. 874. E. 373. S. 780.—with acc. κυρήσεις μείον ἀξίως σίθεν C. 696. See ἀξίως. Cf. C. 212. 703. S.c.T. 681. on which last see εἶ.—*absolutely, to hit a mark*. τόδ' ἂν λέγων κυρήσεις S. 584. *you would be right in saying this*. So perhaps A. 1174. Cf. τυγχάνειν.—*to be*, P.V. 330. καλῶς κυρεῖ S.c.T. 23. *is well*. Cf. P. 590. S. 56.—with participles. μαρμαίρουσαν κυρεῖν S.c.T. 383. σεσωσμένος κυρεῖ P. 465. κυρεῖν λέγουσαν A. 1174.

In A. 1344. (1371.D.) τρανῶς Ἀτρείδην εἰδέναι κυροῦνθ' ὅπως, Butler considers that κυροῦνθ' ὅπως is put by an enallage for ὅπως κυρεῖ. It is better to suppose it equivalent to κυροῦνθ' ὅπως κυρεῖ, h.e. *however he be*. πεσὼν κυρήσας S.c.T. 341. (358.D.) if correct, is to be joined in constr. sc. *having fallen*. Dind., however, considers κυρήσας as a gloss.

Κύριος *having power or authority*. κύριος εἰμι θροεῖν A. 104. κύριοι ξυνωμόται E. 123. *powerful conspirators*.—a master. τοῖσι κυρίοισι δωμαίων C. 647. 678.—one who ratifies or makes binding a contract. ἐμῶν τε καὶ σῶν κύριος πιστευμάτων A. 852.—*appointed, authorised*. ἄγνισμα κύριον φόνου E. 315. κύριον τέλος ib. 515. κυρίῳ ἐν ἡμέρᾳ S. 713. τί τῶνδε κυριωτέρους μένεις; ib. 943. τὸ κύριον the appointed time, A. 744. κύρι' ἔχοντες E. 918. *having authority*.

Κυρίσειν to butt as a ram. Met. to strike. κύρισσον ἰσχυρὰν χθόνα P. 302. On the omission of the augment. see κυκλοῦσθαι.

Κυρίως really, thoroughly, A. 171. C. 774.

Κύρος *Cyrus*, P. 754. 759.

Κύρος *authority or power*. οὐκ ἔχουσι κύρος οὐδέν S. 386.

Κυροῦν to pronounce authoritatively. τήνδ' ἐκύρωσας φάτιν P. 223. the constr. is varied in v. 513. ἐπειδὴ τῇδ' ἐκύρωσεν φάτις.—to decide. κυρῶσαι δίκην E. 609. Cf. ib. 551. (581.D.) where, for the vulg. κυρώσων is read κύρωσον in M. Guelph. Ald. Rob. So Herm. Dind. This requires ὅπως τ' to be read for ὅπως. Well. defends the vulg. but incorrectly.—pass. κεκύρωται τέλος C. 861. S. 508.

Κύτος any hollow vessel, as an urn, or vase, A. 313. a balloting box, ib. 790.—a shield, S.c.T. 477.

Κύχρεος of Cychreæ, a place near Salamis. ἀκτὰς ἀμφὶ Κυχρείας P. 569. It was so called, according to Stephanus, from Cychreus, son of Salamis and Neptune.

Κύων a dog, S.c.T. 1005. A. 3. 1064.

C. 440. E. 127. 237. S. 741. 781.—as an epithet of reproach, μισητῆς κυνός A. 1201. Met. Ζηνός ἀκραγείς κύνας Γρύπας P.V. 805. See Blomf. Gloss. in Ag. 81. Διὸς πτηνός κύων δαφονός ἀετός P.V. 1024. Cf. A. 134. μητρὸς ἔγκοτοι κύνες C. 1050. Cf. ib. 911. said of the Furies pursuing Orestes.—a watch-dog, met. a guardian. γυναῖκα δωμαίων κύνα A. 593. ἄνδρα τῶν σταθμῶν κύνα ib. 870.—Σειρίου κυνός ib. 941. the constellation of the Dog Sirius.

Κώδων a bell, S.c.T. 368. 381.

Κωκύνειν to lament. εἰμι κωκύσουσα A. 1286.

Κώκυμα a lamentation, pl. P. 324. 419.

Κωκυτός id. pl. S.c.T. 225. C. 148.

Κωκυτός *Cocytus*, S.c.T. 672. A. 1132.

Κῶλον a limb, e.g. the foot or leg, P.V. 81. 494. A. 1358. E. 350. prov. πρὸς κέντρα κῶλον ἐκτενείς P.V. 323. Cf. κέντρον.—part of anything, as of a race. διαύλου θάτερον κῶλον A. 335. See δίαυλος.

Κωλύειν[ν] to prevent. κάλῳρα κωλύουσιν ὡς μένιν ἐρῶ S. 980. (1002.D.) In this verse κάλῳρα is corrupt: κωλύουσιν refers to Κύπρις, and this verse is to be strictly connected with the preceding one, a comma only being placed after Κύπρις. Stanley's conjecture, κάῳρα, h.e. καὶ ἄῳρα even when unripe, seems the best which has been proposed. We may then understand Danaus to mean that "Venus not only proclaims the fact when fruits are fully ripe (στάζοντα), but that, more than this, she may be said even to prevent the unripe ones (ἄῳρα) from growing to maturity, by exposing them to untimely violence."

Κῶμος a band, or company of revellers, Met. A. 1162.

Κώνωψ a gnat, A. 566.

Κώπη an oar, P. 368. 370. 388. 417. Met. νεπτέρᾳ προσήμενος κώπη A. 1501. occupying an inferior station. Cf. ζυγόν.

Κωπήρης *furnished with oars*. κωπήρη στόλον P. 408. *the equipment of oars*.

Κωρυκίς fem. of *Corycus*. Κωρυκίς πέτρα C. 22. *a rock on Parnassus*. Κωφός *deaf*, S.c.T. 184. C. 869.

Λ

Λαβή *a receiving*. ἐν ἀργύρου λαβῇ S. 913. *by the receiving of money*.

Λάβρος *violent*, P. 110.

Λαβροστομεῖν *to speak violently*, P. V. 327.

Λαβρόσυντος *violently driven*, P. V. 603.

Λάβρως *violently*, P. V. 1024.

Λάγινος *belonging to a hare*. λαγῖναν γένναν A. 118. *one of the hare kind*, periphrastr. for *a hare*. Here βοσκόμενοι λαγῖναν ἐρικύμονα φέρματι γένναν is the reading of T. Steph. The meaning of the passage is, *feeding upon a female hare big with young, stopped with her offspring in their last race*. For ἐρικύμονα, which is the reading of the Schol. (ἐρικύμονα. πολυκύμονα), some MSS. and edd. have ἐρικύματα, an error arisen probably from the similarity of the termination of the following word, φέρματι, which is so read by Guelph. Ald. Rob. Turn., but which has also been corrupted by some into φέρματα. βλαβέντα is referred by Wellauer to λαγῶν understood, to which he considers λαγῖναν γένναν as equivalent. For this he quotes the authority of the Schol. who says, πρὸς τὸ σημαινόμενον τὸ βλαβέντα. But here βλαβέντα is not the acc. masc. sing., but the neut. plural, referring generally to *the hare and her young ones*, both of which are alluded to in the following line, and this may very likely be the real meaning of the Scholiast.

Λαγοδαίτης *devouring a hare*, A. 122.

Λαγχάνειν *to draw a lot*. ὡς ἕκαστος εἴληχεν πᾶλον S.c.T. 358. abs. εἴληχε S.c.T. 405. 433. λαχόντα ib. 439. πάλῳ λαχόντες E. 32. Cf. S.c.T. 55. 119. *having drawn their lot*. — with acc. *to receive as one's allotted portion*,

P. V. 48. S.c.T. 678. 890. 928. κλήρῳ λαχοῦσα γαῖαν P. 183. οὐ λαχὼν E. 685. *unappointed to the office*. ἔλαχεν ἐς τὸ πᾶν ὁ Πυθοχρήστας φηγᾶς C. 927. (939. D.) *he has received his inheritance*. Here the vulg. ἔλαξε is unintelligible. ἔλασε Pauw, Seidler, from the Scholiast's explanation. ἔλαβε Med. ἔλαχε conj. Schütz. — τί δ' οὐ στένοντες, οὐ λαχόντες, ἡματος μέρος; A. 543. (558. D.) Casaub. explains the vulg. "*quæ pars diei præteribat quum non gemeremus, aut non sortiremur? nempe ad obeundas vigilandi et remigandi stationes*." This is better than Wellauer's explanation, "*qua parte diei non suspiravimus, quum illa nobis non acciderint? i. e. nulla parte diei illa nobis non acciderunt*:" which makes λαχόντες too vague. Probably some verb is lost in λαχόντες of a similar meaning to στένοντες. So Stanl. οὐ κλαίοντες. [λάσκοντες was doubtfully conj. in ed. 1. coll. A. 839. P. V. 405.] The participles may perhaps be explained as an anacoluthon, the preceding words being in sense the same as εἰ λέγοιμι ὡς σπανίως παρήκομεν καὶ κακοστρώτως, τί δ' ἡματος μέρος οὐ στένοντες, (i. q. καὶ οὐδὲν δ τι οὐκ ἡματος μέρος στένοντες) κ.τ.λ. — with gen. εὐ πραπίδων λαχόντα A. 370. *having a good share of intellect*. — with inf. πάντα τὰ κατ' ἀνθρώπους ἔλαχον διέπειν E. 891.

Λαγώς *a hare*. λαγὼ δίκην E. 26.

Λαθραῖος *secret*, A. 1203.

Λαθραῖως *secretly*, P. V. 1079.

Λαίλαψ *a storm*, S. 33.

Λάϊος *Laius*, S.c.T. 673. 727. 784. 824.

Λαιός *left*. λαϊᾶς χειρὸς P. V. 716. *on the left hand*.

Λαῖφος *a sail*, E. 526. S. 696. 704.

Λακάζειν *to cry out*, S. 851. S.c.T. 167.

Λακεῖν aor. 2. *to sound or creak*.

ἔλακον ἀξόνων βριθομένων χνόαι S.c.T. 138. — *to speak or utter*, A. 600. 1401. C. 35. 38. 777. perf. λέλακε. στονόεν λέλακε P.V. 405. cries mournfully. See λάσκειν.

Λακίς *a rent*. ἐμπιτνῶ σὺν λακίδι λινόισι S. 113. *I fasten upon them with a rent*, h. e. *I fall upon them and rend them*. Cf. ἐν πέπλοις πέσῃ λακίς P. 123. λακίς χιτῶνος ἔργον οὐ κατοικτιεῖ S. 880. Λακίδες στημορραγοῦσι ποικίλων ἐσθημάτων P. 821. λινόφθοροι ὑφασμάτων λακίδες C. 28.

Λακτίζειν *to kick*, A. 859. — *prov. πρὸς κέντρα μὴ λακτίζει* ib. 1607. — *to smite or beat against*. κραδία φρένα λακτίζει P.V. 883. — *to tread underfoot or insult*. λακτίσαντι μέγαν δίκας βωμόν A. 373.

Λάκτισμα *a kick*. ἐπεύχεται, λακτισμα δειπνον ἑνδίκως τιθεῖς ἀρῆ, οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος A. 1583. (1601. D.) Here by some λάκτισμα δειπνον is understood of the violation of the sanctity of the banquet. So Schütz. Butler and Musgrave understand it of the overturning of the table. Blomf. of the vomiting up of the food eaten. It seems highly questionable whether the first and last of these explanations will stand. The words probably mean simply *overturning with a curse the viands set before him*, τιθεῖς being of course taken with λάκτισμα, and both together being equivalent to λάκτιζων. See συνδίκως.

Λαμβάνειν *to receive or take*. λαμβάνει C. 126. λάβοιεν S. 674. λάβωσι S.c.T. 800. λαβεῖν ib. 1012. C. 491. S. 486. λαβών A. 846. 1578. λαβοῦσα S. 575. E. 172. — *to fetch*. ἤξω λαβοῦσα πέλανον ἐξ οἴκων ἐμῶν P. 516. Cf. ib. 820. 835. S. 707. — *to seize or catch*, P.V. 55. 194. pass. ληφθῶ δόλῳ S.c.T. 38. C. 550. E. 125. ληφθέντες P. 561. 676. A. 226. 1098. S. 801. εἰλημμένης v. 50. for λελημμένης in A. 850. εἰ φθογγὴν λάβοι A. 37. *if it were to receive the power of speech*. οὐ δόξαν ἂν λάβοιμι βριζούσης φρενός ib. 266. *I*

would not admit or believe. ἀγκάθεν λαβών E. 80. *embracing*. ἐν ἀγκάλαις λαβών S. 476. *id.* θράσος λαβοῦσαι S. 933. *gaining courage*. προμήθειαν λαβεῖν ib. 175. (178. D.) *to use caution*. Here Wordsworth conj. λαβών, joining ἔπη with φυλάξει in the next line. This Dindorf approves. — λαῖφος ὅταν λάβῃ πόνος E. 526. *when distress comes upon it*. Κνέφας τέμενος αἰθέρος λάβῃ P. 357. τῶνδε καπρὸν ὅστις ὤκιστος λαβέ S.c.T. 65. *take the earliest opportunity*.

Λαμπαδηφόρος *a torch-bearer*, A. 302. (312. D.) Metaphorically applied to the beacon-fires which announced in regular succession to Clytæmnestra the capture of Troy. Allusion is made to the contest of the Λαμπαδηφορία at Athens, where several ran a race in succession with lighted torches in their hands. See τελευταῖος.

Λαμπάς *a torch*, S.c.T. 415. A. 93. E. 976. 994. — *a beacon-fire*, A. 8. 28. 278. 287. 475. — Met. λαμπάδες the rays of the heavenly bodies. πεδαίχμοι λαμπάδες C. 583.

Λάμπειν *to shine*, A. 749. P. 163.

Λάμπη filth, dirt. ἀνηλίῳ λάμπῃ E. 305. *in filthy regions unscheered by the sun*. Dind. with Wieseler prefers λάπῃ, which he asserts to be the legitimate form of this word.

Λαμπρός *bright, clear*, S.c.T. 371. 524. P. 496. A. 6. 272. — of a strong, powerful wind, A. 1153. Blomf. compares Virg. Georg. i. 460. et claro cernes silvas Aquilone moveri. — ὀρῶντα λαμπρόν C. 283. *clear-sighted*.

Λαμπρύνεσθαι *to grow bright*. ὁμμασιν λαμπρύνεται E. 104. *grows clear-sighted*.

Λαμπρῶς *brighly, clearly*, P.V. 835. On C. 797. see δνοφερός.

Λαμπτήρ *a torch, or night lamp*, C. 530. Met. applied to the beacon-fire, which was to the night, what a lamp was in a chamber, A. 22.

Λαμπτηρουχία *the keeping up of a night lamp*. τὰς ἀμφὶ σοι κλάουσα λαμπτηρουχίας ἀτμηλῆτους αἰέν A. 865. (890. D.) Wellauer refers this

to the *signal fires which were kept ready to announce the return of Agamemnon*, but which, owing to the delay of that event, remained unused, and consequently unheeded. This is objectionable, because λαμπήρες are not the signal fires (which are λαμπάδες, the expression in v. 22. being metaphorical), but are the night lamps which are kept burning in a chamber until the inmates retire to rest. Such lamps (we may suppose) were kept always burning in Clytæmnestra's chamber, as always expecting to hear the news of her husband's coming. Scholeff. (who most unaccountably joins ἀμφί σοι with κλάουσα) is right in considering λαμπτηρουχίας to denote the time during which these lamps were kept burning, h.e. the whole night. Translate, *weeping through the hours whilst lamps were burning on your account, unheeded ever in their flight.*

Λανθάνειν to escape the notice of. οὐκ ἔστι λαθεῖν ὄμματι φωτός A. 770. εὐσημον γὰρ οὐ με λανθάνει S. 695. i.e. εὐσημον ὄν. Vid. Herm. on Soph. Ant. 467. and cf. εὐσημος. — with part. μὴ λάθῃ φύγδα βάς E. 246. *lest he should escape unperceived.* θανὼν λάθοιμι S. 966. *might be slain in secret.* — λανθάνεσθαι to forget. μηδαμῶς λάθῃ C. 671. with gen. ἀλεξῆς λαθέσθαι τῆσδε S. 712.

Λάξ with the heel. λάξ πατεῖν C. 633. A. 110. *to tread underfoot.* λάξ ἀτίσης E. 514. *dishonour by treading underfoot.*

Λαοδάμας subduing the people, S.c.T. 325.

Λασπαθής suffered by the people, P. 907.

Λαόπορος forming a passage for the people, P. 113.

Λαός a people or multitude, S.c.T. 89. P. 92. 585. 715. 756. 981. C. 360. S. 362. — λαοί men, generally. μερόπεισαι λαοῖς S. 84. *the people*, ib. 512. 954. Cf. λέως.

Λαπαδνός (?) (conj. by Herm. for

λέπαδνον) *weak, easy to overcome*, E. 532. Cf. λέπαδνον.

Λαπάζειν to lay waste. fut. λαπάξειν S.c.T. 47. 513.

Λάπη. See λάμπη.

Λασθένης proper name, S.c.T. 602.

Λάσκειν to utter a cry. abs. λάσκοντες δόμοις A. 839. with acc. ὀλολυγμὸν ἔλασκον A. 581. Cf. λακεῖν.

Λατρεία servitude, P.V. 968.

Λατρεύειν to serve. with dat. P.V. 970.

Λατρόν payment. λατρῶν ἀπερθε without payment sc. of rent. S. 989. not as Stanl. translates, *sine famulis.*

Λάφυρα spoils, S.c.T. 260. 461. A. 565.

Λαχὴ a receiving for one's portion. τάφων πατρῶν λαχαί S.c.T. 897. (914. D.) The word also means, *a digging.* So Well. in Lex.; but the other sense is far better here. Wellauer thinks a pun is intended. But cf. v. 928. ἔχουσι μοῖραν λαχόντες κ.τ.λ. Moreover, the word πατρῶν would hardly have been used in connexion with the first digging of a place of sepulture.

Λάχος a lot, E. 378. λάχη τὰ κατ' ἀνθρώπους ib. 300. *the destinies allotted amongst men.* — a turn, or part. ἐν τῷ τρίτῳ λάχει ib. 5. *third in order.* — an allotted or appointed office. μόριμον λάχος πικλάντων C. 356. Cf. E. 320. 329. 384.

Λάινυ a lioness. Met. A. 1231.

Λέβης a vessel, e.g. for bathing, A. 1100. — an urn, C. 675. On A. 432. see εὐθετος.

Λέγειν to say or speak. abs. e.g. ἤκουσας, ἢ οὐκ ἤκουσας, ἢ κωφῇ λέγω; S.c.T. 184. Cf. P.V. 440. 443. 620. 629. 633. 645. 700. 823. 1009. S.c.T. 243. 462. 1003. 1017. P. 176. 287. 431. 505. A. 38. 260. 310. 484. 812. 818. 1022. 1059. 1331. 1376. 1395. C. 103. 106. 128. 165. 520. 657. 678. 756. 840. E. 114. 264. 386. 545. 553. 555. 562. 584. 594. 689. S. 244. 246. 269. 331. 451. 455. 723. — opposed to πράσων. σὺ καὶ λέγων εὐφραίνει καὶ πράσων φρενί S. 510. *in act as well as in word.* — οὐδ' ἀπ' Ἰσμηνοῦ λέγω S.c.T. 255. (273. D.) *nor do I speak apart*

from the Ismenus, h.e. nor do I except the Ismenus. Blomfield's translation, *non autem eos dico qui Ismenum tuentur*, is inconsistent with the structure of the sentence. The other method, however, is equally harsh. L. Dind, conj. ὑδασί τ', for οὐδ' ἀπ'. — with ὥς. λέγουσι δ' ὥς σὺ μὲν μέγαν τέκνοις πλοῦτον ἐκτήσω P. 740. Cf. E. 300. with inf. e.g. καὶ ταῦτα μὲν δὴ νυκτὸς εἰσιδεῖν λέγω P. 196. Cf. S.c.T. 28. 382. P. 268. A. 531. 538. 620. 720. A. 1638. C. 873. 1036. (in loc. dub. see μαρτυρεῖν. — with inf. omitted. τὸδ' ἂν γένος λέγων (sc. εἶναι) ἐξ Ἐπάφου κυρήσας S. 583. — in the inf. after attributives, ἀλγεῖν λέγειν P.V. 197. *painful to speak of*. Cf. ib. 260. S.c.T. 563. 956. 973. 982. E. 34. τέτρωται δικτύου πλέω λέγειν A. 842. *so to speak*. — εὖ λέγει A. 1160. *utters a pleasing sound*. εὖ γὰρ ὁ ξένος λέγει S. 495. *he speaks fair*. — With acc. *to speak*, or *tell*. e.g. λέξω τοῦτ' σοι πᾶν P.V. 612. Cf. ib. 317. 636. 663. 803. 931. 1039. S.c.T. 1. 76. 357. 561. 601. 629. 679. 695. 724. P. 241. 348. 364. 684. 688. 692. 779. A. 97. 164. 306. 342. 584. 606. 611. 831. 833. 1017. 1023. 1177. 1202. 1321. 1633. C. 105. 179. 428. 575. 587. 803. 826. 842. E. 398. 415. 425. 505. 612. 627. 796. 841. 859. S. 104. 306. 514. 610. 906. 916. ἀντία λέξαι P. 681. *to accost, speak face to face*. λέγειν παιᾶνα A. 631. *to utter a hymn*. λέγονσα ἁράν C. 144. *uttering a curse*. λέξωμεν εὐχάς S. 620. *let us offer prayers*. — *to speak of, to allude to, to describe*. λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰληχότα S.c.T. 433. Cf. ib. 440. 508. 538. 550. 614. 724. 876. P. 948. 951. 980. A. 541. 549. 634. 1100. 1174. 1285. 1530. C. 118. 179. 438. 983. (see ψέγειν) S. 198. 300. 313. 468. 614. with part. λέγουσιν ἡμᾶς ὥς ὀλωλότας A. 658. *they speak of us as lost*. — εὖ λέγειν *to speak well of*. εὖ λέγοντες ἄνδρα τὸν μὲν, ὥς μάχης ἴδρις A. 433. *κακῶς λέγειν to speak ill of*. λέγειν δ' ἄμομφον ὄντα τοὺς πέλας κακῶς E. 391. — In defining strictly one's meaning, *I mean, I say, I speak of*. e.g. ἄλω δὲ πολλήν, ἀσπίδος κύκλον λέγω S.c.T. 471. *I mean*

the orb of his shield. εἴσω κομίζον καὶ σὺ, Κασάνδραν λέγω A. 1005. *I mean Cassandra*. Cf. P.V. 948. S.c.T. 591. 640. C. 215. 449. ποίου χρόνου πεπόρθηται πόλις; | τῆς νῦν τεκούσης φῶς τὸδ' εὐφρόνης λέγω A. 269. *How long has the city been taken? I say, since the past night*. — *to call*. λέγοιμ' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα A. 870. οὔτοι γυναικας, ἀλλὰ Γοργόνας λέγω E. 48. — *to reckon, to count up*. καὶ σὲ δ' ἐν τούτοις λέγω P.V. 975. τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν χρή; A. 566. *to reckon them up*. — *to command or desire*. with inf. λέγω καὶ ἄνδρα, μὴ θεόν, σέβειν ἐμέ A. 899. Cf. C. 141. 272. 546. 576. — with inf. omitted. ταύτην μὲν οὕτω φροντὶδ' ἐκποδῶν (sc. εἶναι) λέγω E. 431. *I bid it begone*. absol. ἐς τὸ πᾶν δέ σοι λέγω βωμὸν αἰδεσθαι δίκας E. 511. *pass, to be called*. μέγας παρ Διὸς θρόνοις λέγει E. 220. αἰδῶς ἐν λεχθεῖσι C. 654. *delicacy in expressing herself*. ἔχεις τι τῶν λελεγμένων δίχα C. 707. *different from what has been said*. ὥς ἄλις λελεγμένων E. 645. τοῦ πάρος λελεγμένου S.c.T. 406. 537. *the one aforesaid*. οὐ λέγω E. 828. *I speak not of, I avoid the mention*. On this Herm. on Viger. 271. observes, "formula est male ominatum quid proferentis, quod abominari se significat." It has probably a different force in A. 845. (871. D.) πολλὴν ἄνωθεν, τὴν κάτω γὰρ οὐ λέγω χθονός, τρίμοιρον χλαῖναν ἐξηύχει λαβῶν. Here Blomf. places the comma after λέγω, and interprets χθονός χλαῖνα to mean *the grave*, quoting a variety of authorities (q. v.) in support of this interpretation. He translates, *multum superne (non enim eam dico quae substernitur) triplicem terrae chlamyda cepisset, id est, ter sepultus fuisset*. To this there are, apparently, two objections: first, that if Agamemnon were spoken of as *thrice buried*, he must have had *four* bodies, not *three*, being still alive: and that hence the comparison with the *three-bodied* Geryon becomes inapplicable. But Agamemnon is regarded,

under the supposition, as *dead*: sc. if he were dead (which he is not) he must have had *three* bodies, have been *thrice* dead, and *thrice* buried. Secondly, the words *τὴν κάτω γὰρ οὐ λέγω* seem to have little meaning, notwithstanding Klausen's observation, "de ea potius terra cogitamus, quæ tegit mortuos, quam de ea, quæ sub ejus corpore est." But it may be observed that such antitheses are not very unusual in a writer like Æschylus; and stress seems to be laid upon the *upper* part, as coming more within the reach of calculation than the immensity *below*. Cf. S.c.T. 930. πολλὴν is not to be taken with Wellauer in the sense of *often*, but means *ample, large*. [It may, however, be referred in the former sense to *τρίμοιρον*.] This explanation of Blomf. is, upon the whole, the best of the passage as it now stands. Another explanation is, with Stanley, to understand *χλαῖνα* to signify metaphorically *the body*. The meaning will then be, *he might have said that he had been invested with no less than a triple body above-ground, for I speak not of that below-ground, the force of which latter clause would be, that Clytæmnestra, whilst speaking of the various deaths which her husband is supposed to have undergone, desires rather to call attention to the new bodies with which he had been invested on returning to life, than to those which he had lost by death, which would be of ill omen to mention, and which she therefore avoids, using the formula οὐ λέγω*. Butl. (ap. Peile), inclining to this interpretation, says, "inuitata est hæc locutio, χλαῖνα pro corpore, sed videtur pertinere ad disciplinam Pythagoream, unde Plato apud Diog. Laert. iii. 67. ἀθάνατον ἔλεγε τὴν ψυχὴν καὶ πολλὰ μεταμφιεσμένην σώματα, ubi eandem metaphoram habes." This, however, appears too refined and philosophical. A conjecture has been thrown out by Schütz,

sc. that the verse πολλὴν ἄνωθεν τὴν κάτω (or τὸν κάτω, as he reads it, understanding it of Geryon,) γὰρ οὐ λέγω is spurious. He remarks that πολλὴν ἄνωθεν in the first part is an error of the copyist, whose eye fell upon the first part of v. 849. πολλὰς ἄνωθεν ἀράνας κ. τ. λ.; and that the rest is a gloss of some grammarian, who may have written Ἀγαμέμνων τὸν κάτω (sc. Geryon) οὐ λέγει. He would, therefore, omit the line altogether.

Λεῖβειν *to shed or drop*, E. 54. S.c.T. 51. mid. v. *id.* P.V. 399. — *to make a libation*, S. 959.

Λειμών *a meadow*, S. 535. 554. P.V. 656.

Λειμώνιος *belonging to a meadow*. A. 546.

Λεῖος *smooth, soft*. Met. P.V. 650.

Λειότης *smoothness*, P.V. 491.

Λεῖπειν *to leave*. λείπω S. 502. E. 216. λείπει P. 790. ἔλειπον S.c.T. 55. ἔλειπες P. 471. ἔλειπε A. 593. ἔλειπες P. 947. λείπε S. 501. 832. λῆποι S.c.T. 201. λιπέειν S. 322. λιπών C. 344. 1039. E. 9. P.V. 299. S.c.T. 79. P. 922. but here the reading is corrupt. ἐκλιπών Rob. So Lachm. Well. προλιπών Pariss. duo. So Blomf. Dind. — λιπούσα P. 155. A. 392. 754. 1024. 1035. P.V. 736. λιπούσαν P.V. 733. λιπούσαι S. 4. — pass. λείπεσθαι *to be left or remain*, P. 135. λελειμμένων *ib.* 472. στρατὸν τὸν λελειμμένον δορός A. 503. *spared by the spear*. — *to be behind, or outdone*. κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι P.V. 859. *not far behind them*. λειφθῆναι μάχῃ P. 336. *to be worsted*.

Λείχειν *to lick up*. ἔλειξεν A. 802. ἐλείξατε E. 105.

Λειχὴν *see λιχὴν*.

Λεκτός *picked, chosen*, P. 781.

Λέκτρον *a couch, a bed*, S. 38. 130. 690. periphr. λέκτρων εὐνὰς P. 535.

Λελιμμένος *desiring*. perf. part. of inus. λίπτω *to desire*. with gen. μάχης λελιμμένος S.c.T. 360. with acc. οὔτε μείον οὔτ' ἴσον λελιμμένοι S.c.T. 337.

Λέπαδνον *a horse's collar*, P. 187.

Met. ἀνάγκας λέπαδνον A. 211. *the collar of necessity*.—λέπαδνος (?) *confin'd by a collar*, Met. *involved*. ἀμηχάνοις δῦαις λέπαδνον E. 532. (502. D.) The word is here apparently used adjectively. Schol. ὑπεζευγμένον καὶ χαλινωθέντα. But Herm. with great probability reads λαπαδνόν, a less usual form of ἀλαπαδνός. So Dind.

Λέπας *a hill*, A. 274. 289.

Λεπτοβαθής *fine and deep*, S. 3. So Steph. for λεπτομαθών. The word is, however, either corrupt, or something is omitted which completed the metre. τῶν λεπτοβαθῶν Stanl. λεπτοψαμάθων Pauw, *h. e. of fine sand*. So Well. Dind.

Λεπτόδομος *finely constructed*, P. 112.

Λεπτός *slight, delicate*, A. 866. On A. 139. see ἄεπτος.

Λέρνη proper name, *Lerna*, P. V. 655. 680.

Λέσβος *Lesbos*, P. 858.

Λέσχη *converse, intercourse*, E. 344.

Λεύκασπις *white-shielded*, S. c. T. 87.

Λευκήρης *hoary*, P. 1013.

Λευκόπτερος *white-winged*. Met. P. V. 995.

Λευκόπῳλος *borne on white horses*, P. 378.

Λευκός *white*, C. 282. P. 603.—*clear, bright*. λευκὸν ὕδωρ S. 24. λευκὸν ἥμαρ P. 293. A. 654.

Λευκοστεφής *crowned with white*. sc. with wool, S. 188. 329.

Λευκόστικτος *spotted with white*, S. 346. (350. D.) So Rob. Steph. But the word is corrupt. Hermann conj. λυκοδίωκτον which is probably correct. λευκόδικτον M. Ald. Turn. Schol. τῷ ἑαυτῆς βοτῆρι σημαίνουσα τοὺς διωγμούς, which seems, as Dind. observes, to point to the reading conj. by Hermann.

Λευρός *smooth, level*, S. 603. P. V. 369. 394.

Λεύσιμος *deserving of stoning*. θύματος λευσίμου A. 1089.—*enforced by stoning*, λευσίμους ἄρας A. 1509.

Λευσμός *stoning*, E. 180. (189. D.) Here λευσμός should probably be

read with Schütz for the vulg. λευσμόν.

Λεύσσειν *to see*, S. 180. 341. P. V. 144. 560. P. 670. C. 10. κνάνειον λεύσσειν P. 81. see κνάνεος. In P. 696. the vulg. ἔλευσας has been rightly altered from M. into ἔλευσσεσ. The same had been conjectured by Steph. and Stanl. In E. 246. (255. D.) λεύσσειτον πάντα μὴ λάθῃ φύγδα βάε, there is some difficulty in explaining the dual λεύσσειτον. Buttmann asserts that anciently the plural form was identical with the dual, and that the plural is meant here. Müller supposes that it refers to the *two* long lines in which the chorus entered, and observes, that the dual is used, not only of *two individuals*, but of *two sets of persons*. Thus, in Hom. Il. ἡ. 158. it refers to *two pairs* of horses. Cf. Odyss. viii. 48. and Hymn. Apoll. 456. 501. quoted by Dissen. on Pind. Ol. ii. 87. Wellauer supposes that the Fury who speaks this verse addresses the *two Furies* who had preceded her, viz. the Choragus, and the second Fury, who, in addressing the Choragus in the preceding line, uses the singular ὄρα, ὄρα. Schütz conj. λεῦσσεῖ τοι. Dind. with Herm. λεῦσσεῖ τε.

Λευστήρ *stoning, h. e. inflicting death by stoning*. λευστήρα μόρον S. c. T. 188.

Λέχος *a bed*, P. V. 556. A. 339. 1197. pl. P. V. 897.—*a bird's nest*, pl. A. 50. S. c. T. 274. (292. D.) Here for λεχέων Lachmann conj. λεχαίων *h. e. from λεχαῖος, in the nest*.

Λέων *a lion*, A. 139. 699. 801. 1197. 1232. C. 926. E. 184. S. c. T. 53.

Λεωργός *a daring man*. τόνδε πρὸς πέτραις τὸν λεωργὸν ὀχμάσαι P. V. 5. This word is by some explained with reference to Prometheus having formed a man of clay. So Etym. λεωργός· ὁ τῶν ἀνθρώπων πλάστης. With this the Schol. and Stanl. agree. Photius, referring to Xen. Mem. i. 3. 9. θερμουργότατόν τε καὶ λεωργότατον, observes that the Attics write λεωργός, but the Dorians λεουργός.

Archilochus joins *λεωργὰ καθέμιστα*, from which, with the passage from Xenophon, it is clear that the general meaning is *daring, impious*. So Hesych. *λαοργός, ἀνόσιος, ἀσκελός*. Suidas explains it *τὸν λαοῖς παρασχόντα τὸ ἐργάζεσθαι διὰ τοῦ πυρός*. The precise etymology of the word is uncertain.

Λεώς a people or multitude, the people E. 15. 608. S. 395. 480. S.c.T. 80. 272. *ἱππηλάτης καὶ πεδοστιβῆς λεώς* P. 125. *ναυτικὸν λεών* P. 375. *ἀσπιδη-στρόφος λεώς* A. 799. *Περσικὸς λεώς* P. 775. *Ἀχαικὸς λεώς* A. 182. *τὸν Ἀργεῖον λεών* E. 280. Cf. S. 616. *Ἀττικὸς λεώς* 651. *πολισσοῦχος λεώς* 745. *ἀστικὸς λεώς* 951.

Λήγειν to cease, give over, P.V. 165. 340. S.c.T. 939. A. 1516. — with gen. P. 691. with part. — *εἴτ' ἂν φλέγων ἄκτισιν ἥλιος χθόνα λήξῃ* P. 357. *λήξαι θεοβλαβοῦντα* P. 817.

Λήδα Leda, A. 888.

Λήθεσθαι to forget. οὐ μαθοῦσι λήθονται A. 39. h.e. *oblitum me esse fingo*. Blomf.

Ληΐς spoil, booty, property which is stolen, Dor. S.c.T. 313.

Λῆμα mind, disposition. αἶθων λῆμα S.c.T. 430. *fiery in spirit*. *λήματος κάκῃ* S.c.T. 598. *cowardice*. *λήματος ἐν τροπαίᾳ* ib. 688. *a change of mind*. *τοξουλκῶ λήματι* P. 55. *cleverness in archery*. *λήμασι δισσοῦς* A. 121. *different in mind*. The passage in S. 358. (363.D.) *οὐπερ ἱεροδόκα θεῶν λήματα* (vulg. *λήμματα*) *ἀπ' ἀνδρός ἀγνοῦ* is corrupt, and the following line is lost. For *οὐπερ*, *εἴπερ* has been suggested by Faehs. syll. lectt. p. 318. Dind. approves Hermann's conj. *οὐ πενεί*, from the Schol. *οὐ πτωχεύσεις*. So Well. in his Lex. The lost passage renders any satisfactory explanation impossible; but the idea implied apparently is, that *the minds of the gods are willing to accept sacrifices at the hands of a righteous person*. In any case the reading *λήματα* appears to afford a more simple meaning than *λήμμα*. Cf. seq.

Λῆμμα a something taken or received. vulg. in S. 358. but M. Ald. Rob. *λήματα*. See *λήμα*.

Λήμνιος Lemnian, C. 623. 625. Upon the legend here alluded to, see Herod. vi. 138.

Λῆμνος Lemnos, A. 275. P. 852.

Λῆνος wool, E. 43.

Λῆξις cessation, E. 481.

Λητογένεια born of Latona, S.c.T. 133.

Λητώ Latona Dor. *ὁ Λατοῦς Ἰνις* E. 313.

Λιαν excessive, too much. *τὴν λιαν φιλότητα* P.V. 123. *overmuch love*. *Λιαν εἰρημένος* 1033. *too true*.

Λιβὰς a drop, P. 605.

Λίβος a tear-drop, C. 441. Cf. *λίπος*.

Λιβύη Libya, S. 313.

Λιβυστικός Libyan, E. 282. S. 277.

Λιγαίνειν to shriek, S.c.T. 855.

Λιγνύς smoke, soot, S.c.T. 476.

Λιγυός shrill-sounding. *λιγυίας ἀηδόνας* A. 1117. *λιγέα κωκύματα* P. 324. *πάθια λιγέα* S. 105. *mournful woes*. adv. *λιγύ* P. 460. *shrilly*.

Λιθάς a shower of stones, S.c.T. 143. See *ἐπαλξις*.

Λιλαιος proper name, P. 300. 931.

Λιμήν a harbour. Met. *λιμὴν κακῶν* S. 465. *a refuge from ills*. — *a receptacle*. *πλοῦτον λιμήν* P. 246. Butler rightly understands this of the regal city, where the chief wealth of the kingdom was stored up. Abresch compares the expressions *μέγας πλοῦτον λιμήν* Eur. Orest. 1075. *παντὸς οἰωνοῦ λιμήν* Soph. Ant. 987. *Ἄδου λιμήν* ib. 1270.

Λίμνη a lake, P.V. 417. 731. A. 293. *Λίμνην Δηλίαν τε χοιράδα* E. 9., h.e. *Λίμνην Δηλίαν καὶ χοιράδα Δηλίαν*, (Cf. not. ad loc. ed. Linw.) alluding to the *Delian lake* near which Apollo was born. So Schütz. Abresch less correctly understands it to mean *the sea*. See Schütz's note. — *the sea*. *Λίμνη ἐμβαλε τὰν μελανόζυγ' ἄταν* S. 524. See Abresch on prec. — In P. 852. (871.D.) *Λίμνας ἐκτοθεν* is correctly explained by Blomf. *without the Aegean sea*. Heath less properly,

procul a mari. The enumeration which follows "Ἑλλας τ' ἀμφὶ πόρον πλατὺν εὐχόμεναι, μυχία τε Προποντίς, καὶ στόμωμα Πόντου, is a subdivision of these parts here said generally to be λίμνας ἔκτοθεν κατὰ χέρσον. The particle τε after "Ἑλλας is rightly added from two MSS. by Schütz, Blomf. Herm. Dind.

Λιμοθνής dying with hunger, A. 1247. (1274. D.) there should be a comma after *λιμοθνής*, which, with the two preceding adjectives, refer to ἀγύρτρια, the construction being *ἡνεσχύμην καλουμένη φοιτάς, ὡς ἀγύρτρια πτωχὸς τάλαινα λιμοθνής*. See Elberling Obs. in Agam. p. 23.

Λιμός hunger, P. 483. 780. A. 1626. C. 248. 745.

Λινύδεσμος fastened with hempen ropes, P. 68.

Λίνον hempen, or *hempen line*. τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνου C. 500. (507. D.) Here λίνου, which is read by Rob. seems absolutely necessary to the meaning, *the spun line of hempen*. The apposition which Wellauer imagines sc. τὸν κλωστήρα λίνον would be exceedingly awkward. See Stanl. and Blomfield's notes.

Λινόπτερος having hempen sails, P. V. 466.

Λινοραφίης fastened with hempen cords, S. 127.

Λινοφθόρος destroying linen, C. 27.

Λιπαρεῖν to importune with prayers. abs. P. V. 517. — with acc. 1006.

Λιπαρόθρονος forming a splendid seat, E. 773.

Λιπαρός rich, S. 1008.

Λιπόνανς deserting the ships, A. 205.

Λίπος a clot, A. 1403. Here, however, Casaubon reads λίβος.

Λισσάς smooth, S. 775. Epithet of a smooth precipitous rock, whose sides afford no footing.

Λίσσασθαι to entreat, S. 730.

Λίτανος precatory. ἰνύει μέλη λίτανα θεοῖσι S. 790. in loc. dub. Cf. seq.

Λιτή a prayer. pl. P. V. 1010. S. c. T. 129. 256. 302. 608. 622. P. 491. A. 220. 385. S. 165. 373. 516. μακάρων λιτάς

S. c. T. 196. *prayers to the gods*. ἐμαῖσι λιταῖς E. 341. *prayers which should be offered to me*. once in sing. πέπλων καὶ στεφάνων λιτάν S. c. T. 98. (103. D.) *a prayer accompanied by robes and garlands presented to the divinity*. Seidl. here conj. λίταν', from λίτανος. So Dind.

Λιχὴν a tetter or scab, C. 379. E. 754. 781. Dind. writes λειχὴν, which is the more correct form.

Λίψ a libation. φιλοσπίνδου λιβός C. 290. In E. 54. for δυσφιλή βίαν, Dind. reads with Burgess λίβα. See βία.

Λιψούρα (λίπτω) a desire to make water, C. 745.

Λοβός the liver, P. V. 493. E. 153.

Λόγος speech, speaking, e. g. πείθω νιν λόγῳ A. 1022. Cf. S. c. T. 67. 697. S. 197. 273. P. V. 872 — opposed to ἔργῳ. ἔργῳ κού λόγῳ P. V. 336. *by deed, not by word*. ἦλθ' αἰακτὰ πῆμα' οὐ λόγῳ S. c. T. 829. — *conversation*. πεύθομαι γὰρ ἐν λόγῳ C. 668. — *a speech, word, assertion*, etc. e. g. σαφὲς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν P. V. 387. Cf. ib. 214. 311. 378. 303. 531. 689. 691. 707. 742. 785. 829. 847. 887. 1016. S. c. T. 392. 545. 788. P. 211. 774. 823. A. 309. 529. 569. 002. 1017. 1030. 1091. 1221. 1334. 1373. 1646. C. 503. 521. 655. 832. E. 21. 192. 206. 218. 293. 398. 560. 610. 632. 800. S. 55. 243. 317. 450. 461. 479. 502. 603. 884. 919. ἡμους λόγου (al. λόγος) πάρα E. 406. *there is only half of the debate*. h. e. only one side is present. — *fame, report*. ἔσται δὲ θνητοῖς εἰσαεὶ λόγος μέγας τῆς σῆς πορείας P. V. 734. τό μ' εἰδέναι λόγῳ A. 1170. — *a report or saying*, A. 730. ὡς λόγος τις sc. ἐστὶ E. 4. ὡς λόγος S. 227. μὴ καὶ λόγος τις Ζῆνα μιχθῆναι βροτῶ; ib. 291. Cf. S. c. T. 200. A. 843. κακῶν πεισβέυεται τὸ Δῆμιον λόγῳ C. 623. *by fame*. ὧδ' ἔχει λόγος S. c. T. 207. *so it is said*. Cf. C. 514. — *an accusation, anything said of another*. καὶ τὸρ' οὐ δικαίους Ζεὺς ἐνέκτειρα λόγοις S. 160. *will be subjected to imputations on his honour*. — *a report brought by a messenger*, or

otherwise. προὔπτος ἀγγέλου λόγος S.c.T. 830. Cf. A. 469. 485. 579. S.c.T. 268. 355. P. 258. 724. C. 648. 754. S. 693. — *a message.* ἐν ἀγγέλῳ γὰρ κρυπτός ὀρθοῦται λόγος C. 762. — *a story or narration.* εἰ τι μὴ βλάπτει λόγῳ P.V. 196. Cf. ib. 780. E. 274. ἄλλαν δεῖ τιν' ἐν λόγοις στυγεῖν Σκύλλαν C. 604. *to express horror of her in my story, or perhaps, as Heath transl. fabulis poeticis celebratam.* — *a thing to be told, or subject.* πάντ' ἔχεις λόγον A. 588. Cf. P.V. 193. 520. P. 242. A. 585. C. 166. — *a command.* πᾶσιν προφωνῶν τόνδε ναυάρχους λόγον P. 355. Cf. P.V. 17. 40. — *a request or proposition.* τόνδε τιμήσας λόγον C. 502. τόνδε κραινόντων λόγον S. 603. — *an account.* ὧδ' ἔχει λόγος P. 335. *so stands the account.* — *account, h.e. respect.* βροτῶν λόγον οὐκ ἔσχεν οὐδένα P.V. 231. *he made no account of them.* μὴδ' ἀποριφθῆ λόγος ἐμοῦ S. 479. (484. D.) *let me not be treated with disrespect, h.e. let not my advice be made light of.* Here λόγος ἐμοῦ means *respect for me*, not *my word*, which would require the possessive pronoun. — *proportion, analogy.* πρὸς λόγον τοῦ σήματος S.c.T. 501. *in accordance with his device.* — *reason.* τί μ' ἐκ τῶνδ' εἰκάσαι λόγος πάρα; ib. 338. *what is there reason to conjecture from this?* ἐκ τίνος λόγου; C. 508. *from what reason?* — ἀπλῶ λόγῳ in *simple truth*, P.V. 613. 977. ὡς ἀπλῶ λόγῳ sc. εἰπόντι ib. 46. ἀψευδεῖ λόγῳ S. 575. id. τὸν ἐκ φρενὸς λόγον C. 105. *the sentiments of my heart.*

Λόγχη *a spear*, P. 145. 803. — λόγχης ἄκμονες P. 51. *bearing the strokes of a spear like an anvil.* Schol. ἀκίνητοι ὑπὸ λόγχης, ὡς ἄκμων ὑπὸ σφυρῶν. Cf. ἄκμων.

Λόγχιμος *belonging to spears.* κλόνους λογχίμους A. 393.

Λοετρὶν *a bath*, P.V. 555.

Λοιγός *destruction*, S. 663. On C. 396. see ἐπάγειν.

Λοιδορεῖν *to or reproach*, E. 193.

Λοιμός *pestilence*, P. 710. S. 645.

Λοιπός *remaining.* ὅσοι δὲ λοιποὶ κᾶτυχον σωτηρίας P. 500. εἰ δ' ἔχεις εἰπεῖν δ τι λοιπὸν πόνων P.V. 687. Cf. ib. 747. 821. ib. δ δὲ λοιπὸν A. 1552. *for the future.* — with art. στρατὸς ὁ λοιπός P. 474. *the remainder of the army.* τὴν λοιπὴν πλάνην P.V. 786. Cf. P.V. 701. 746. A. 559. τὸ λοιπὸν the rest, P. 977. τὰ λοιπὰ id. P.V. 474. 699. 705. 846. C. 210. τὰ λοιπὰ ἄθλων P.V. 637. Cf. ib. 782. Ἀτρεΐδαν τὰ λοιπὰ C. 401. *the remnant of the Atreidae.* ἐς τὸ λοιπὸν *for the rest, for the future*, P. 518. E. 678. τὸ λοιπὸν id. E. 653. 733. 985. τὰ λοιπὰ id. S.c.T. 66. In C. 887. (900. D.) ποῦ δὲ τὰ λοιπὰ Λοξίου μαντεύματα τὰ Πύθοχρηστα; Blomf. (who conj. ποῦ δὲ τὰ) observes, "quid velit istud λοιπὰ non perspicio." Klausen explains it, "præter ea, quibus jam obtemperavit Orestes, jussa de occidendo Ægistho." Perhaps τὰ λοιπὰ here is to be taken adverbially, as in S.c.T. 66. sc. *what henceforth will become of the oracles of Apollo?* etc.

Λοίσθιος *last*, A. 119. C. 493. E. 704.

Λοξίας *an epithet of Apollo, so called perhaps from the ambiguity of his oracles, sc. from λοξός, crooked*, S.c.T. 600. P.V. 672. A. 1044. 1181. 1184. C. 267. 551. 887. 941. 1015. 1026. 1032. 1055. E. 19. 34. 61. 226. 232. 443. 728. Dœderlein derives the word from λέγειν.

Λούειν *to wash, to wash away.* τίς ἂν σφε λούσειε; S.c.T. 721.

Λουτροδάικτος *slain in a bath*, C. 1067.

Λουτρὸν *a bath*. pl. A. 1080. C. 484. 659. On E. 603. see under ἀμείνων. In E. 439. (461. D.) the vulg. is μήτηρ κατέκτα, ποικίλοις ἀγρεύμασι κρύψασα λουτρῶν ἐξεμαρτύρει φόνον. Scalliger inserts δ' (which appears in several MSS.) after λουτρῶν. Hermann is probably correct in reading κρύψας ἃ λουτρῶν ἐξεμαρτύρει φόνον, coll. Choeph. 1008. μαρτυρεῖ δέ μοι φᾶρος τόδ', ὡς ἔβαψεν Αἰγίσθου ξίφος.

Λουτρῶν *a bathing vessel.* vulg. in E. 439. vid. prec.

Λόφος *a crest*, S.c.T. 366. 381.
 Λοχαγέτης *a leader or captain of a company*, S.c.T. 42.
 Λόχευμα *child-birth*. Met. κάλυκος ἐν λοχεύμασι A. 1365. *when the calyx puts forth its fruit*.
 Λοχίτης [i] *a comrade*, A. 1634.—*a military attendant*, C. 757.
 Λόχος *a company of soldiers*, S.c.T. 56. 442.—*a company of any kind*, S.c.T. 106. E. 40. 980.
 Λόχος *parturition*, S. 662. πρὸ λόχου A. 135.
 Λυγρός *sad*, C. 17. On C. 47. see λυτρόν.
 Λύδιος *Lydian*, S. 545.
 Λυδός *a Lydian*, Λυδῶν P. 41. 756.
 Λύειν *to loose or release*, P. 773. 787. 875. 1008.—*to remove, unloose*, A. 850. 919. E. 615. λύουσα πολέμιον φόβον S.c.T. 252. *removing our fear of the enemy*.—*to settle or make up*. τὸ νεῖκος ἔλυσε S. 914.—mid. v. Ἰὼ πημονᾶς ἐλύσατο S. 1051. *released her from suffering*.—*to cancel or expiate*. λύσασθ' αἷμα προσφάτοις δίκαις C. 793. pass. λύεσθαι *to be loosened or weakened*. λέλυνται γυνίων ῥώμη P. 877. ὡς ἐλύθη ζυγὸν ἀλκᾶς ib. 584.—*to be set free*, P.V. 508. 772. λέλυνται λαὸς ἐλευθερα βάζειν P. 584. *the people are free to speak what they will*. κληθρῶν λυθέντων S.c.T. 378.
 Λυθίμνης proper name, P. 959.
 Λύκειος epithet of Apollo, from his *slaying of wolves*. A. 1230. S. 669.—Λύκει' ἀναξ, Λύκειος γενοῦ στρατῶ δαίψ S.c.T. 131. h.e. *slay them as thou slewest the wolves*. Cf. Blomf. in Gloss.
 Λύκιος *a Lycian*, C. 342.
 Λύκος *a wolf*, S. 741. A. 1232. C. 416. S.c.T. 1027.
 Λῦμα *a pest, woe*, P.V. 693.
 Λυμαίνειν *to mutilate or disfigure*, pass. λυμανθέν C. 288.
 Λυμανθήριος *disfiguring, violating, dishonouring*, P.V. 993.—with gen. γυναικὸς τῆσδε λυμανθήριος A. 1413. ἄνδρα τῶνδε λυμανθήριον οἰκῶν C. 769.
 Λύμασις *insult, contumely*, λύμασις

ἡ πρὸ γὰς ὑλάσκει S. 855. in loc. corr. perhaps abst. for concr. sc οἱ λυμαινόμενοι, *they who insult me*.

Λύμη *insult, injury*, δόμων ἐπὶ λύμη S.c.T. 861. ἀδαμαντοδέτοισι λύμασις P.V. 148. 424. *the sufferings of one bound in chains of adamant*. ἄφρονι λύμφ E. 355. *mental aberration*.

Λύπη *rain*, A. 103. 765. S. 437. λύπη ἄμισθος C. 722. *real grief*, i.e. not such as the grief of hired mourners at funerals.

Λυπρός *painful*, P. 991.—with dat. *giving annoyance*. κάμοι τε λυπρός E. 166. τοῖς ἄνωθεν προπράσων χάριτος ὀργὰς λυπρός C. 822. (835. D.) On this Blomf. observes, "Aut ver-tendum, iras explens, gratia (matris) posthabita, πράσων ὀργὰς πρὸ χάριτος, aut leg. sicut in Big. χάριτας ὀργὰς λυπρὰς vel. λυγρὰς, quod malim." Herm. also reads χάριτας ὀργὰς λυπρὰς. There does not seem any necessity for altering the vulg. The meaning is, *carrying into effect for (them) a wrath tending to their gratification, but painful* (in itself). χάριτος is the genitive after ὀργὰς and is equivalent to ὀργὰς αἷς ἐκείνοις χαριεῖσθαι μέλλεις.

Λύρα *a harp*, A. 963.

Λυρναῖος *a native of Lyrna*, P. 316.

Λύσιμος *having power to deliver*, S. 792. in loc. dub.

Λύσσα *raving*, P.V. 885. C. 286.

Λυτήρ *one who stops or puts an end to*. λυτήρ νεικέων S.c.T. 923. In S. 788. (807. D.) τιν' ἀμφ' αὐτᾶς ἔτι πόρον τέμνω γάμον καὶ λυτήρια; the reading is corrupt. Schütz, for γάμου καὶ λυτήρια, conj. γάμον λυτήρα, h. e. *a remedy releasing me from this marriage*.

Λυτήριος *having the power to release*, S.c.T. 158. S. 1058. with gen. E. 616.—*having power to cure or heal*. ἄκη τομαῖα καὶ λυτήρια S. 265. On C. 306. see γόης. On S. 788. see prec.

Λύτρον *a release or remedy*, C. 47. (48. D.) So Cant. rightly for vulg. λυπρόν, which is unintelligible.

Λῶστος *best*, P.V. 204. 308. 1023. S. 940. 952.

Λωρίζεσθαι *to gather the lotus*. Met. *to take or select*. τοῦτων τὰ λῶστα λωρίσασθε S. 941. *choose the best of these things*.

Λωφᾶν *to cease*, P.V. 376. 657. — trans. *to set free from pain*. ὁ λωφῆσων P.V. 27. Schol. ὁ ποιήσων λωφῆσαι Ἑρακλῆς. Vid. Thom. Mag. s. v. λωφᾶν.

Λῶων *better*, P. 518.

M

Μά a particle used in swearing, A. 1407.

Μᾶ *O mother*, a shortened Doric and Æolic form of μήτηρ. μᾶ Γᾶ S. 867. 876.

Μαγνητικός *Magnesian*, P. 484.

Μᾶγος a *Magian*, P. 310. The Magi were a Median race. See Herod. I. 101.

Μαζός *the breast*, C. 524.

Μάθος *knowledge*, A. 170.

Μαῖα *Maia*, C. 800.

Μαῖα a *mother*. ἰὼ Γαῖα μαῖα C. 43.

Μαίεσθαι *to desire*, C. 775. in loc. corr. See *τύχη* sub. fin.

Μαιμᾶν *to rage*, S. 872.

Μαινάς a *Fury*, E. 476.

Μαίνεσθαι *to be maddened, to rave*, S.c.T. 325. 466. 763. 918. 950. S. 557. perf. μεμνηνός οὐ σμικρὰν νόσον P.V. 979. *maddened in no small degree*.

Μαινόλις *raving*, S. 101.

Μαιωτικός *Mæotic*, P.V. 733.

Μαιῶτις *Mæotis*, P.V. 417.

Μάκαρ *happy*, an epithet peculiarly applied to the gods, who are called οἱ μάκαρες S.c.T. 93. 196. 1066. A. 1309. C. 469. S. 519. θεοὺς is added S. 997.—ἐν μάχαισι μάκαιρ' ἀνασσ' Ὀγκα S.c.T. 147. *blessed in fight*.

Μακαρίτης [ι] *blessed*, an epithet applied to the dead, P. 625.

Μακίδων *Macedonian*, P. 484.

Μάκελλα a *spade or mattock*, A. 512.

Μακιστήρ *long*, P. 684. Here the vulg. is μακεστῆρα, but μακιστήρα M.

Μακιστήρ *piercing as an arrow*. μακιστήρα καρδίας λόγον S. 461. (466.

D.) The precise origin of this word is uncertain. Blomf. denies that it can have come from μάκιστος, which is certainly true; but it seems nevertheless a derivative of μήκος, formed after the analogy of τευχιστήρ, ἀκιστήρ, καρανιστήρ, etc. Its second signification possibly may be derived from the idea of *piercing far or deep*. Hesych. has μακιστήρ. βέλος. τάσσεται ἐπὶ τοῦ μεγάλου. In this passage, however, Stanley with some probability corrects μαστικῆρα.

Μάκιστος Mount *Macistus*, A. 280.

Μακρηγορεῖν *to speak at length*, S.c.T. 1043.

Μακροβίος *long lived*. In a bad sense, *too long lived*. ἡ μακροβίος εἶδε γέ τις αἰὼν ἐφάνθη γεραίοις P. 256. *surely this life of our's has shewn itself too long a one*.

Μακρός *long*, P.V. 75. 494. 872. 877. P. 727. S.c.T. 523. C. 700. A. 615. E. 75. S. 270. 305. 577. μακρὸν μήκος P.V. 1022. τὸν μακρὸν χρόνον P.V. 447. *during a length of time, all life long*. τὸν μακρὸν βίον P.V. 535. *the length of life*.—μακρῶ adv. *by far, much*, P.V. 512. E. 30.—μακράν sc. ὁδόν, *afar*, P. 312. 859. οὐ μάλ' ἐς μακράν S. 903. *at no great distance of time*.—μακράν sc. ῥῆσιν, *a long speech*. μακράν ἐξέτεινας A. 890. μακράν ἔτεινας 1269. οὐ χρὴ μακράν sc. λέγειν S.c.T. 895. In S.c.T. 595. (813. D.) τείνουσι πομπὴν τὴν μακράν πάλιν μολεῖν, the vulg. is unintelligible, and πάλιν has rightly been adopted from many MSS. with Ald. Rob. τὴν μακράν πύλιν is to be joined in constr. not πομπὴν τὴν μακράν. It is, as Well. explains it, a euphemism for *Hades*

or death, sc. that distant city. A gloss in A.B. has ἡγουν εἰς τὸν Ἄδην. Dind. considers the whole verse as an interpolation. μακρὰν ἀποικίαν P.V. 816. a distant colony. Blomf. compares Hor. 1. Ep. x. 23. laudaturque domus longos quae prospicit agros.

Μάλα very, exceedingly, as μάλ' εὐγενῇ S.c.T. 391. very noble. Cf. P. 1014. 1020. A. 973. C. 991. E. 346. — καὶ μάλα is a rather stronger form of expression. αὐταὶ σ' ὀδηγήσουσι καὶ μάλ' ἀσμένως P.V. 730. right willingly. Cf. C. 866. E. 351. — οὐ μάλα, not very much, a softened expression for not at all. οὐ μάλ' εὐτυχῶς P. 317. οὐ μάλ' εὐπορον S. 465. οὐ μάλ' ἐς μακρὰν ib. 903. at no distant time. οὐ μάλ' Ἑλλήνων στρατὸς ἐκπλουν οὐδαμῶ καθίστατο P. 376. — used in repeated exclamations, e. g. ἔα, ἔα μάλα C. 857. alas! alas indeed! οἱ μάλα P. 1002. it is thus joined with αὐθις, e. g. οἶμοι μάλ' αὐθις A. 1318. C. 643. 863. E. 245. On this form Herm. on Vig. 392. observes, “μάλ' αὐ et μάλ' αὐθις, dici solet sic, ut id, quod praecedat, bis intelligi debeat, eoque magis augeatur. οἶμοι μάλ' αὐθις, hei me non semel tantum, sed bis miserrimum”

Μαλακογνώμων softened in spirit, P.V. 188.

Μαλακός soft, soothing, A. 95.

Μαλερός violent, P. 62. A. 137. C. 322.

Μαλθακίζεσθαι mid. v. to play the poltroon, P.V. 79. pass. to be softened, ib. 954.

Μαλθακός soft, blandishing, A. 722. — softened, tamed down, cowardly, A. 1626. E. 74.

Μαλθακῶς gently, A. 925.

Μαλθάσσειν to soothe, P.V. 379. pass. 1010. — μαλθαχθεῖς ὑπνῳ E. 129. overcome by sleep.

Μάλιστα most, very much. μάλιστ' ἐκείνου βοστρήχοις προσεΐδεται C. 176. P. 832. A. 522. 661. ἦν, ὥς μάλιστα καὶ φάτις πολλῇ κρατεῖ S. 290. (293. D.) as is very generally, and oftentimes asserted. See κρατεῖν sub fin.

coll. Soph. Aj. 978. After this verse a portion of the text is lost, and the sense therefore is incomplete: or it may be explained as an aposiopesis. — ὅσον μάλιστα P.V. 522. as much as possible. τὰ μάλιστα S.c.T. 1070. altogether, utterly.

Μᾶλλον more, to a greater degree, P.V. 58. A. 484. C. 373. — with gen. more than, P.V. 1072. S.c.T. 511. A. 1303. C. 217. S. 19. — with ἤ, P.V. 870. A. 598. 1573. E. 408. S. 448. οὐτὶ μᾶλλον S.c.T. 263. not a whit the more. — with comparatives, μᾶλλον ἐνδικώτερος S.c.T. 655. more just. μᾶλλον ἐμπερέστεραι S. 276. more like.

Μαλλός wool, E. 45.

Μανθάνειν to learn, to understand. μανθάνουσα C. 111. μανθάνοντι A. 601. fut. μαθήσεται P.V. 928. aor. 2. ἔμαθον ib. 552. 1070. P. 108. μάθε P.V. 503. E. 86. 627. S. 356. μάθοιμι E. 398. μάθοι A. 1135. μάθω C. 21. 169. 756. μάθη P.V. 662. μάθητε A. 73. μαθεῖν P.V. 588. 612. 627. 762. A. 242. 1646. C. 173. 447. E. 541. 589. — with part. ὡς μάθη σοφιστῆς ὢν Διὸς νωθίστερος P.V. 62. — εὖ μαθεῖν to learn wisdom, A. 570. μαθών S.c.T. 979. P. 185. S. 916. μαθούσα A. 833. μαθόντα E. 291. — with gen. to hear from. μαθεῖν τῆσδ' ἐχρήζετε τὸν ἄμφ' αὐτῆς ἄθλον ἐξηγουμένης P.V. 703. — μαθεῖν added as an epekegesis. Περσικὸν πρέπει μαθεῖν P. 243. it is clearly Persian, as we may discern. φόβον φέρουσιν μαθεῖν A. 1106. So in S.c.T. 268. εἰς ἀρτίκollon ἀγγέλου λόγον μαθεῖν, the inf. depends upon εἰς ἀρτίκollon. See under ἰέναι.

Μανία madness, frenzy, pl. P.V. 881. 1059. A. 1558.

Μαντεῖον the place where an oracle is delivered, E. 4. P.V. 833. — an oracle. μαντεία μαντεύσει E. 686.

Μαντεῖος oracular. μαντεῖα στήφη A. 1238. emblems of divination.

Μαντεύεσθαι to pronounce an oracle, E. 33. μαντεῖα μαντεύσει E. 686. Hence to decide or pronounce on a thing. μαντευσόμεσθα τάνδρος ὡς ὀλωλός; A. 1340. shall we pronounce

that he is dead? καθ' αὐτοῦ τὴν ὑβρίν μαντεύσεται S.c.T.388. he will make his insolent prediction prophetic against himself.

Μάντευμα a divination, an oracle, S.c.T.27. P.E.672. A.1076. C.887.

Μαντική the art of divination, sc. τέχνη P.V.482.

Μαντικός belonging to divination, A.1069. E.172.586.

Μαντιπολεῖν to engage in divination, to presage, A.952.

Μάντις a diviner or soothsayer. S.c.T.24.361.364.551.570 572.591. A.179.194.1174.1248. C.552.766. E.18.29.162.565.585. μάντις εἰμὶ τῶν κακῶν S.c.T.790. I forbode misfortunes. μάντις οὐκ ὀνειράτων φόβος C.916. is prophetic. τάχ' ἂν γένοιτο μάντις ἢ νότα τινί S.c.T.384. perhaps his folly may become prophetic to himself. See under ἀνόια.

Μάραγμα a scourge, C.369.

Μαραθῶν Marathon, P.467.

Μαραίνειν to wear out, P.V.600. E.134. mid. v. μαραινέσθαι to wither or pass away, to become extinct, E.270.

Μάραφις prop. name, P.764.

Μαργᾶν to rave, S.c.T.362.

Μάργος raving, furious, S.c.T.457. P.V.886. E.65. S.722.

Μαργουῖσθαι mid. v. to become mad. perf. μαμαργωμένοι S.739. mad-dened.

Μάρδος a Mardian, P.955.

Μάρδος prop. name, P.760. Here Rutgersius reads Μέρδης (h.e. Σμέρδης). So Brunck. Dind. Well. is of opinion that Æschylus does not here follow the ordinary traditions. Σμέρδης δὲ πέμπτος Blomf.

Μάρδων prop. name, P.51.

Μαριανδύνος a Mariandynian, P.900. the name of a people of Asia Minor. On the mournful strains for which these people were celebrated, see Blomf. Gloss. in loc.

Μαρμαίρειν to glitter, S.c.T.383.

Μάρπτειν to catch or lay hold of, E.567.

Μάρπτis a ravisher, S.806.

Μαρτυρεῖν to bear witness. with dat. A.1157. E.564. with dat. and acc. μαρτυρεῖ δέ μοι κάσις πηλοῦ ξύνουρος διψία κόνις τάδε A.480. Cf. ib. 1290. S.770. σὺ μαρτύρησον E.579. αὐτὸς ἦν ὁ μαρτυρῶν E.765. himself bare witness. τὰ δ' ἐν χρόνῳ μοι πάντας Ἀργείους λέγω καὶ μαρτυρεῖν μοι, μενέλεως ἐπορσύνθη κακά C.1036. (1041.D.) This is the reading of M. Guelph. Ald. μενέλεας' with the correction μοι δσ' Rob. μοι λεώς Turn. Steph. The verse, as thus read, is of course unintelligible, and contains too many feet. Blomfield transposes the verses 1036.1037. and reads with Pors. μὲν ὥς for μοι μενέλεως, also τὰδ' for τὰ δ', from Ald. Rob. Turn. The meaning then is, and I bid all the Argives to bear me witness in course of time, how these sad evils have been brought about. It must be confessed, that this transposition is not wholly satisfactory, nor is it easy to see whence the letters ελε can have been inserted between μὲν and ὥς in some of the MSS. Dind. disapproves Blomfield's reading, but proposes nothing better. Herm. (adopting the transposition) conj. καὶ μαρτυρεῖν ὥς μέλε' ἐπορσύνθη κακά. μαρτυρεῖ μοι φᾶρος τόδ', ὥς ἔβαψε ξίφος C.1005. τίς ὁ μαρτυρήσων; A.1487. καὶ μαρτυρήσων ἦλθον E.564.

Μαρτύρεσθαι to call to witness, E.613.

Μαρτύριον a testimony or proof, E.463.764. On A.1066 see κλαίειν.

Μάρτυς a witness, C.981. E.634.

Μασίστρης prop. name, P.30.932.

Μάσσων larger, more. ὁ μάσσων βίος P.694. prolonged life. κακῶν ῥέπουσαν εἰς τὰ μάσσονα P.432. tending to a further increase of ills. τὰ μάσσω τί δέι λέγειν; A.584. to say any more words.—μᾶσσον more, further, adverbially. μὴ μου προκῆδον μᾶσσον ὥς ἐμοὶ γλυκύ P.V.632. On this passage see under ὥς. Blomf. on P.V.632. observes that μάσσων is Doric for μείζων, which he retracts

on P. 432. Matth. Gr. Gr. rightly derives it from μακρός, the ι of the comparative being with the preceding consonants changed into σσ, as in ἐλάσσων for ἐλαχίων, θάσσων for ταχίων, βράσσων for βραχίων, etc.

Μάστειρα *searching*, S. 154.

Μαστεύειν *to seek for*, A. 1070. Here Schütz conj. ματεύομεν.

Μαστήριος *searching*, S. 898. an epithet of Mercury, as supposed to seek for things lost. Schütz.

Μαστίκτωρ *a scourger*, E. 153. (159. D.) πάρεστι μαστίκτορος δαίον δαμίον βαρὺ τὸ περιβαρὺ κρύος ἔχειν. In these words the Chorus observe that they feel a chilling sensation at the rebuke of Clytæmnestra, like that produced by the lash of the public executioner scourging condemned criminals. Schol. λείπει τὸ ὤς, indicating that the expression is used as a simile.

Μάστιξ *a scourge*, S. c. T. 590. P. V. 685. Met. διπλῇ μάστιγι A. 628. See διπλοῦς.

Μαστός *a breast*, C. 538. 884. In the former passage Blomf. thus corrects the vulg. μασθός.

Μασχαλίζειν *to cut off the extremities and place them under the arm-pits*. pass. ἐμασχαλίσθη C. 433.

Μασχαλιστήρ *a girth, a chain under the arms*, P. V. 71.

Μαράζειν *to be vain or false*, A. 967.

Μάταιος *idle, vain, foolish*.—of persons, τόλμησον, ὦ μάταιε P. V. 1001. ματαίων φρονημάτων S. c. T. 420.—of things, γλώσση ματαία P. V. 329. A. 1647. E. 794. χαρᾷ ματαία S. c. T. 424. χάριν ματαίαν A. 410. Cf. A. 1657. C. 286. μάταιον ὄψανον C. 527. see ὄψανον.—*rash, violent, irrational*. ματαίων ἀνσίων τε κνωδάλων S. 743. αἰτρούργιαι μάταιοι E. 322. *lawless murders*. ματαίοισι δεσποτῶν τύχαις C. 81. *misfortunes caused them by the violence of others*. θεοφόρους ματαίους δύας A. 1122. *wild irregular inspirations*.—τὸ μὴ μάταιον S. 196. *a staid, sober look*. In S. 225. (229. D.) οὐδὲ μὴ 'ν Αἰδου θανὼν φύγῃ μάταιον αἰτίας,

the words μάταιον αἰτίας are unintelligible. Abresch conj. μάταιος making αἰτίας the accusative plural. ματαίων αἰτίας h. e. *temeritatis crimen*, Schütz, which Well. approves. We prefer μάταιος αἰτίαν, merely transposing the ν and ς. This gives a clear sense, and avoids the awkwardness of the plural αἰτίας.

Μάταλλος *proper name*, P. 306.

Ματᾶν *to loiter, be idle or vain*, P. S. 57. E. 137. ματᾶν ὁδῷ S. c. T. 37. *to loiter on the way*.

Ματεύειν *to seek for, search out*, A. 1065. C. 217. 327. 879. Cf. μαστένω.

Μάρη *a wandering*, S. 800. Met. *a crime*, C. 905.

Μάρην *in vain, idly, to no purpose*, P. V. 36. 44. 293. 445. 502. 826. 1003. 1009. P. 260. 280. A. 411. (see εἶπε) C. 833. 913. E. 139. 483. — καταγελωμένην μάτην A. 1245. *made the subject of idle merriment*. καθεύδουσιν μάτην C. 868. *are carelessly slumbering*. τὸ μάταν φροντίδος ἀχθος A. 160. *this idle load of care*. μάτην ὁ μόχθος C. 514. sc. ἐστὶ, *the labour is in vain*.

Μάτηρ, ματρόθεν κ. τ. λ. see μήτηρ μητρόθεν κ. τ. λ.

Μαυροῦν *to obscure, bring to nought, destroy*, E. 339. pass. μαυροῦσθαι σκότῳ P. 219. *become extinct*. σθίνουσα λαμπάς οὐδέπω μαυρουμένη A. 287.

Μαχαιοφόρος *sword-bearing*, P. 56.

Μάχεσθαι *to fight*, S. c. T. 571. fut. μαχοῦνται S. 721. πρὸς ἡνίας μάχει P. V. 1012.

Μάχη *a fight, fighting*, P. V. 414. S. c. T. 362. 365. 374. 500. 527. 599. P. 27. 328. 336. 343. 386. A. 321. 427. 434. 914. 1210. 1608. C. 482. 861. 934. 936. E. 828. S. 470. 723. pl. S. c. T. 147. ναῶν μάχης P. 447. *a naval battle*.

Μάχιμος *fond of fighting, warlike*, A. 122. μάχμα δ' ἐπίδε, πάτερ S. 792. (811. D.) in loc. dub. This is translated by Schütz, *Bellica Ægypti filiorum adversus nos molimina respice*. It is less correctly referred (as an adv.) by Stanl. and others to Jupiter, sc. *fortiter, strenue*.

Μάχλος *wanton*, S. 628.
 Μεγαβάτης [α] proper name, P. 22. 946.
 Μεγαίρειν *to grudge, envy*, with gen. οὐ μεγαίρω τοῦδε σοι δωρήματος P. V. 629.
 Μεγάλατος (?) *greatly afflicted*, E. 759. So vulg. but here *μεγάλα τοι κόραι δυστυχεῖς* is the true reading.
 Μεγαλαυχεῖν *to boast greatly*, A. 1509.
 Μεγάλαυχος *greatly boasting*, P. 525. S.c.T. 1046.
 Μεγαλήγορος *talking largely*, S.c.T. 547.
 Μεγαλόμητις *great in counsel*, A. 1400.
 Μεγαλόστονος *very mournful*, P. V. 411.
 Μεγαλοσχήμων *magnificent*, P. V. 406.
 Μεγαλύνεσθαι *to pride oneself on anything*, with dat. P. V. 594.
 Μεγάλως *greatly, severely*, P. 872. 976.
 Μεγαρεύς proper name, S.c.T. 456.
 Μέγας *great*, P. V. 111. 734. S.c.T. 470. 593. P. 33. 37. 159. 711. A. 36. 41. 162. 1257. C. 202. E. 220. 263. S. 588. 856. 1038. acc. μέγαν P. V. 839. S.c.T. 265. P. 709. 740. 812. 946. A. 41. 275. 297. 349. 353. 373. 731. 1460. C. 260. 475. 780. 852. 942. E. 584. 638. S. 434. 612. 656. neut. μέγα P. V. 251. 1025. S.c.T. 635. P. 118. 292. A. 131. 351. 716. 1072. C. 298. 795. 956. E. 378. 422. 425. 720. 945. S. 133. 142.— μέγα adverbially, *greatly, very much, fully*, P. V. 650. 1006. A. 694. 912. C. 135. 253. 309. E. 12. 113. 896. 910. 947. S. 439. From μέγας are formed μέγала Dor. S. 1034. μέγαν P. 24. μέγλης ib. 838. 883. C. 367. μεγάλῳ P. 88. μεγάλε S.c.T. 804. μεγάλοι E. 986. μεγάλων S.c.T. 715. A. 347. 1526. μέγαλοις A. 151. μεγάλας E. 788. μέγала S.c.T. 78. 434. 547. adv. E. 759.— comp. μείζων *greater*, P. V. 291. S.c.T. 407. A. 257. 1156. C. 368. E. 209. 448. S. 333. 439. 938. μείζον adv. *more, more greatly*, P. V. 1015. A. 366. superl. μέγιστος *greatest*, P. V. 462. 476. 652. S.c.T. 28. S. 55. P. 746. A. 902. C. 162. 243. 353. E. 44. 99. S. 312. 898. on which see under *καρπῶν*.

Μεγασθενής *great in power*, E. 61. S.c.T. 70. 962. 977. C. 267.

Μεγανυχής *illustrious, stately*, P. 633.
 Μέγεθος *size*, P. 180.
 Μεγιστότιμος *most honoured*, S. 690.
 Μεθαρμόζεσθαι *to leave off something old and put on something new*. μεθάρμοσαι τρόπους νέους P. V. 309. *assume new habits having laid aside the old*.

Μεθίεναι *to let go, dismiss*, P. 685. aor. 2. μεθῶμεν P. V. 262. μεθείς P. 685. μεθέντα P. V. 1040.— *to drop, let fall*. μεθιέναι ἀγκυραν P. V. 650. *to drop anchor*. μεθήκεν αὐτοῦ κῶλα A. 1358.— *to utter*. γοήτων νόμον μεθήσομεν C. 810.— *to emit*. μεθείσα καρδίας σταλαγμόν E. 753. 780. (783. 813. D.) Here Dind. suspects a verb (e.g. βαλῶ) to have been lost, but the participle may be an epegesis of βαρύκοτος. [Cf. also not. ad loc. ed. Linw.]—pass. μεθίται στρατός S.c.T. 79. *is put in motion*. aor. 2. mid. μεθείσθαι S. 829. in loc. dub. See ἵχαρ.

Μεθίστασθαι mid. v. *to alter one's position, to depart*. εἰ τι μὴ δαίμων παλαιὸς νῦν μεθίστηκε στρατῷ P. 154. (158. D.) *unless its former fortune has deserted the army*. Here στρατοῦ is adopted from some MSS. by Brunck, Schütz, Blomf. but without necessity; στρατῷ is not governed by μεθίστηκε, but is, as Wellauer observes, the *dativus commodi*.—with gen. μεθίσταμαι κότου E. 860. *I cease from my anger*.

Μέθυ wine, S. 931.

Μεθύστερος *coming after*. μεθύστεροι *posterity*, S.c.T. 563.— μεθύστερον *afterwards*, P. 203. *too late*, C. 509. οὐ μεθύστερον A. 413. *scarce a moment after*.

Μείζων see μέγας.

Μείλιγμα *that which appeases or soothes*. γλώσσης ἐμῆς μείλιγμα E. 846. *the persuasive power of my tongue*. a propitiation or offering. χοῆς ἁοίνους νηφάλια μείλιγματα E. 107. χοῆς φερούσας νεπτύριος μείλιγμασι C. 15. where Casaub. reads μείλιγματα. So Blomf. Dind. Herm. retains the vulg.

which Well. rather harshly explains as equivalent to *μελιγμασι τῶν νεπτέρων*, the dat. being, as he conceives, used to signify the purpose of the libations thus offered, sc. for the purpose of soothing the manes.—a darling. *Χρυσήιδων μελιγμα* A. 1414. On C. 276. see under *δύσφρων*.

Μεϊλικτήριον id. νεκροῖσι *μεϊλικτήρια* P. 602.

Μεϊλίσσειν to soften, S. 1010.

Μεῖρεσθαι. See *εἰμαρμένος*.

Μεῖων less, S.c.T. 337. C. 512. 696. τὸ μείον κρατύνει S. 591. is less powerful. Cf. *θούζειν*. μείον less, P.V. 508.

Μελάγκερως dark-horned, A. 1098. *Μελάγκροκος* having sails of black cloth, S.c.T. 839.

Μελάγχχιμος black, dark, S. 700. 726. P. 293. C. 11.

Μελαγχίτων robed in black. Met. applied to the mind, gloomy, P. 114. Cf. Theogn. 1199. καὶ μοι κραδίην ἐπάταξε μέλαιναν.

Μελαθρον a house or palace. pl. A. 116. 504. 825. 1306. 1558. C. 339. 780. 1061. periph. δόμων μέλαθρα A. 931. Met. φόβου μέλαθρον A. 1409. μελάθροισιν ἄτας A. 747.

Μελαμβαθής deep and dark, P.V. 219. *Μελαμπάγής* Dor. black and clotted, S.c.T. 719.—having a dark alloy, sc. of base metal, spurious, A. 381.

Μελαναιγίς bringing a black storm, S.c.T. 681.

Μελάνδετος bound with black (sc. with iron), S.c.T. 43.

Μελανείμων robed in black, poet. ἐφόδοις μελανείμοσι E. 353.

Μελανθίς black, S. 145.

Μελάνιππος prop. name, S.c.T. 397.

Μελανόζυξ having black benches, an epithet of a ship. τὴν μελανόζυγ' ἄταν S. 525. the fatal ship with dark benches.

Μελανόχρως dark-coloured, gloomy, S. 766. Here Pauw corrects *μελαινόχρως*. Lachm. *κελαινόχρως*.

Μέλας black, dark, A. 1492. S. 760. *μέλαινα* S.c.T. 814. 962. 977. P. 1009. *μέλαν* E. 935. S. 865. *μελαίνας* P. 317. 349. with dat. A. 747. *μελαίνω* S. 83. *μέλανα* E. 174. *μελαιναι* E. 52.

Μελεῖν impers. to be a source or object of care, P.V. 3. 332. S.c.T. 182. A. 555. 571. 1223. with dat. of pers. and gen. of thing. ἐμοὶ ἔλασσον Ζηνὸς ἢ μηδὲν μέλει P.V. 940. I have less regard for Jupiter than nought at all. Cf. A. 948. C. 934.—with περί, μέλει θεοῖσιν ὥνπερ ἂν μέλη περί C. 769.—to have a care for. with gen. οὐκ ἔφα τις θεοὺς βροτῶν ἀξιοῦσθαι μέλειν A. 361.

Μελεοπαθής suffering wretchedly, S.c.T. 944.

Μελεόπονος having wrought wretched deeds, S.c.T. 944.

Μέλεος miserable, wretched, S. 104. S.c.T. 859. 860. 928. A. 698. C. 1001. *μέλεος* ἀθλίων γάμων S.c.T. 761. sc. ἐνεκα. *μέλεσθαι* to have a care. with gen. *μέλεσθε* ἱερῶν δημίων S.c.T. 160. with inf. *μελέσθω* λαὸς ἐκπονεῖν ἀκη S. 362.—to be an object of care. τὰν τευθεν μελέσθω Λοξίῳ E. 61.

Μέλημα a source of care or anxiety, E. 422.—a duty, A. 1530.—a darling, C. 233.

Μέλι honey, P. 604.

Μελίγλωσσος honey-tongued, P.V. 172.

Μελίζειν to sing or utter, A. 1149.

Μέλισσα a bee, P. 127.

Μέλλειν to be about, denoting future time. with inf. fut. *ᾔπη μέλλει* τις οἴσεσθαι δάκρυ P.V. 641. Cf. ib. 837. C. 846. 854.—with inf. pres. τῶν περ ἂν μέλλης τελεῖν A. 948. τί μέλλω φρένα Δίαν καθορᾶν; S. 1043. how am I likely to discern it?—with inf. aor. ὅπερ μέλλω παθεῖν P.V. 628.—the inf. is omitted, P. 800. οὐκ ἐλάσσονα πάσχουσι, τὰ δὲ μέλλουσι sc. παθεῖν.—χρόνον τὸν μέλλοντα P.V. 841. future time. τὸ μέλλον P. 211. 365. A. 242. 1213. S. 1042. τὰ μέλλοντα P.V. 102. P. 829. the future, things coming or future.—to delay. τί μέλλεις; P.V. 36. Cf. ib. 630. S.c.T. 95. A. 281. 882. 1326. P. 399.

Μελλῶ delay, A. 1329. See *κλέος*.

Μέλος a song or strain, P.V. 554. S.c.T. 817. P. 999. A. 689. E. 317. 326. S. 108. 789. 1002.

Μέλος *a limb*, E. 255. P. 455. μελ-
 ὧν ἐνδοθεν P. 953. *within my body*.

Μελοτυπεῖν *to utter a strain*, A.
 1124.

Μέλπειν *to sing*, A. 236. 1420.

Μεμνησθαι. See *μυνησκέσθαι*.

Μεμονέναι (perf. mid of obs. μάω)
to desire. τί μέμονας; S.c.T. 608.

Μέμφεσθαι *to complain*, S. 130. —
to complain of. with dat. τῷ φέροντι
 μέμψεται S.c.T. 542. cf. P.V. 63. —
 with acc. τὴν τύχην οὐ μέμφομαι E.
 566. cf. P.V. 1075. P. 973. S. 755. —
 with gen. of the thing. οὐπορ' ἀνδρὶ
 τῷδε κηρυκευμάτων μέμψει S.c.T. 633.
 sc. ἔνεκα.

Μέμφεις *Memphis*, S. 307. P. 36.

Μέμφεις prop. name of a man, P. 932.

Μέμψις *complaint*. μέμψιν οὐτίν'
 ἀνθρώποις ἔχων P.V. 443. *not imply-
 ing any cause of complaint against
 men, not wishing to blame men*.

Μέν *a particle of opposition*, used
 in introducing the first clause of a
 sentence, and generally followed by
 δέ or some other particle of a like na-
 ture in a succeeding clause. It is fol-
 lowed by δέ P.V. 1. 12. 178. 201. 238. 261.
 271. 325. 476. 498. 505. 622. 631. 784. 786.
 803. 821. 829. 994. 1018. 1045. S.c.T. 4.
 21. 171. 277. 359. 404. 463. 483. 493. 684.
 741. 797. P. 18. 65. 178. 182. 188. 196. 208.
 249. 291. 330. 333. 358. 391. 404. 451. 475.
 494. 595. 716. 740. 788. 843. A. 80. 100. 143.
 241. 255. 274. 308. 317. 385. 415. 422. 434.
 538. 554. 601. 626. 720. 737. 749. 773. 803.
 820. 838. 840. 924. 943. 1035. 1130. 1144.
 1215. 1223. 1300. 1304. 1308. 1321. 1419.
 1486. 1551. 1576. 1613. C. 60. 133. 146. 162.
 190. 199. 223. 276. 370. 406. 446. 572. 663.
 689. 737. 825. 835. 972. 1016. 1027. 1057.
 E. 1. 39. 40. 85. 96. 106. 164. 213. 303. 385.
 431. 451. 458. 506. 555. 573. 589. 615. 677.
 845. 914. 961. S. 116. 121. 127. 194. 371.
 399. 467. 482. 499. 564. 691. 754. 935. 961.
 988. 1040. — followed by δέ introducing
 a clause containing a repetition of
 the same idea. e.g. φοβέροι μὲν ἰδεῖν,
 δεινοὶ δὲ μάχην P. 27. cf. P.V. 197.
 S.c.T. 894. P. 153. 542. 552. 680. 686. 693.
 A. 199. 494. 1268. C. 307. 436. 923. — re-
 peated in recapitulation. S.c.T. 998.

— 1003. — followed by particles of a
 like nature with δέ, e.g. by ἀλλὰ P.
 172. 829. 517. C. 366. 733. A. 889. by
 ἀτάρ P.V. 340. by τε S.c.T. 906. C.
 578. 968. S. 405. by δέ contained in a
 negative, as μηδέ, οὐδέ, e.g. P.V. 903.
 S.c.T. 379. It is frequently placed
 in the former part of a sentence, etc.
 without any corresponding particle
 to which it may be immediately re-
 ferred, but will be found always to
 have reference to something follow-
 ing either at a greater or less dis-
 tance from the first clause, or which
 may logically be supplied to complete
 the structure of the sentence. Cf. P.V.
 445. 755. 1038. S.c.T. 295. 569. 597. 733.
 1060. P. 1. 292. 345. 380. 540. 546. 590. 975.
 A. 1. 40. 573. 647. 742. 784. 861. 898. 906.
 980. 1177. 1186. 1239. 1396. C. 109. 394.
 547. 726. 1011. 1064. E. 396. 397. 559. 608.
 646. 653. S. 1. 238. 270. 333. 438. 501. 514.
 895. 918. 969. — μὲν οὖν in the second
 clause of a sentence, expressing a
 strong asseveration, *yea rather, yes
 indeed*, P. 989. A. 1061. 1369. C. 993.
 E. 38. γε μὲν δὴ S.c.T. 569. A. 647. 861.
 1186. E. 397. S. 238. 270. Cf. δὴ. μὲν τοι
however, yet certainly, moreover, P.V.
 252. 318. 951. 966. 1058. S.c.T. 497. A.
 530. 860. 917. preceded by γε S.c.T.
 698. 1035. P. 378. A. 91. E. 561. S. 342.

Μένειν *to remain*, A. 1054. 1162.
 S.c.T. 726. fut μενεῖ A. 821. μενοῦ-
 μεν C. 560. μένοι ib. 828. E. 643. μένοις
 847. μέναιμι C. 1046. 1058. μενοῖεν
 P. 350. μένειν E. 458. 847. S. 923. 980.
 (see κωλύειν.) μένων E. 686 (νέμων
 Herm.) μένας 782. In S.c.T. 373.
 seqq. (391. seqq. D.) τοιαῦτ' ἀλύων
 ταῖς ὑπερκόμοις σάγαις | βοᾷ παρ'
 ὄχθαις ποταμίαις, μάχης ἐρῶν, | ἵπ-
 πος χαλινῶν δ' ὡς κατασθμαίνων μὲν-
 ει, | ὅστις βοὴν σάλπιγγος ὀρμαίνει
 μένων, is the vulg. reading. One
 MS. only has μάχης δ' ἐρῶν, which
 Brunck adopts, placing a colon after
 ποταμίαις. The Glasg. ed. likewise
 inserts δ', which is rightly omitted
 by Herm. Well. Blomf. Dind. They
 also, with Brunck and Pors. rightly
 omit the particle after χαλινῶν (which

is omitted only by one MS. and Rob.) correctly contending that μένει is the dative of μένος, not from the verb μένειν. Well. compares οὐδὲν ἀσθμαίνων μένει E. 621. and A. 243. which latter passage is, however, totally different from the former. Schütz, on account of μένων following, conj. βρέμει, which it is surprising to find Butler approving. See his note on v. 559. For the second μένων Tyrwhitt conj. ὀρμαίνει κλύων, which Blomf. and Dind. adopt. It is, however, by no means certain from the paraphrase of Schol. A. that he read κλύων. Schol. B. has the reading ὀρμαίνων μένει, which he explains σφαδάζων ἐκδέχεται, and such is the reading in several MSS. This has probably arisen from the similarity of the words above. There is no occasion to depart from the majority of MSS. and Edd. the meaning being, *he cries beside the banks, desirous of the battle, like a horse snorting violently over his bridle, who struggles whilst awaiting the sound of the trumpet.*—with dat. *μενεῖ κτίνα ἐπιγόνους* S.c.T. 885. *will remain to their posterity.* τίς δέ μοι τιμὴ μένει; E. 854. *what honour remains to me?* Cf. S. 380 430. — *to await.* βωμοῦ πατρῶν δ' ἄντ' ἐπίτηνον μένει A. 1250. (1277. D.) sc. ἐμὲ or ἐμοί, *κοπίσης* in the following line being the gen. absolute. τὸ μόρσιμον τὸν ἐλεύθερον μένει C. 101. Cf. ib. 457. E. 359.515. — *to wait for,* S. 943. — *to await an enemy, to withstand,* S.c.T. 418. P. 239. — with inf. *to expect, await.* μένει ἀκούσαι τί μου μέριμνα A. 446. Cf. E. 647. 702.

Μενέλαιος or Μενέλειος *Mene-laüs*, A. 42. 603. 660.

Μένος *force, vigour, violence.* Τυφῶ μένος S. 555. δρακόντης μένος E. 124. Cf. S.c.T. 879. A. 229. 296. 1037. C. 448. 1072. E. 796. 804. 835. S. 738. dat. μένει *with violence*, S.c.T. 875. C. 448. οὐδὲν ἀσθμαίνων μένει E. 621. μένει χρορίζοντα βρίζει C. 62.

Μέριμνα *anxiety, careful thought,*

S.c.T. 270. 825. 831. A. 99. 447. E. 197. 340. ἀμηχανῶ εὐκάλαμον μέριμναν A. 1513. see ἀμηχανεῖν. On P. 161. see under ἀφραστός.

Μέρος *a part or share*, A. 403. 543. 1555. C. 289. 815. — ἀγγέλου μέρος A. 282. *his share in the duty of messenger.* — μετέχειν μέρος *to have a share*, A. 493. C. 289. — ἐν μέρει *in turn*, A. 1165. C. 329. E. 189. 414. 556. πρὸς οὐδὲν ἐν μέρει τεκμήριον A. 323. *in no regular turn or order.*

Μέροψ *articulate-voiced*, h.e. *a human being.* μερόπεσσι λαοῖς S. 84. οὔτις μερόπων C. 1013.

Μεσάκτος (?) *lying between shores*, P. 861. (889. D.) Heath interprets this of the islands lying between the shores of Asia and Thrace. μεσάκτους, however, as derived from ἀκτή, violates analogy, which would require μεσακτίους. This is read by the Scholiast, and adopted after Heath by Schütz and Brunck. If this is correct, a synizesis takes place of the vowels *io*. See Αἰγυπτιογενής. The vulg. is μεσάγκτους, without sense. μεσάκτους is read in several MSS. and in Ald. Rob. Turn.

Μεσάπιος *name of a mountain*, A. 284.

Μεσημβρία *mid-day*, S. 727. (746. D.) for ἐν μεσημβρίᾳ θάλπει κ.τ.λ. Schütz conj. ἐν μεσημβρίας θάλπει. Bothe ἐν μεσημβρινῷ θάλπει.

Μεσημβρινός *meridian mid-day*, S.c.T. 363. 413. 428. A. 551. — *southern*, P. V. 724.

Μεσολαβής *striking in the middle*, E. 159. or it may rather mean *grasped in the middle*: the whip being anciently held in this position.

Μεσόμφαλος *placed in the navel or centre*, S.c.T. 728. A. 1027. C. 1032. an epithet of Delphi, and of the altar and temple there, supposed to be in the centre of the earth.

Μέσος *middle, mid.* ζυγὸν μέσον P. 193. 497. S.c.T. 371. E. 112. 529. ἐν μέσῳ τίθῃμι τῆς καλῆς ἀρᾶς C. 143. *I place in the middle of my speech.* — *of a middle kind, i.e. not extreme.*

παντὶ μέσῳ τὸ κράτος θεὸς ἔκασσε E. 503. — μήκος οὐδὲν ἐν μέσῳ χρόνου S. 716. *in the interim, between this time and that.*

Μεσοῦν *to have reached the middle,* P. 427.

Μετὰ with gen. *along with.* οὐ πολλῶν μέτα P. 720. 879. P. V. 1060. A. 1007. S. 634. 938. 1035. — with dat. *along with, h.e. amongst.* μετ' ἄλλων (ἄλλῳ Stanl.) δορικμήτι λαῶ C. 360. λιβάσιν ὑδρηλαῖς παρθένου πηγῆς μέτα P. 605. — with acc. *after, next to.* μετ' εὐχάν A. 223. μετὰ μάκαρας S. c. T. 1066. μετὰ με δρόμοισι διόμενοι S. 799. In A. 1244. (1271. D.) κὰν τοῖσδε κόσμοις καταγελωμένην μετὰ φίλων, ὑπ' ἐχθρῶν οὐ διχορρόπως μάτην, Hermann, whom Well. follows, conjectures μέγα, on the ground that μετὰ could not stand thus at the end of a senarius as referring to the next line. For the same reason he alters ὡς into ὥς in v. 1527. It is, however, doubtful whether this argument is valid in a writer like Æschylus, especially in rapid and less strictly constructed passages. Well. places the comma after ὑπ', which he makes to govern φίλων, and takes ἐχθρῶν οὐ διχορρόπως as an apposition to φίλων, translating, *qui vidit me hoc ornatu irritam inepte ab amicis, qui haud ambigue inimici erant.* Blomf. follows the old reading μετὰ, and rightly joins οὐ διχορρόπως with ἐχθρῶν, comparing S. 960. There appears no occasion for altering the text. Stanley's translation of μετὰ φίλων is correct, *una cum amicis.* By φίλων we must understand Agamemnon, who was the sharer of the insults heaped upon Cassandra.

Μεταβαίνειν *to change its position, to pass.* ἢ τὸ δίκαιον μεταβαίνει C. 305. *according as justice is taking its course,* sc. against the murderers of Agamemnon and in favour of Orestes. So Butler.

Μεταγινώσκειν *to change the mind to something else.* τὸ παντότολμον

φρονεῖν μετέγνω A. 214. — *to discover too late.* ἄταν μεταγνοῦς S. 103.

Μεταίτιος *being the cause along with others, a partial cause.* οὐ μεταίτιος, ἀλλὰ παναίτιος E. 190. with gen. A. 785. C. 132. — *sharing in.* τῆσδ' ἔστε βουλῆς μεταίτιαι C. 98.

Μεταίχιμος lit. *between two armies.* — thence, *between, intermediate.* ἀνὴρ γυνή τε χῶ τι τῶν μεταίχιμων S. c. T. 179. *whatever is between these, as boys, girls, etc.* See Blomf. Gloss. in loc. — ἐν μεταίχιμῳ σκότον C. 60. *in the interval between light and darkness, the twilight.*

Μετακοιμίζειν *to lull or quell, pass.* μετακοιμισθέν C. 1072. Cf. Valck. on Phœn. 1578.

Μετάκοινος *common, associated with,* S. 1021. E. 331. 922.

Μεταλγεῖν *to repent, to grieve,* with inf. S. 400.

Μεταλλακτός *changed,* S. c. T. 689.

Μεταμανθάνειν *to learn something new in place of something old,* A. 692.

Μεταμέλειν *to be a source of regret,* E. 744.

Μεταξύ *in the middle, between,* S. c. T. 744.

Μεταπτοιεῖν *to fly somewhere else,* S. 324.

Μεταρρυθμίζειν *to alter the arrangement of anything, to metamorphose,* P. 733.

Μεταστένειν *to groan afterwards.* μεταστένειν πόνων E. 59. sc. ἔνεκα. But here πόνον conj. Arnald.

Μετατίκειν *to beget afterwards.* by tmesis, μετὰ μὲν πλείονα τίκει A. 736.

Μετάτροπος *changed, turned.* δαίμων δ' αὖ μετάτροπος ἐπ' ἐμοί P. 905. *Fortune has thus turned its back upon me.* Here μετάτρεπος several MSS. Ald. which violates the metre.

Μεταῦθις *afterwards,* E. 457. Perhaps also in E. 475. See αὐθις.

Μεταχωρεῖν *to depart.* by tmesis, μετὰ που χωρεῖτε P. V. 1062.

Μερεῖναι *to belong to as a share.* τί τοῦδέ σοι μέτεστι πράγματος; E. 545. *what have you to do with this matter?*

Μετῆρχεσθαι to prosecute or revenge. τόνδ' ἐγὼ μετῆλθον ἐνδίκως μόρον C.982.

Μετέχειν to have a share. with μέρος added, A.493. C.290. with gen. without μέρος P.V.331. P.532. E.831.

Μετιέναι to pursue, to bring to justice, A.1651. C.271. with double acc. δίκας μέτειμι τόνδε φῶτα E.222. I will sue him in justice.

Μετοικεῖν to have a residence in a place, to reside as a new comer. with gen. μετοικεῖν τῆσδε γῆς S.604. Here the gen. depends on the verb being equivalent to μετοίκους εἶναι.

Μετοικία a residence among others, E.972.

Μετοίκος a resident in a foreign land, S.c.T.530. P.311. C.673. E.965. S.972. — one expelled from his home, an outcast. Met. γόνον τῶνδε μετοίκων A.58.

Μετρεῖν to measure. pass. C.207.

Μέτριος moderate, modest. μέτριον ἔπος S.1045. a moderate request.

Μέτρον measure, limit. προστιθεῖς μέτρον C.786. putting a stop to it.

Μέτωπον the forehead. Met. the front of an army. P.706.

Μετωποσώφρων having a modest front or look, S.196. (198.D.) Here μετωποσωφρόνων is now read, by Porson's emendation, for the vulg. μετώπων σωφρόνων. See Pors. præf. ad Hec. On this word Well. observes, "adnumerandum hoc videtur ῥήμασι βοελοῖς Æschyli, qualia multa adhuc latere puto."

Μὴ not, the negative used in conditional or dependent sentences. 1. preceded by the conditional εἰ, ἥν, εἰάν, εἴτε. e.g. εἴ τι μὴ βλάπτει λόγῳ P.V.196. Cf. ib. 380. 670. 765. 1016. S.c.T.98. 178. 1007. 1018. P.154. 776. 847. A.252. 338. 465. 996. 1020. 1030. 1058. 1110. 1212. 1281. C.271. 296. E.445. 446. S.242. 395. 456. 467. 879. 902. 994. ellipt. εἰ δὲ μὴ C.303.477. S.145. — 2. after ὅπως, ὥς, ὥστε, with indic. conj. or infin. P.V.63.68. S.c.T.219. 330. P.711. A.197. C.194. 263.444. E.766.855.—3. with a relative, express-

ing indefiniteness. ὃ μὴ κελύσαι Ζεύς E.588. Cf. ib. 631.859.—4. with a participle, placed either conditionally or hypothetically. e.g. μὴ δολώσαντος θεοῦ A.264. Cf. P.V.502.826. S.c.T.3. 410. 418. E.455. 663. 689. 891. S.152. 680. or dependent on an imperative, or some other word. e.g. A.880.906, E.291. S.74.206.—5. with adjectives, either placed inclusively to express something generally, e.g. τὰ μὴ δίκαια E.410. cf. A.972.1623. C.76.632. 918. S.194.381., or dependent on some other word or clause preceding. e.g. αἰσχροῶν γὰρ ἀργούς, μὴ κακὸς δ' εἶναι φιλεῖ S.c.T.393. Cf. ib. 735. A.1423. E.803. S.441.794. So with adverbs, dependent on some other word or clause. P.V.1014. S.c.T.261. A.340. 901.905. E.761.—6. with infinitives, either placed as a substantive, e.g. κέρδιστον εὐφρονούντα μὴ δοκεῖν φρονεῖν P.V.385. cf. ib.225. C.694.922. or depending on some word preceding, e.g. τοὺς πέποιθα μὴ ματᾶν ὀδῶ S.c.T.37. Cf. P.V.166.609. S.c.T.15. 855. 1033. 1034. P.169. A.333.899. E.59. 410. 668. 795. 859. 868. S.375.706. 754.974.—7. after verbs of excluding, preventing, wanting, etc. e.g. θνητοὺς ἔπαυσα μὴ προδέρκεσθαι μόρον P.V.248. Cf. ib.1058. S.c.T.1668. A.998.—8. τὸ μὴ with infinitive, so as not to, e.g. ἵμερος θέλει τὸ μὴ κτείνειν ξύνευνον P.V.867. Cf. ib.236. A.15.1144. 1326.1571. C.300. E.211.661.901. Thus it very often stands absolutely, τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε P.V.627. Cf. A.199.1236. C.952. E.85. 719.—9. μὴ οὐ with infin. a neg. preceding, E.290. τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν; P.V.630. (627.D.) On this construction see Elmsley on Med. 1202. and cf. Soph. Aj.540. (ed. Linw.) τί δῆτα μέλλει μὴ οὐ παρ-ουσίαν ἔχειν; which is a strictly parallel passage.—10. τὸ μὴ οὐ with infin. P.V.789.920. E.874.—11. in interrogation, τί μὴ; A.658. why not? Here perhaps we should read τί μὴν; cf. E.194. and not. ed. Linw.—12. as an interrogative particle, e.g. μὴ τι σοι δοκῶ

παρβείν; P.V. 691. Cf. P.V. 247. P. 336. A. 669. S. 292. ἄρα μή; *id.* S.c.T. 190. — 13. in commands or exhortations, *do not.* with imper. present, P.V. 44. 80. 271. 434. 505. 632. 779. 809. 1028. S.c.T. 182. 188. 205. 224. 228. 244. 680. 1029. 1043. 1058. A. 892. 1607. C. 100. 217. 759. 906. 1048. E. 78. 88. 128. 218. 768. S. 204. 392. 729. — with subjunctive aorist, P.V. 628. 654. 720. S.c.T. 71. 153. 233. 659. 696. A. 130. 145. 1477. 1657. C. 231. 495. E. 767. 794. 820. S. 197. 336. 415. 692. 710. 984. — with aorist third pers. imperative, S.c.T. 1027. — with infin. for imperative, P.V. 714. ellipt. S.c.T. 235. — with verb omitted, P.V. 1077. A. 911. C. 905. — 14. with optative, expressing a wish, S.c.T. 5. 408. 531. A. 999. 122. E. 898. — 15. *lest*, with verbs expressing apprehension, etc. P.V. 334. 390. 1063. S.c.T. 639. 747. 773. P. 117. 159. 523. 737. A. 921. 1607. E. 172. 246. S. 493. with ellipsis, P.V. 388. A. 332. but in the latter passage Dind. prefers ἐμπίπτου. — 16. οὐ μή, with fut. ind. aor. 2. act. mid. aor. 1. pass. expressing a strong affirmation, S.c.T. 31. 181. 263. A. 1624. C. 882. E. 216. (here Pors. conj. λίπω) S. 225. 736.

Μηδαμά (neut. pl. of μηδαμός inus.) *in no wise, on no account.* P.V. 524. — *in no instance, never,* P. 423.

Μηδαμῇ (dat. sing. of id.) *in no part,* P.V. 58.

Μηδαμοῦ (gen. of id.) *no where,* E. 401. — *in no wise,* E. 594.

Μηδαμῶς *in no wise, on no account,* P.V. 337. A. 1639. C. 671. E. 682. S. 712.

Μηδέ *neither*, either preceded, or not preceded, by a negative, e. g. *μη περιώδυνος, μηδὲ δεμισιτήρης* A. 1424. Cf. S.c.T. 262. 1068. E. 211. τεκνοῦσθαι *μηδ' ἅπαυδα θνήσκειν* A. 732. Cf. E. 342. 684. S. 404. — with an intensive force, *not even, not so much as*, e. g. *δοκῶ μὲν οὖν σφε μηδὲ προσβαλεῖν πύλαις* S.c.T. 597. Cf. P. 777. A. 555. — preceded by καί. *καὶ μηδὲ σαντῆς ἐκμαθεῖν ζήτει πόρους* P.V. 778. — with

the imperative present, *and do not, and let not*, etc. e. g. *ἐκηλος ἴσθι μηδ' ἄγαν ὑπερφοβοῦ* S.c.T. 220. Cf. P.V. 327. 518. 687. S.c.T. 34. 462. A. 893. 1009. E. 484. 902. S. 860. — with the subjunctive present, P. 810. S. 1003. — with the subj. aorist, P.V. 585. 785. S.c.T. 1031. A. 853. E. 512. 788. 823. S. 197. 352. 418. 479. 986. — preceded by an imperative present, e. g. *ὁμως δὲ φεῦγε μηδὲ μαλθακὸς γένη* E. 74. Cf. P.V. 952. 1036. 1074. A. 893. 1443. E. 129. 768. — with the third person aorist imperative, P.V. 332. S. 663. — with the optative expressing a wish, P.V. 527. 899. 904. S.c.T. 202. E. 935. S. 647. 650. 1012.

Μηδέν (neut. of. μηδεῖς) *nothing*, S.c.T. 232. E. 467. 496. 669. P.V. 128. *ἔλασσον ἢ μηδέν* ib. 940. *less than nothing*, h. e. not at all. — adverbially, *not at all, on no account*, P.V. 44. 73. 342. 508. 951. A. 1441. 1509. 1641. S. 1047.

Μηδέπω *not as yet*, P.V. 742. P. 427.

Μήδεσθαι *to devise or plot, to contrive*, A. 1071. 1073. *ἐμυσάμην* P.V. 475. *ἐμήσατο* C. 985. with augment omitted, *μήσατο* C. 595. *τί δὲ μήσωμαι;* S.c.T. 1049. *what measures must I take?*

Μηδικός *Median, Persian*, P. 777.

Μῆδος *a Mede*, P. 751. Μῆδους P. 532. *the Persians*.

Μῆδος *a design or counsel*, P.V. 604.

Μηκέτι *no longer*, A. 496. 1307. C. 794.

Μῆκος *length*. *μῆκος χρόνου* S. 716. *μακρὸν μῆκος χρόνου* P.V. 1022. — *ἐν μήκει χρόνου in length of time*, A. 596. *ἐν μάκει* Dor. S. 55. *at length, in the long run*. — *τοσοῦτο μῆκος ἔκτεινον λόγον* E. 192. *vouchsafe so much in the way of explanation*. *φρουρᾶς ἐτέρας μῆκος* A. 2. Here the acc. μῆκος refers to αἰτῶ, sc. *I have been imploring a release from suffering, during the length of my year's watch*. It may also be taken with ἐτέρας, φρουρᾶς being considered as an apposition to

πόνων. *I implore a release from my sufferings, namely, from my watch, a year in length.* The former explanation is the best. Cf. Hom. Od. δ'. 526. quoted by Stanley. τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς ὃν ῥα καθεῖσεν "Αἰγισθος" . . . φύλασσε δ' ὄγ' εἰς ἐνιαυτόν. It is to be observed, however (as Blomf. remarks), that in Æschylus the watchman is represented as seeing not Agamemnon himself, but the signal fire. In this passage Stanl. and Valck. on Her. iv. 150. conjecture μῆχος, h. e. a *remedy*, as an exegesis of ἀπαλλαγῇ. In this he has been followed by Schütz. Pors. Blomf. Dind. but unnecessarily.

Μηλιεύς *Malíac*. Μηλιά κόλπον P. 478. *the Malíac gulf*.

Μηλόβοτος *grazed by sheep*, S. 547.

Μῆλον *a sheep*, pl. S.c.T. 257. A. 1027. 1390. C. 904.

Μηλοτρόφος *feeding sheep*, P. 749.

Μηλοφόνος *sheep-slaughtering*, A. 712.

Μήν *a particle, expressive of strong affirmation, and calling attention strongly to something stated; it is joined with other particles, and occurs second or third in the sentence. ἡ μήν of a truth, in very truth*, P.V. 73. 167. 909. — in swearing, S.c.T. 513. — with καί, calling attention to something additional, *and in truth, moreover*, P.V. 246. 457. 1082. S.c.T. 354. 439. P. 389. A. 905. 1151. C. 172. 603. E. 681. — followed by γε, with some word intervening, P.V. 984. 987. S.c.T. 227. P. 258. 954. A. 1161. 1227. C. 203. in interrog. S. 307. In abrupt and forcible addresses, ἀλλὰ μήν *but surely, well indeed*, P. 229. A. 1637. — with γε, a word intervening as before, P. 222. — οὐ μήν *not indeed that, not however*, A. 1038. with γε P.V. 268. S.c.T. 520. A. 1252. οὐδὲ . . . μήν S.c.T. 791. C. 187. E. 449. *nor indeed. οὔτε . . . μήν* S.c.T. 650. γε μήν in limitation or restriction, *however*, P.V. 873. S.c.T. 1054. A. 1351. E. 51. — καίτοι γε

μήν *su cápt' é mou sofwtéra* E. 811. (849. D.) *and yet for all that you are wiser than I.* But here the reading is corrupt. Wiesel. conj. καὶ τῷ μὲν εἰ σὺ which Dind. approves. Hermann καὶ τοι τὰ μὲν σὺ κ. τ. λ. See not. ad loc. ed. Linw. with imp. ἀνα γε μάν C. 957. *but come, arise!* (see ἀνάγειν.) ἴτε μάν S. 996. τί μήν; E. 194. *what of that, pray? why not?* Cf. μή, n. 11.

Μήνη *the moon*, P.V. 799.

Μηνιέσθαι *to be angry*, E. 101.

Μῆνις *wrath*, S. 154. A. 150. 685. C. 225. 304. 849.

Μηνεῖται †. A corrupt word found in S. 263. See under ἄκος.

Μηνυτήρ *an informer*, E. 236.

Μήποτε *lest ever*, S. 394. — *never*, P.V. 203. S.c.T. 75. A. 555. C. 180. E. 842. 933. S. 612. 627. 921. — with opt. in expressing a wish. P.V. 533. 896. S.c.T. 201. S. 645. 834.

Μήπω *not yet*, P.V. 634.

Μῆτε *neither*. — with another μήτε preceding, P.V. 156. (here Well. from MSS. μήποτε) P.V. 893. S.c.T. 169. 1013. 1050. P. 162. 170. 284. A. 349. 356. 459. 651. 760. 1354. E. 36. 560. 666. S. 407. 606. 965. So Pors. in C. 1040. for μηδ', μηδ', which Dind. restores. — with μή preceding, P.V. 434. — followed by δέ. καὶ μήτ' ἀέλπτως δορυκανεῖ μόρω θανὼν λάθοιμι, χώρα δ' ἄχθος αἰείζων πέλοι S. 965. followed by μηδέ E. 821. Here Dind. in the latter clause wishes to restore μήτ'. Cf. not. ad Eum. 646. ed. Linw.

Μήτηρ *a mother*, P.V. 209. 876. P. 147. C. 188. E. 434. 706. μητρός P.V. 1693. S.c.T. 514. 1023. C. 88. 139. 238. 911. 980. 983. 1030. E. 3. 120. 403. 550. 576. 578. 594. 623. 633. 731. μητέρα P.V. 217. A. 1208. (see "Ἀδης.") C. 886. 903. 1023. E. 557. 569. μητρὶ P. 152. 211. 818. C. 423. E. 715. pl. μητέρων S.c.T. 774. Dor. ματρός C. 416. S. 50. 133. 142. 534. ματρί S. 1021. μάτρει E. 311. 807. 838. — of inanimate things. μητρὸς ἀγρίας ἀπο ποτὸν παλαιᾶς ἀμπέλου γάνος τόδε P. 606. *the vine*. Abresch cf. Eur. Alc. 757. — ἕως γένοιτο μητρὸς εὐφρόνης

πάρα A. 256. γῆ μητρὶ S.c.T. 16. *one's mother country*. So τεκούσῃ μητρὶ S.c.T. 378. Ὁν μητρός δὲ πηγὴν τίς κατασβέσει δική; S.c.T. 566. see *δική*.

Μῆτι (neut. of μήτις) *nothing*, S. 456. *not at all, not*, P. 684.—with imp. opt. and subj. S.c.T. 668. S. 387. 423.

Μῆτις *counsel, device*, P.V. 908. C. 617. τοῦ γὰρ προτέρα μῆτις S. 949. *it is for him first to decide*. μήτιδος οἰκτρᾶς ἀλόχου S. 69. (61.D.) sc. ἔνεκα, *to be pitied for her deed, where μήτιδος is governed by οἰκτρᾶς*.

Μήτροι *not surely*, E. 735.

Μητραγαθῆς [f. α] prop. name, P. 43. See *ἐπίρας*.

Μητραλοίας *a matricide*, E. 148. pl. 201.

Μητρόθεν *from the mother*. φυγόντα μητρόθεν σκότον S.c.T. 646. *when he issued from the darkness of his mother's womb*. ματρόθεν Dor. C. 601. Cf. μητρόθεν δεδεγμένη C. 739.

Μητροκασιγνήνη *a mother's sister*, Dor. E. 920.

Μητροκτονεῖν *to kill one's mother*, E. 193. 405. 566.

Μητροκτόνος adj. *killing a mother, matricidal*, A. 1254. E. 102.—*a matricide*, E. 470. μητροκτόνον μίasma E. 271. *the pollution contracted by the act of matricide*.

Μητρόπολις *a mother city or state*, Dor. P. 864.

Μητροφόνος *a matricide*, Dor. E. 246.—*connected with, or caused by, the murder of a mother*. ματροφόνος δῦας E. 259. *the pangs of a murdered mother*. See *ἀντίποινος*.

Μητρυιά *a step-mother*. Met. an epithet expressive of cruelty, P.V. 729.

Μητρώος *of a mother*. μητρώον δέμας E. 84. αἷμα μητρώον ib. 221. 251. Dor. ib. 315. See *ἀγνισμα*.

Μηχανᾶσθαι *to accomplish, contrive, bring about*, S.c.T. 1029. A. 939.

Μηχανή *a means of doing a thing, an instrument, a contrivance*, as S. 454. 457. ἰχθυόβωλον μηχανᾷ S.c.T. 128. *the trident*. λαοπόροις μηχαναῖς P. 113. 708, *the bridge over the Hellespont*.

πύργων μηχανή S. 934. *a defence of towers*. μηχανὴν σωτηρίας S.c.T. 191.

μηχανὴν δυσβουλίας A. 1591. μηχανὴ λυτήριος E. 616. S. 1059. *a means of deliverance*. χερὸς πατρῆας μηχανάς A. 1564. *his father's crimes*. μηχανὴ δραστήριος S.c.T. 1032. μηχανῆς κράτος S. 204. *effective measures*.—*counsel, plan*, P.V. 206. A. 663. 1226. E. 82.

Μηχάνημα *a contrivance, a weapon or instrument*, P.V. 467. 991. A. 1098. C. 975.

Μηχανοραφεῖν *to devise contrivances*, C. 219.

Μῆχαρ *a counsel or purpose*, S. 589. see *οὔριος*.—*a remedy*. χείματος μῆχαρ A. 194. μῆχαρ γάμου S. 389.

Μιαίνειν *to stain, pollute*, A. 202. E. 665. Met. *to violate*, S.c.T. 306. A. 623. 1654. S. 220. ὃν οὐτὶς ἂν δόμος ἔχοι ἐπ' ὀρόφων μιαίνοντα S. 638. (650.D.) Scholef. understands this, "*polluentem ut miáστορα*," h.e. *resting on it like an unclean spirit*. Dind. considers μιαίνοντα corrupt and absurd. Schütz conj. κοραινόντα.—pass. S. 361. C. 846.

Μιαίφονος *stained by blood*, P.V. 870. E. 577.

Μίασμα *a pollution, stain of crime*, S.c.T. 664. A. 1394. C. 162. 1012. E. 271. 570. S. 262. 468. 614.—*abst. for concrete, a polluting thing*. χώρας μίasma A. 1619. πατροκτόνον μίasma C. 1024. *a fiend who slew my father*.

Μιάσω one who pollutes, an odious wretch, C. 932.—*an avenging fiend, an evil spirit*, E. 169.

Μιγνύναι *to mingle*. ἔμιξε C. 539.—pass. S.c.T. 921. P. 1009.—μίγνυσθαι *to have connection with*, E. 69. μιχθῆναι S. 292. μιγῆναι P.V. 742.

Μικρός *slight, small*, P.V. 915. A. 1412. Cf. *σμικρός*.

Μιμεῖσθαι *to imitate*, C. 557.

Μίμνειν *to remain, await*, S.c.T. 34. P. 791. A. 74. 148. (see *καλίντρος*) S. 515.—*to await*, h.e. *remain to*. with dat. ἐμοὶ δὲ μίμνει σχισμὸς ἀμφήκει δορὶ A. 1120.—with inf. μίμνει παθεῖν τὸν ἐρξαντα A. 1544.—μίμνοντι δὲ καὶ πάθος ἀνθεῖ C. 1004. *suffering*

is ripe for him who yet survives, sc. for Orestes.

Μιμνήσκεσθαι to remember. aor. 1. mid. μνᾶσαμένα with gen. S. 51.—perf. pass. μεμνήσθαι to remember, make mention of. with gen. acc. or inf. μεμνήσθαι P.V. 824. imp. μέμνησο C. 113. 484. 485. E. 88. S. 190. 202.—with part. τὰ δ' ἐς τὸ σὸν φρόνημα μέμνημαι κλύων A. 804.

Μίν him, her, S.c.T. 435. C. 613. 780. In iambics, E. 601. S. 977. But here νιν is probably to be read; the other form is probably to be discarded from the tragics altogether.

Μινύθειν to waste away, perish, S.c.T. 903. E. 362.

Μινύρεσθαι to hum a tune, A. 16.

Μινυρός plaintive. μινυρὰ θροεμένης A. 1136. plaintively.

Μίνως Minos, C. 609.

Μιξόθορος with mingled clamours, S.c.T. 313.

Μιξόμβροτος partly human, S. 563.

Μισεῖν to hate, P.V. 1070. pass. μισηθεῖσα ib. 45.

Μίσημα an object of hatred. μισήμαρ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων E. 73. Cf. S.c.T. 168. (186. D.) where, however, μισήματα may be also referred to αὐτεν, λακάζειν, h.e. things hated by the wise.

Μισητός hated, A. 1201.

Μισθός reward, payment for. ἐμοῦ (h. e. ἐμῆς ἀγωγῆς) μισθόν A. 1234. Μισόθεος hating God, impious, A. 1061.

Μῖσος hatred, A. 1387.—an object of hate, A. 1385.

Μνήμα a memorial, P.V. 843.

Μνημεῖον id. S.c.T. 49.

Μνήμη memory, P.V. 459.—commemoration, S. 267.

Μνημονεῖν to remember. with acc. P. 760.

Μνήμων remembering, mindful, P.V. 514. 791. Dor. A. 150.—with gen. E. 361.

Μνησιπῆμων arising from the remembrance of calamity, A. 173.

Μνηστήρ a suitor, P.V. 742.

Μνήστωρ mindful. with gen. S.c.T. 163.

Μογεῖν to suffer, P.V. 275. 606. A. 1607.

Μογερός miserable, S.c.T. 809. P.V. 564. 596. A. 135.—bringing wretchedness. μοῖρα βαρυνδότευρα μογερά S.c.T. 960.

Μόγεις with difficulty, P. 501. P.V. 131.

Μοῖρα a share or part. μοῖραν ἡδονῆς κάμοι πόρε P.V. 291. Cf. ib. 634. S.c.T. 928.—the office, or condition, of anything. ὅμμα τέσσαρας μοῖρας ἔχον ἐμοί C. 236. i.e. being at once brother, sister, father, mother. μοῖρ' Ἀφροδίτας S. 1025. the business of love. αὐταὶ ἔχουσι μοῖραν οὐκ εὐπέμπελον E. 454. their sort is such as is hard to get rid of. ἐν ἡμέρᾳ μοῖρ' ἀπρόσκοπος βροτῶν E. 105. the condition of mortals (i. e. they of mortal kind) cannot discern things in the day-time.—one's appointed lot, S.c.T. 488. P. 873. A. 1287. 1570. periph. θανάτου μοῖρα P. 881. A. 1441. μοῖρα death, simply, A. 1239. 1338. 1426.

Μοῖρα Fate, personified. ἡ Μοῖρα C. 897. Μοῖρα P.V. 509. 696. S.c.T. 960. 975. P. 102. A. 129. 999. 1518. C. 898. E. 321. 998. Μοῖραι the Fates, P.V. 514. 897. C. 304. E. 165. 694. 919.

Μοιραῖσθαι to divide into shares. ἐμοιράσαντο S.c.T. 889.

Μοιρόκραντος appointed by fate, C. 603. E. 370.

Μολεῖν (aor. 2. from praes. inus.) to come. ἐμολε C. 923. 925. 934. μόλοι A. 336. 1425. S. 708. μόλῃς P.V. 721. μόλῃ P. 521. A. 744. μόλωμεν P. 226. μολεῖν P.V. 236. 670. 827. 1030. S.c.T. 349. P. 179. A. 661. 1652. C. 177. 755. E. 198. 279. S. 403. 891. μολών S.c.T. 266. A. 592. 942. 1371. 1569. C. 452. 566. 600. E. 79. 436. μολόν A. 284. E. 150. μολόντος A. 34. 943. μολόντι A. 1198. μολόντα A. 587. E. 15. μολοῦσαι A. 185. μολόντας C. 827.—with acc. without prep. τὴν μακρὰν πόλιν μολεῖν S.c.T. 595. P. 722. 795. E. 942. S. 236. 749.—fut. mid. μολεῖσθαι P.V. 691.

Μόλις scarcely. — οὐ μόλις not scarcely, i.e. completely, utterly. ἀπώλ-

εσας γὰρ οὐ μὲν τὸ δεύτερον A. 1052. Cf. Eur. Hel. 341. θέλουσαν οὐ μὲν καλεῖς. The passage in E. 826. (864. D.) *θυραῖος ἔστω πόλεμος* οὐ μὲν παρὼν is obscure, and the various conjectures which have been proposed are unsatisfactory. Herm. on Vig. 422. approving the explanation of the Schol. *οὐ μακρὰν*, translates *foris bellum esto, sed satis vicinum*, i.e. as Well. explains, "non nimis longinquum, ne eo proficiscentes cives majoribus incommodis premantur, neve procul a patriæ finibus moriantur." This is giving the sense of *μὲν* οὐ to οὐ μὲν, which cannot mean *sufficiently near*, but *not a little*, i.e. *entirely near*, which is evidently a contradiction to *θυραῖος ἔστω*. It may be better to take *παρὼν* not as meaning *nearness of locality*, but as denoting that which is *present to*, or *exists in*, the state, in the same way as the messenger in P. 322, speaking of evils which had happened afar off, says, πολλῶν παρὼντων ὀλίγ' ἀπαγγέλλω κακά, i.e. *of many which exist*. We may then translate, *let war be abroad, and let there be as much of it as there may*, i.e. provided war be with foreign states, we do not mind how much of it is carrying on, but let us avoid intestine war. The negative οὐν in οὐ μὲν, after the imperative, is used because the two words form only one notion, cf. Soph. Aj. 1131. and see Herm. App. Vig. iv.

Μολοσσός *Molossian*. Μολοσσὰ δάπεδα P.V. 801. *the Molossian plains*.

Μολπή *song*, A. 106. E. 995. 999.

Μολπηδὸν *like a song*, P. 381.

Μομφή *reproach*, S.c.T. 1001.

Μοναρχία *the rule of one man*, S.c.T. 863.

Μόναρχος *a single ruler*, P.V. 324.

Μονάς *alone*, P.V. 720.

Μονογενής *an only child*, A. 872.

Μονόδους *having only one tooth*, P.V. 798.

Μονόζυξ *left by one's partner*, P. 135.

Μονόκλαντος *performed by the lamentations of one*, S.c.T. 1056.

Μονόμαχος *fighting in single combat*, S.c.T. 780.

Μονόρρυθμος *adapted only for one*, S. 959.

Μόνος *alone, only*, P. 624. 824. A. 815. 1597. C. 853. (see *ἐφείδρος*) E. 791. S. 240. 729. μόνον δὴ P.V. 423. μόνον γὰρ κέρδος ἐν τεθνηκόσι S.c.T. 666. (see *κέρδος*.) — μόνον *adv. only*, P.V. 209. 642. 851. C. 242. S. 990.

Μονόσκηπτος *occupied by one ruler only*, S. 369.

Μονοστιβής *walking alone*, C. 757.

Μονοῦν *to leave alone*. παρ. μονωθεῖσα S. 730.

Μονόφρουρος *guarding alone*, A. 248.

Μονόφρων *single in opinion*, A. 735.

Μονόψηφος *deciding by his single vote*, S. 388. Comp. Pind. Nem. x. 6. where it is said of Hypermnestra, μονόψαφον ἐν κουλεῖ κατασχοῖσα ξίφος.

Μόριμος *appointed*, C. 356.

Μόρος *fate*, P.V. 248. A. 1117. *death*, P.V. 680. S.c.T. 181. 365. 571. 679. 686. P. 361. 436. 438. 470. A. 320. 1219. 1270. 1294. 1354. 1389. 1474. 1580. 1582. 1610. 1617. C. 18. 294. 435. 438. 475. 824. 828. 898. 914. 982. 983. E. 26. 478. 606. 610. 709. 730. S. 63. 785. 965. pl. S.c.T. 402. — σωτήρ, ἢ μόνον εἶπω; C. 1070. *or must I call him death?* h.e. *a cause of death*. ἐγένετο μόνον αὐτῷ S.c.T. 733. *one who became his death*. μόνον τῶν οἰχομένων αἶρω δοκίμως πολυπενθῇ P. 539. *I take up* (sc. as a subject for lamentation) *the fate of the departed*.

Μόρσιμος *ordained by fate, appointed*, P.V. 935. E. 208. S. 46. 1032. — τὸ μόρσιμον *that which is fated*, S.c.T. 245. 263. C. 101. 457. — *fatal*, deadly, A. 1018. S. 768. μόρσιμ' ἀπ' ὀρνίθων ὀδίων A. 152. *things portended by the birds*.

Μορφή *form, figure, appearance*, P.V. 21. 78. 447. 646. 647. E. 184. S. 491. — πολλῶν ὀνομάτων μορφή μία P.V. 210. *one person under many names*.

Μόρφωμα *id.* A.1192. E.390. *ἐκάστω μορφώματι* A.847. *in each body*,

Μουνῶψ *one-eyed*, P.V. 806.

Μοῦσα *a muse*. Μοῦσαι S.678. — *a song or music*, E.298.

Μουσομήτωρ *the mother of the Muses*, P.V.459. epithet of Μνήμη, or Mnemosyne, as *mother of the Muses*, h.e. the chief source of all sciences and arts.

Μόχθημα *a labour*. θνητοῖς διάδοχοι μοχθημάτων P.V.462. *relieving mortals in their labours*.

Μοχθηρός *miserable, wretched*, S.c.T. 239. C.741.

Μόχθος *labour, pains, suffering*, P.V.99. 244.314.383.539.758.915.1028. A.541.1644. C.514.908.1016.1065. E.239.481. S.348.

Μοχλός *a bolt or bar*. πύλας μοχλοῖς χαλαρε C.886.(879.D.) *open them by (sc. by drawing) the bolts*.

Μυδάλεος *moist*, P.531. See *διὰ* sub. fin.

Μυδροκτυπεῖν *to forge a mass of metal*, P.V.366.

Μυελός *marrow*, A.76.

Μύζειν *to mutter, utter the sound* μῦ μῦ E.117. μύζουσιν οἰκτισμὸν πολὺν *ib.* 180. *mutter in piteous accents*.

Μυθεῖσθαι *to say, speak*, S.275. — *to command*, P.V.667.

Μῦθος *a word, speech, narrative*, P.V.503.644.650.688.828.956. S.c.T. 1042. P.150.158.684. C.444.547. E.82.552.975. S.271.442. — *a proverb*. τριγύρων μῦθος τάδε φωνεῖ C.312. — *the subject of narration*. πάντα ἀκούσει μῦθον ἐν βραχεὶ λόγῳ P.699. C.164.732. — *opposed to ἔργῳ*. ἔργῳ κοῦκ ἐτι μῦθῳ P.V.1082. *in deed, no longer in word*.

Μυθοῦσθαι *to speak*, A.1341.

Μυκάσθαι *to low*. perf. mid. μέμυκε S.347.

Μύκημα *a roaring*, P.V.1064.

Μύκονος *name of an island*. P.859.

Μυκτηρόκομπος *proudly emitted through the nostrils, snorting*, S.c.T. 446.

Μύραινα *a myræna*, C.988. From

the connexion of the myræna (Angl. lamprey) with the viper, a species of myræna was produced, of which the bite was fatal. Hence it was applied to a malignant person. Cf. Blomf. in Gloss.

Μυριάς *ten thousand in number*, i.e. *innumerable*, P.891.

Μυριετής *through innumerable years*, P.V.94.

Μυριόνταρχος *a leader of ten thousand*, P.306.955.

Μύρια *ten thousand*, P.294. μύρια μύρια πεμπαστάν P.943. *reckoning them by ten thousand at a time*. Cf. πεμπαστής, and see Herod. vii. 60. — *μυρία innumerable*, P.V.509.539.

Μυριωπός *having eyes innumerable*, P.V.567.

Μύρμηξ *an ant*, P.V.451.

Μύσαγμα *a pollution, an abominable thing*, S.979. See *εὐπετής*.

Μύσιος *Mysian*, P.314. — τὸ Μύσιον *ib.* 1011. (1054. D.) *the Mysian strain*. Schol. οἱ γὰρ Μυσοὶ καὶ οἱ Φρύγες μάλιστά εἰσι θρηνητικοί. Eustath. in Dionys. Perieg. v. 791. quoted by Stanl. τοιοῦτοι (sc. θρηνητικοί) δὲ καὶ οἱ Φρύγες, ἐτι δὲ καὶ οἱ Μυσοὶ διὸ καὶ Αἰσχύλος φησι, βόα τὸ Μύσιον, ἤγουν θρήνει.

Μυσός *a Mysian*. pl. Μυσῶν P.52. S.544.

Μύσος *pollution, guilt*, C.640.961. E.186.356.423.803.834.

Μύχιος *sinuous, formed into gulfs or bays*, P.854.

Μυχόθεν *from the inner part of the house*, C.35. κελάνῳ μυχόθεν A.96. *a cake brought from the inner (i.e. the women's) apartments*. See Blomf. Gloss.

Μυχός *the inner part of anything, a recess* P.V.134.431.451. — *the interior part of a house, temple, etc.* C.440. (see πολύσινος) 790. E.39.163. pl. 171. — *πόντιος μυχός* P.V.841. *the Ionian sea*.

Μύωψ *a gad-fly*, P.V.678. S.301.

Μωμᾶσθαι *to blame, chide*, A.268.

Μώμενος (part. of obs. verb μάω) *desiring*, C.44.435.

Μωμητός deserving blame, S.c.T.490.
Μῶν a particle of interrogation, A. 1176. S. 412. — with subj. *μῶν οὖν* 'Ορέστου κρύβδα δῶρον ᾗ τοδε; C. 175. (177.D.) Dind. remarking on this constr. refers to Matth. Gr. Gr. 606. who, however, brings forward nothing by way of elucidation.

Scholefield is probably right in correcting ᾗν for ᾗ.—The particles *μῶν οὖν* are similarly combined by Eur. Andr. 81. Ar. Pac. 527.

Μωπαίνειν to play the fool. with acc. *πεῖραν τήνδ' ἐμώπανε* P.705. *made this foolish attempt*.

Μωπία folly, A.1655.

N

Ναί an affirmative particle, *yes*, P. 724. repeated, 1028.

Ναίειν to dwell, P.V. 450.796. *πρὸς ἡλίου πηγαῖς ναίουσι* P.V. 811. *ἐν οἰκῆμασι ναίουσι* A.326. — with acc. *to inhabit*, P.V. 712.958. S.c.T.958. P. 182. C.795. S.937.

Νᾶμα a stream, P.V.808.

Νᾶξος Naos, P.859.

Ναρθηκοπλήρωτος filling a rod. *ναρθηκοπλήρωτον πυρὸς πηγὴν* P.V.109. — *πλήρωτος* is here used in an active sense, cf. *πανάλωτος* A.352. *αἰακτός* P.1025. *δορύπαλτος* A.116. *κάτοπτος* A.298. *πάμφθορτος* C.294. *πυργοδάϊκτος* P.105. *ἀελανστος* S.c.T.678. *ἄθικτος* E.674. Cf. also *περίρρυτος* Eur. Phœn.216. where Musgrave compares *δικας ἀφόβητος* Soph. Œd. T.880. *ἄφανστος ἐγγους* ib. 962. *ὑποπτος* Eur. Hec. 1117. where Porson compares *πιστός* P.V.919. Soph. Œd. Col. 1035. (cf. also Æsch. P. 55.) *μεμπτός* Trach. 446. *ἀμφίπληκτος* Phil.682.

Νανάγιον a fragment of a wreck, P.412.

Ναύαρχος a naval commander, P.355. *ἐπὶ ναυάρχῳ σώματι* C.712.

Ναυβάτης a sailor, P.973. *ναυβάτης ἀνὴρ* P.367. Cf. E.434. — adj. *naval*, A.393.960.

Ναυκληρεῖν to govern a ship. Met. *to govern*, S.c.T.634.

Ναύκληρος a ship-master. Met. *a governor*, S.174.

Ναυπάκτιος of Naupactus, S.259.

Ναύπορος navigable by ships, E.9.

Ναῦς a ship, P.402.414. gen. *νηός* S.c.T.62. (But *ναός* B. M.) *ναός* P.305.924. A.871. *νέως* S.c.T.102. P.

297.372.403. E.242. S.696.698. dat. *νηί* P.400. *ναί* S.814.840. acc. *ναῦν* A.647.650. S.753.879. *νηες* P.409. *νᾶες* P.552.666. *ναῶν* P.V.729. P.19.39.54.332.351.375.447.449.470.472.A.219. S.748. *νεῶν* P.V.729. P.315.326.344.358.405.411.442. A.133.178.188.1200. E.607. *ναυσί* P.330.342.362.440. acc. *ναῦς* A.640. *νηᾶς* S.725. — *ναῦς μακρά* P.373. *a ship of war*. Schol. *πολεμική*. — *ναῶν μάχη a sea-fight*. *ναῶν κύδος μάχης* P.447. *the victory in a sea-fight*.

Ναυστολος navigating, S.c.T.840. See θεωρίς.

Ναύτης a sailor, S.c.T.190. S.478. *πιζὸς ἢ ναύτης* P.705. dat. Ion. *ναύτησι* P.V.729. S.c.T.585. But here *ναύταισι* corr. Blomf. Dind. In the former passage the right sense is preserved by Eustath. ad Hom. P.560.18. Tzetz. ad Lycophr. 1285.

Ναυτικός nautical, belonging to ships, P.375.714. A.620.646. (660.D.) (on the constr. of the gen. in this passage, see Lobeck on Aj. v. 716. Stanl. conj. *ναυτικοῖς τ' ἐπειτίοις*, which Dindorf adopts, supposing the genitives to have been introduced from the words *ἀνδρῶν Ἀχαιῶν*.)

Ναυτίλος a sailor, P.V.466.617. 873.1207. C.200. — adj. *belonging to ships*. *ναυτίλων σελημάτων* A.1417. Here *ναυτικῶν* conj. Cas.

Ναύφρακτος defended by ships. *ναύφρακτος Ἄρης* P.912. *war waged at sea*. *ναύφρακτον δμῖλον* P.986. *the crews of the fleet*.

Νεάγγελτος recently announced, C.725.

Νεάζειν to be young, to act with vio-

lence as a young man. On S. 98. see under *θάλλειν*. *φιλεῖ τίκτειν ὕβρις παλαιὰ νεάζουσιν ἐν κακοῖς βροτῶν ὕβριν* A. 742. (764.D.) In this passage the participle *νεάζουσιν* has its peculiar force, signifying that *restless activity* common in youth, whence the words *νεανιεύεσθαι, νεάζειν*, etc., are used to express anything *rash* or *insolent*. The meaning is, *a first crime begets another crime, exerting itself freshly in the ruin of those subjected to it.* *ἐν κακοῖς βροτῶν* is not the same as *ἐν τοῖς κακοῖς βροτῶν* or *ἐν κακοῖς βροτοῖς*, but refers to the misfortunes of those men who are made to suffer by the crimes spoken of. Schütz rightly understands *ὕβρις παλαιὰ* as alluding to the rape of Helen, and *νεάζουσιν ὕβριν* of the unjust and destructive war by which Paris sought afterwards to support his unlawful act. Cf. *νεαρός*.

Νεαίρετος newly taken, A. 1033. 1035.

Νεάνις a young girl, P.V. 706. E. 917.

Νεαρός young, youthful, A. 76.—*a youth*, A. 350. *νεαροῖς* ib. 1485. In A. 745. (767.D.) the reading is corrupt. Various emendations have been proposed, e.g. *νεαρά φύει κόρον* Heath, *νεαρά φύει κόρον* Butl. *νεορραφή σκότον* or *νεορραφή σκότον* Herm. *φάους κόρον* is corrupt, notwithstanding Klausen's fruitless attempt to explain it, coll. v. 378. If conjecture is to be admitted, we should prefer *φύει σκότον*. The poet seems to be comparing the *dark* and fatal consequences of crime, with the *light* and cheering condition of the just. Thus he says that *δῖκα λάμπει* or *shines* in the poor houses of the just, but speaks of crime as throwing a *gloom* over the palaces of the wicked, *μελαινας μελάθροισιν*. This usage of *σκότος* and *φάος*, or of similar words, to express the opposite ideas of *misery* and *happiness*, is too common to require illustration. Cf. *μελαγχλίτων φρήν* P. 114. *μελανόχρως καρδία* S.

766. *ἐν φάει καρδίας* E. 496. *δῶμασιν φάος μέγα* P. 292. Hence if *light* be spoken of as the result of justice, it must be the *absence of light*, or darkness, which is alluded to, as following upon crime. Three progressive stages appear to be intended: 1. the original act of crime, *ὕβρις παλαιὰ*. Next, a second act engendered by this first, *νεάζουσιν ὕβριν* (cf. *νεάζειν*). 3. sooner or later, *τότ' ἢ τόθ', ὅταν τὸ κύριον μὀλῃ*, that mental illusion or *ἄτη* so often spoken of by the Greeks, which urges men blindly forward to the commission of one crime after another, till suddenly it involves them in destruction and darkness. The words *δαίμονα τε κ. τ. λ.* are a kind of epexegetis to the former. Hermann rightly changes *τὸν* into *τάν*, as agreeing with the feminine *εἰδομέναν*.

Νεβρός a fawn, E. 111. 237.

Νείκη quarrel. *ἀγὼν νείκης παλαιᾶς* A. 1351. Herm. wishes to restore *νείκης* for *νίκης* in 863. So Dind.

Νεῖκος id. S.c.T. 887. 919. A. 148. S. 294, 353. 447. 913.

Νειλοθερής warmed or cherished by the Nile, S. 67.

Νεῖλος the Nile, P.V. 814. 849. 854. P. 34. 303. S. 556. 857. 1004.

Νειλῶτις of the Nile. *χθόνα Νειλῶτιν* P.V. 816.

Νεῖρα the lower part of the belly. the belly, A. 1458. Here the vulg. is *νείρει*, as from a nom. in *ος*. This has been rightly altered by Casaubon into *νείρη*, which should rather be, as Well. observes, *νείρα*. Hesych. explains it *κοιλία ἐσχάτη*. It is properly an adjective. Cf. Hom. *Ἰλ. ε. 539. νειαίρη δ' ἐν γαστρὶ*.

Νεκροδέγμων the receiver of the dead, P.V. 153.

Νεκρός dead, S.c.T. 819. P. 602. A. 1360. C. 568. E. 96. 569.—*a dead body*. *Πολυνεῖκος νεκρόν* S.c.T. 1004. Cf. S.c.T. 819. P. 264. 413. 804. A. 645. 1360. 1378. 1481. C. 568. 992.

Νέμειν to give or assign, P.V. 229.

292. E. 379. S. 398. πού θράσος νέμεις ἐμοί; S. 500. *where do you provide for my security?* κράτος νέμοι γυναίξ! S. 1054. — *to maintain or cherish.* μη-τρός μηδαμοῦ τιμὰς νέμειν E. 594. *not to preserve respect for his mother.* ἰσχὺν ἰσόπαιδα νέμοντες A. 75. — *to regulate or move.* ὁ πάντα νέμων Ζεὺς P. V. 524. οἶακα νέμων A. 776. ἀσπίδα νέμων S.c.T. 572. γλῶσσαν ἐν τύχῃ νέμων A. 671. pass. ὡς πόλις εὖ νέμοιο S. 655. — *to occupy, enjoy.* τιμὰς νέμειν E. 717. (747. D.) Here Wakef. and Schütz read μένειν. Well. cf. Soph. Œd. 7. 202. 238. 578. Aj. 995. — πόλιν νέμοντες E. 879. 971. — νέμεσθαι mid. v. *to occupy or inhabit,* P. V. 410. 420. S.c.T. 215. E. 72. In E. 686. Herm. conj. νέμων for vulg. μένων.

Νέμεσις *a feeling of indignation or jealousy.* τί τὰδε νέμεσις στυγεῖ; S.c.T. 217. (235. D.) *wherefore does any feeling of indignation censure this?* viz. *to worship the gods.* Heath with great probability corrects τίς τὰδε (so Dind.) for τί τὰδε. Blomf. compares Il. ξ'. 80. οὐ γάρ τις νέμεσις φυγείν κακόν. Cf. also γ'. 156. οὐ νέμεσις, Τρῶας καὶ ἐκκημηίδας Ἀχαιοὺς τοιγὶδ' ἀμφὶ γυναίκῃ πολλὴν χρόνον ἄλγεα πάσχειν.

Νεμέτωρ *an assigner, sc. of justice,* S.c.T. 467.

Νεόγαμος *newly married,* A. 1152.

Νεογενής *newly born,* C. 532.

Νεογνός *id.* A. 1135.

Νεόδρεπτος *newly gathered,* S. 329.

Νεόδροπος *id.* S. 349.

Νεοζυγής *newly yoked,* P. V. 1011.

Νεόθηλος *sucking as an infant,* E. 428.

Νέοκοτος *strange, novel,* S.c.T. 785. P. 252. See under παλίγκοτος.

Νεοκράς *newly mixed or joined.* Met. νεοκράτα φίλον C. 340. (344. D.) "Nihil aliud hic significat quam recentem, novum, h.e. nuper advectum amicum." Butler. Pors. on Eur. Med. 138. compares Herod. iv. 152. φιλαὶ συνεκρήθησαν, and vii. 151.

Νεολαία *the youth of a city,* S. 669. P. 657.

Νεοπαθής *fresh from suffering,* E. 489.

Νεόπολις *newly founded,* E. 657.

Νεόρρυτος *newly moistened,* A. 1324.

Νέος *new, fresh* P. V. 95. 149. 170.

233. 310. (see μεθαρμόζεσθαι), 437. 944.

957. 962. S.c.T. 345. 352. 722. P. 654. 971.

A. 85. 467. 655. 1072. 1459. C. 13. 163. 826.

E. 195. 339. 468. (see καταστροφή), 691.

S. 62. 337. 350. 458. 693. 928. 994. — *young,*

S.c.T. 17. 309. 1002. P. 13. (see βαύ-

ζειν) A. 268. 1191. C. 746. 822. E. 145.

701. — *youthful,* P. 730. — *childish,* C.

768. — νεώτερος *younger, more recent,*

C. 169. E. 156. 748. 775. — νέον adv. re-

cently. ὅστις ἂν νέον κρατῇ P. V. 35.

Cf. ib. 389. 957. A. 1608. In P. 788.

(782. D.) Ξέρξης δ' ἐμὸς παῖς ὦν νέος

νέα φρονεῖ, the two last words are by

some considered as corrupt, on ac-

count of the lengthening of the short

syllable in νέα before φρονεῖ. Por-

son on Orest. 64. states his opi-

nion thus: *ubi verbum in brevem vo-*

calem desinit, eamque duae conso-

nantes excipiunt, quae brevem manere

patiantur, viz credo exempla indubie

fidei inveniri posse, in quibus syllaba

ista producatur. Agreeably to this,

Erfurdt on Soph. Aj. 1109. corrected

by transposition φρονεῖ νέα. This is

approved by Hermann and Monk on

Hipp. 1284. but to this separation of

νέος and νέα Wellauer justly objects.

Elmsley on Eur. Heracl. 387. where

καὶ μάλ' οὐ σμικρὸν φρονῶν is read,

conjectures νέον φρονεῖ, which Herm.

on Aj. 1099. and Lobeck on the same

passage, rightly deny to be Greek,

the plural being always used with

φρονεῖν in this sense, from which the

expressions μέγα or σμικρὸν φρονεῖν

are entirely different. Reisig. conj.

νεοφρονεῖ. Well. νεαφρονεῖ. Lobeck

appears to be right in supposing Por-

son's canon not to have been always

observed by the tragic writers. Cf.

P. V. 612. where see Well.

Νεοσπαδής *newly drawn,* E. 42.

Νεόσπορος *newly sown,* E. 629.

Νεοσσός *the young of a bird,* Met.

S.c.T. 485. hence, *any offspring.*

πατρός νεοσσούς C.254. Cf. ib. 494. ἵππον νεοσσός λέως A.799. h.e. *the armed men issuing from the womb of the horse.*

Νεότομος *newly cut*, C.25.

Νεότροφος *young, infantine*, A.706.

Νεοῦν *to renew*, S.529. See αἶνος.

Νεοχμός *new*, P.V.150. P.679.

Νέρθε *below*, P.631. with genitive, P.V.152. C.40.

Νέρτερος *lower*. νερτέρᾳ κώπῃ A.1600. See κάτω and ζυγόν.—νερτέροι *those below or in the shades*. νερτέρων ὕμνους P.611. νερτέροις θεοῖς P.614. νέρτεροι *id.* C.15. (see μέλιγμα) 399.

Νεῦμα *a nod*, S.368.

Νεφέλη *a cloud*, S.c.T.211.

Νέφος *id.* S.761.774.

Νεώς *a temple*, P.796.

Νηδύς *the belly*, C.746. E.133.—*the womb*, E.635.

Νήϊος *naval, of a ship*. νάϊος Dor. S.2.806. Also in iambs, ναῖοισιν ἐμβολαῖς P.271. ἄνδρες νήϊοι S.700.

Νηῖται *a gate at Thebes so called*, S.c.T.442. Here Heath corr. Νηῖταισι for the corrupt Νηῖτησι or Νηῖταισι. Dind. after Unger. Theb. Paradox. vol. i. p.310. seqq. asserts the true form to be Νηῖταισι.

Νηλεῶς *unmercifully*, C.240. So Elmsl. Blomf. Dind. in P.V.240. where the vulg. is ἀνηλεῶς.

Νηλής *unmerciful*, P.V.42.

Νημερτής *true*, P.243. ναμερτῇ Pors. which Herm. on Soph. Trach. 172. considers to have been the form preferred by the tragics. Blomf. retains νημερτῇ as more consistent with analogy, thus, νήποινος, νήνεμος, νήγρετος, etc. νημερτῇ is the reading of all the MSS. and Edd. but Dind. prefers ναμερτῇ. See his note on Trach. 172.

Νήνεμος *without wind*, A.552.720.

Νήπιος *childish*, P.V.441.

Νησιώτης *of an island*, P.382.

Νῆσος *an island*, P.299.301.360. 439.443.450. A.275. νᾶσος Dor. P.589. 856.

Νῆστις *hungry*, P.V.573.—*bringing or producing hunger*. νήστισιν αἰκλαῖς P.V.602. πνοαὶ νήστιδες A.186. πόνος

νῆστις A.322. νῆστιν νόσον ib.989.

νήστιδες δῦαι 1604. νῆστις λιμός C.248.

Νηφάλιος *made without wine*, E.107.

Νικᾶν *to conquer, be victorious, to prevail*, A.120.137.154.1397. C.877.

890.1048. E.692.711.931. S.210.—τὸ

νικῶν P.143. *the victor*. δόξα νικήσει

φίλων C.672. *will prevail*. νικᾷ ὁ

πρῶτος καὶ τελευταῖος δραμών A.305.

See τελευταῖος.—νικᾷ τὸ κέρδος A.

560. *outweighs*. ἔρκοις τὰ μὴ δίκαια

μὴ νικᾶν λέγω E.410. *I desire you*

not to gain any unjust advantage by

means of oaths.—with acc. φόβος μὴ

σε νικάτω φρένας E.88.128. *pass.*

νικᾶσθαι *to be beaten, overcome*, A.915.

C.877. *perf.* νενίκησθε E.762. *part.*

νικώμενος S.c.T.496. P.302. C.1019.

—with gen. ἡμέρον νικώμενος S.983.

dat. ὕπνῳ νικώμενος A.282. Cf. ib.

333.569.886.

Νίκη *victory*, S.c.T.698. A.828.916.

C.471.835.1012. E.863.963. S.929.

Νικηφόρος *bringing victory*, C.146.

E.455. *δορὸς νικηφόρον* E.747. *victor-*

ious in fight.

Νίν *him*, P.V.55.333.674.998. S.c.T.

397.466.642.646. P.834. A.157.510

662.877.1258.1357.1522.1536.1628. C.

170.187.362.434.755.777.797.892. E.

17.473.894.—*her, it, fem.* P.V.46.

S.c.T.651. A.932.1012.1205. C.541.

543.937.991. E.512. S.305. *it, neut.*

C.537.—*pl. them*, S.710. Cf. μίν.

Νίσος *proper name*, C.610.

Νιφάς *a snow storm*, P.V.995.—

Met. S.c.T.195.

Νίφασθαι *to snow*, S.c.T.194.

Νομάς *wandering or nomadic*, S.

281. P.V.711.

Νόμενμα *a flock at pasture*, A.1390.

Νομίζειν *to practise or follow*. ἀργυροστερῇ βίον νομίζων C.997.—*to recognise or acknowledge*. κοινὸν ἔχ-

θος νομίζομεν C.99. θεοὺς νομίζων

οὐδαμοῦ P.490. *esteeming the gods of*

no account. Cf. Soph. Ant. 183. νομ-

ίζειν θεοὺς is peculiarly used in the

sense of *believing in the gods*. See

Blomf. Gloss. Hence the pun in

Arist. Nub. 247 θεοὶ ἡμῖν νόμισμ' οὐκ

ἔστιν. ἡγεῖσθαι is used in the same sense, cf. Pors. on Eur. Hec. 788. — *to think, esteem.* ὄμμα δόμων νομίζω δεσπότου παρυσίαν P. 166. — *pass. νομίζεσθαι to be customary or in use.* οἵαπερ νομίζεται A. 1016. Cf. E. 32. ὅπου τὸ χαίρειν μηδαμοῦ νομίζεται E. 401.

Νόμμος *lawful*. νόμιμα *lawfulrites*, S.c.T. 316. See ὁμοδρόπος.

Νόμισμα *a custom or usage*, S.c.T. 251. — *a law*, P. 845. See πύργινος.

Νόμος *law, established usage*, S. 383. P.V. 150. 402. C. 91. 148. 394. 984. (see αἰσχυρή) E. 92. (see ἐκ) 164. 426. 663. 748. 775. S. 383. 385. 658.

λαμπαδηφόρων νόμοι A. 303. *the regular successions of beacon fires.—custom, manner.* γυναικείῳ νόμῳ A. 580. cf. ὁλοθυμός. — νόμῳ according to custom. ἡ καὶ τέκνων εἰς ἔργον ἤλθετον νόμῳ; A. 1180. (1207. D.) But here Butl. conj. ἡλθέτην ὁμοῦ. κατὰ νόμους ἀφικτόρων S. 238. τοῖσιν Ἑλλήνων νόμοις S. 217. Κασσίας νόμοισι πολεμοστρίας C. 418. — *a measure in music, a strain.* ὑπνοδόταν νόμον P.V. 575. τὸν ὀξὺν νόμον S.c.T. 935. νόμον ἄνομον (see ἄνομος) A. 1113. κρεκτὸν νόμον C. 809. ὀρθοίους ἐν νόμοις A. 1124. Ἰαονίοισι νόμοισι S. 68. See Ἰαόνιος.

Νόος *the mind*, P.V. 163. *contr. νοῦς* P.V. 392. S.c.T. 604. C. 731.

Νοσεῖν *to be sick or diseased*, P.V. 378. 700. 980. τῇδε τῇ νόσῳ νοσεῖν P.V. 384.

Νόσημα *disease, malady*, P.V. 224. 688. 980.

Νόσος *id.* of the body, P.V. 471. 476. 481. C. 277. 280. 556. 667. of the mind, P. 736. A. 628. P.V. 249. 384. 1071. — *generally, any evil affection or calamity*, P.V. 384. 599. 609. 635. A. 167. 809. 824. 989. μεμηνότ' οὐ σμικρὰν νόσον P.V. 979. *affected with no slight madness.* "Ἦρας ἐπιβούλους νόσους S. 582. *the insane eagerness of Juno against you.* γῆς νόσον τρῖαιναν P.V. 928. *the trident which shakes the ground.* ἄκαρκος νόσος E. 903. *the plague of sterility.* ἀφερτος νόσος E. 457. *an intolerable calamity.* νοῦσος Dor. S. 667.

Νόστιμος *belonging to a return.* νόστιμον φάος P. 255. *the day of my return.* νοστήμον σωτηρίας P. 783. *a safe return.* Cf. A. 335. 1211. — *returning.* εἰ νόστιμός γε καὶ σεσωσμένος πάλιν ἔξει A. 604.

Νόστος *a return*, P. 8. 846. 898. A. 786. 961.

Νοσφίζειν *to deprive.* with gen. Νίσον τριχὸς νοσφίσασα C. 611. — *to deprive (of life), to kill.* with acc. γυναικὸς ἦτις ἄνδρα νοσφίσῃ C. 202. cf. ib. 432. καὶ τὰ τοῦδ' ἐνόσφισε S.c.T. 968. (983. D.) Here Well. conj. καὶ τόδ' ἐνόσφισε. — *pass. ἐνοσφίσθης* C. 484.

Νόσφιν *without*, S. 236.

Νότιος *moist, watery*, P.V. 400.

Νότος *the south wind, rain.* χαίρουσαν οὐδὲν ἦσσαν ἢ Διὸς νότῳ γᾶν, εἰ σκορητὸς κάλυκος ἐν λοχείμασι A. 1364. But here Pors. διωσδότη γάνει. See γάνος.

Νουθετεῖν *to admonish*, P.V. 264.

Νουθέτημα *advice*, P. 816.

Νοῦς. See νόος.

Νοῦσος. See νόσος.

Νυκτερός *nocturnal, of night*, P.V. 799. P. 172. A. 4. Met. νυκτερὸν τέλος S.c.T. 349. *death.*

Νυκτηγορεῖσθαι *to hold an assembly by night*, S.c.T. 29. See under προσβολή.

Νυκτηρέφης *concealed by night, dark or gloomy*, A. 447.

Νυκτίπλαγκτος *restless at night*, A. 12. *causing restlessness at night*, ib. 321. C. 517. νυκτίπλακτον ὀρθίων κελευσμάτων ib. 740. seqq. (751. seqq. D.) *disturbing me at night with his loud cries.* The whole passage. 737—752. (748—763. D.) which is one of much obscurity, stands thus: τὰ μὲν γὰρ ἄλλα τλημόνως ἤντλουν κακὰ φίλον δ' Ὀρέστην, τῆς ἐμῆς ψυχῆς τριβὴν, δν ἐξέθρεψα μητρόθεν δεδεγμένη, καὶ νυκτίπλακτον ὀρθίων κελευσμάτων, καὶ πολλὰ καὶ μοχθήρ' ἀνωφέλῃτ' ἐμοὶ τλάσῃ. * * * * * τεθνηκότος δὲ νῦν τάλα· ἵνα πείθομαι. Well. understands νυκτίπλακτον as if it were τὸ νυκ-

τίτλαγκτον, h. e. *nocturna vagatio*, which is quite inconsistent with the usage of the language. It is also usual to place a mark of aposiopesis after *δεδεγμένη*, by which the following lines can only be explained as a very awkward anacoluthon, hardly admissible even upon the supposition of the words of the speaker being rendered irregular through emotion. A mistake seems to have arisen from supposing φίλον δ' Ὀρέστην, κ. τ. λ. to be in opposition to τὰ μὲν γὰρ ἄλλα τλημόνως ἤντλουν κακά. It will be better to suppose the lines beginning φίλον δ' Ὀρέστην to indicate *part* of the κακά or sufferings referred to in v. 737. and the opposition to be deferred till verse 752. in which she alludes to his death as an inconceivably greater calamity than all her other sufferings, whether on account of the woes of the family, or of the toil which she underwent as the nurse of the infant Orestes. With Ὀρέστην in v. 738. we must supply ἔφερον or some such word from ἤντλουν. v. 740. is to be referred to v. 738. and καὶ taken in the sense of καίπερ. πολλά καὶ μοχθηρὰ likewise are governed by ἤντλουν or ἔφερον. The sentence being then interrupted by a long parenthesis, the opposition is finally introduced in v. 752. Translate, *for all other sufferings I bore with fortitude: so (I bore with) the dear Orestes, my soul's delight, whom I brought up, having received him at his birth, albeit disturbing me at night by his rousing cries, and many other sufferings beside (I bore patiently for him) without advantage (as they have proved) to me after having endured them: * * * * but now, alas! I hear of his decease.*

Νυκτίσεμνος solemnized at night, E. 106.

Νυκτίφοιτος coming by night, P.V. 660.

Νυκτιφούρητος watching by night, P.V. 864.

Νύμφη a bride, A. 1152.—a nymph, E. 22.

Νυμφικός belonging to a virgin. νυμφικῶν ἰδωλίων C. 69. a virgin's chamber. See οἶγειν.

Νύμφιος a new-married person. νυμφίους S.c.T. 739. a wedded pair.

Νυμφόλαυτος to be mourned over as a bride, B. 729. or, as Blomf. translates, *sponsa deflenda*, comparing Hor. iv. 4. 68.

Νυμφότιμος celebrating espousals, A. 688.

Νύν for οὖν therefore, then. δῖα νυν, εἴ σοι ταῦτ' ἄρωγὰ φαίνεται P.V. 999. A. 911. Cf. P. 997. 1005. 1023. C. 329. See seq.

Νῦν now, at present, P.V. 47. 61. 64. 76. 82. 151. 253. 275. 279. 313. 325. 332. 363. 469. 505. 593. 705. 742. 917. 922. 960. S.c.T. 10. 21. 24. 98. 173. 224. (but see Blomf. not. in loc.) 228. 399. 637. 651. 690. 772. 789. P. 154. 321. 397. 427. 524. 540. 698. 729. 782. 787. 864. 885. 1005. A. 8. 20. 67. 100. 270. 494. 498. 518. 536. 577. 584. 657. 779. 792. 825. 869. 879. 1083. 1132. 1284. 1311. 1386. 1433. 1454. 1560. C. 56. 115. 130. 212. 261. 675. 685. 686. 713. seqq. 752. 759. 763. 772. 846. 870. 970. 987. 1009. 1030. 1069. E. 30. 67. 116. 243. 277. 384. 468. 569. 716. 734. 738. 995. 999. S. 40. 49. 164. 175. 204. 209. 218. 315. 503. 1045.—νῦν δτε S.c.T. 687. S. 625. See δτε.—Used to mark opposition to a preceding hypothesis. εἰ γὰρ μ' ὑπὸ γῆν ἦκε. . . νῦν δ' αἰθέριον κίννυμα, κ. τ. λ. P.V. 157. Cf. ib. 757. A. 1001. [In many passages where the MSS. and Edd. exhibit νῦν, some critics would restore νυν. Whether νῦν and νυν differ always in signification, as well as whether they do so in quantity, is not decided. As a practical rule, perhaps it may suffice to consider that νῦν (i.e. οὖν) means therefore, and has ῥ short; νῦν now, with the ῥ long. It is evident, that in many passages νῦν might be used as appropriately as νῦν (so our colloquial now), but not vice versa νῦν for νῦν.]

Νύξ night, P.V. 24. S.c.T. 372. 382.

385. P. 293. 349. 370. 376. 420. 487. 510. A. 22. 639. C. 63. 286. 649. 804. S. 750. 751. *νυκτός* by *night*, P. 198.—*Night*, personified. ὦ μήτερ νύξ E. 312. Cf. A. 346. E. 394. 716. 760. 787. 808. 839. 987.

Νύχιος nocturnal, A. 574. *νυχίαν* *πλάκα* P. 914. (952. D.) Here some understand the *western region*, i. e. Salamis, westward to the Persians. So Butler, from the Gloss, *δυτικήν*. Schütz more correctly translates it, *nocturnam*, i. e. *funestam*, *infaustam*. (So Schol. *ἦτοι νύκτα καὶ θάνατον γεγονυῖαν αὐτοῖς*.) He understands *νυχίαν* *πλάκα* of the sea, coll. 412. and *δυοδαίμονα ἀκτῶν* of the island of Psyttaleia, coll. 439. seqq. and observes, “*κείρεσθαι*, *demeti*, ad utrumque pulchre refertur. In maris enim aequore naves et milites classarios, in insula Psyttalea equites peditesque demessuerant Græci.” It is better to understand both *πλάκα* and *ἀκτῶν* of the same, sc. of the island. The more definite notion *ἀκτῆ* is added to explain the less definite *πλάκα*, according to the rule proposed by Heyne on Georg. ii. 139. See Lobeck on Soph. Aj. 145. — *τὸν νύχιον* C. 716. (727. D.) *him that is of the night*, h. e. Orestes, whose approach has been secret as that of a thief by night. *τὸν νύχιον* is usually applied to Mercury, as addressed under both titles of *χθόνιος* and *τὸν νύχιον*. But to say nothing of the presence of the article with *νύχιον*, which seems to indicate some person well known,

but obscurely referred to, there does not seem sufficient reason to apply, with Müller, the epithet *νύχιος* to Ἑρμῆς, as “the god of nocturnal fraud.” Herm. strikes out *χθόνιος* as a gloss on *νύχιος*, which he considers as equivalent to the former. Blomf. more correctly understands *νύχιος* of Orestes, *whose coming has been secret, and, as it were, by night*. The construction is, ἀκμάζει *πειθῶ δολία*, (ἀκμάζει) δὲ *χθόνιον* Ἑρμῆν *ξυγκαταβῆναι καὶ ἐφοδεῦσαι τὸν νύχιον τοῖσδε* *ξυφοδηλήτοισιν ἀγῶσι* h. e. *it is the hour for Mercury χθόνιος* (qu. v.) *to come down with us and to guide the dark stranger to this murderous attempt*. The construction of *ἐφοδεῦσαι* involves some difficulty. *ἐφοδεῦσαι ἀγῶσι* h. e. *to superintend, watch over the contest* (as it must be translated, if *χθόνιον* and *τὸν νύχιον* both refer to Mercury), seems unlikely: neither is *ἐφοδεῦσαι τὸν νύχιον τοῖς ἀγῶσι*, h. e. *to guide the secret stranger to the contest*, any better. Bamberger proposes *ἐφοδῶσαι* (reading *καὶ* for *καὶ τὸν*, which is improbable); and this seems better.

Νωθῆς foolish. compar. P. V. 62.

Νωμᾶν to guide or move, S. c. T. 3. 524. P. 312. A. 756. C. 161. 283.—*to consider*, S. c. T. 25.

Νώνυμος nameless P. 964.

Νωρίζειν to traverse the surface, A. 277.

Νῶρον the back. *πίπτει ἀσφαλές οὐδ' ἐπὶ νῶτῳ* S. 85. *νῶτοις* P. V. 428.

Ξ

Ξάνθος proper name. P. 956.

Ξανθός *yellow*, P. 609.

Ξεῖνος. See *ξένος*.

Ξενικός concerning strangers, E. 613.

Ξένιος pertaining to strangers. *ξενίου στόματος* S. 623. *ξενίαν* *τράπεζαν* A. 390. *the hospitable table*. *ξένιος* *Ζεύς* A. 61. *Jupiter, the protec-*

tor of strangers, and of the rights of hospitality, Cf. ib. 353. S. 657.—*τὰ ξένια* *hospitality, entertainment*. *ξένια* *παρίσχε* *δαῖτα παιδείων κρεῶν* A. 1572. *he gave him as his entertainment a meal of his children's flesh*.

Ξένος *Ion*. *ξείνος*. *foreign*. *χρεῖος* εἰ *ξένη* *φονγᾶς* S. 199.—ὁ *πόντιος* *ξεῖνος* *σίδαρος* S. c. T. 924. *ξένος* *Χάλυβος*

Σκυθῶν ἀπκοκς ib. 709. a prosopopoeia for *iron*.—*strange*, ξένους λόγους P.V. 691.—*a stranger, a foreigner*, P.V. 718. S.c.T. 907. A. 1272. 1288. C. 218. 553. 555. 568. 646. 651. 657. 663. 669. 689. 692. 699. 719. 723. 730. 827. 835. 996. E. 193. 260. 387. 414. 630. 650. 718. S. 192. 495. 682. 895. fem ξένη A. 924. 1032. 1064. E. 630. pl. S. 274.—*an entertainer*, the word being used both of the stranger who comes to a country, and of the people whom he meets with there, they being ξένοι to each other. ξένοισιν ὦδ' εὐδαίμοσι γνωστός γενέσθαι καὶ ξενωθῆναι C. 691. Cf. v. 692.

Ξενότιμος *honouring strangers*, E. 518.

Ξενοῦσθαι *to receive with hospitality*, S. 905.—*pass. to be so received*. ξενωθῆναι C. 691.

Ξέρξης *Xerxes*, P. 5. 140. 152. 195. 291. 333. 348. 457. 542. 704. 740. 720. 768. 818. 887.

Ξηρός *dry*, S.c.T. 678. (696.D.)

On this Matthiae rightly observes, “*ἔφηρα ὅμματα non sunt τῆς Ἀράς, sed Eteoclis, qui quum interitus Laii familiae fato constitutus sit, nulla re ad iram molliendam commoveri potest.*”

Ξιφηφόρος *sword-bearing*, C. 577.

Ξυποδήλητος *injuring with the sword*, C. 718. A. 1510.

Ξίφος *a sword*, P.V. 865. A. 1324. 1636. C. 630. 1006. E. 42.

Ξιφουλός *drawing the sword*, E. 562.

Ξουθός *brother, cousin*, A. 1113.

Ξυγγενής *see συγγενής*. For ξὺν and its compounds ξυγγενής, ξυγγίγνεσθαι, etc. *see σύν, συγγενής*, etc.

Ξυλονουργία *the art of working in wood*, P. 449.

Ξυνός *common, of common interest*, S.c.T. 76.—*ξυνή* S. 360. *in common*.

Ξυρόν *a razor*. ἐπὶ ξυροῦ πεσεῖσθαι C. 870. *See πέλας*.

O

O as an exclamation, *ό, ό, ό*, S. 195.

Ό, ή, τό, the definite article, used in various connexions, e.g.—1. as a demonstrative pronoun, e.g. *ό δ' εὐθύς ως ἤκουσε* P. 353. Some accent the article when thus used in the nominative case, masc. and fem. Cf. not. ad Eum. 7. ed. Linw. *τὸν δ' ὅπως ὁρᾷ Ξέρξης* ib. 194. *τοῖς δ' ὁμόφωνον αἰλινῶν εἰπέ* A. 153. *agreeably with these things. ἐκ δὲ τῆς Θέμιν* E. 2. *after her. τὸ γένειοι' ἄν* S. 1033. *this will be*. Cf. P.V. 162. 234. (Here Elmsl. *τοιαῖδ' for τοῖσιν*. So Blomf. Dind.) 569. 661. 818. 837. 858. S.c.T. 179. 367. 518. 529. 895. 913. P. 205. 366. 416. 560. 576. 761. A. 7. 281. 285. 363. 440. 641. 1048. 1329. 1457. C. 434. 239. 247. 414. 628. 540. 811. 1036. (inloc. dub.) E. 7. 111. 132. 251. 323. 630. 660. 754. 781. S. 353. *πρὸ τοῦ before this, formerly*, A. 1117. Cf. E. 440.—2. as a relative pronoun,

e.g. *Ἀργον, τὸν Ἑρμῆς παῖδα γῆς κατέκτανε* S. 301. Cf. A. 512. 628. C. 596. E. 322. 878. 919. S. 162. 262. 516. 579. 594. 680. S.c.T. 491. (Well. refers this to the former head; see his note.) Hence *τῷ wherefore, for which cause*, P.V. 237.—also as an enclitic for *τις*. *πέμπομι' ἂν ἤδη τόνδε, σὺν τύχῃ δέ τῳ* S.c.T. 454. i.e. *τινί*.—3. It is placed with proper names, e.g. *αἱ Φόρκιδες* P.V. 796. *τὰς Ἀθήνας* P. 227. with adjective added, e.g. *τῆς ὀρθοβούλου Θέμιδος* P.V. 18.—4. with nouns, e.g. *ἡ ὁμίλια* P.V. 40.—with nouns and adjectives, e.g. *ἡ ποικιλείμων νύξ* P.V. 24. or with a word in regimen, e.g. *τὴν Διὸς τυραννίδα* P.V. 10.—with *ποῖος*. *τὸ ποῖον εὐρὼν τῆσδε φάρμακον νόσου;* P.V. 249. It is frequently placed, together with its adjective, etc. after the substantive, either the article being prefixed to the substantive likewise, e.g. *τοῦ*

τυράννον τοῦ νέου P.V.944. or not prefixed, e. g. Ἄδων τοῦ νεκροδέγμονος P.V.153. In S.c.T.200. (218.D.) for τοὺς τῆς Schütz conj. αἰτούς. But see Wunderl. Obs. p. 159. who cf. Ag. 330. (339.D.) Dind. suspects that the verse preceding this is interpolated. Certainly the arrangement requires that the whole three verses 198-200. (216-218.D.) should be assigned to Eteocles, which would render the construction of v. 199. (217.D.) even supposing that a full stop is placed (so Well.) after θεῶν, peculiarly harsh and abrupt.—5. with adverbs used as adjectives, e. g. τῆς τῶν ἄρωγῆς A. 73. θεοῖς τοῖς πάρος P.V.403.—6. with a preposition and its case intervening between the article and the substantive, e. g. τὸν ἀπὸ ἐαυτῆς ἄθλον ἐξηγουμένης P.V.704.—7. with the infinitive used as a substantive, e. g. ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα P.V.918. so in regimen, e. g. τοῦ ζῆν ἀπεστέρησε P.V.684. ἐν τῷ προθυμῆσθαι ib. 381. πρὸς τὸ φανεῖσθαι C.411. in loc. dub.—with infin. and negative depending on a previous verb, e. g. ἵμερος θέλξει τὸ μὴ κτεῖναι ξύνευρον P.V.868. with μὴ οὐ P.V.789.920. E.874.—8. with participles, e. g. τίς ὁ μαρτυρήσων; A. 1487. *who is to bear witness?*—9. with adj. alone, a subst. partic. or other word being understood, e. g. ἐγὼ δ' ἄτιμος ἢ τάλαινα E.750. *wretched woman that I am.* τὸν ἔξῃστον χρόνον S.c.T.11. sc. ὄντα.—with a neuter adjective as a substantive, e. g. τὸ συγγενές P.V.39. i. qu. ἡ ξυγγένεια.—10. with adverbs, e. g. τοὺς πέλαις P.V.335. *your neighbours.*—11. with a preposition and its case, e. g. τινὶ τῶν ἐξ οὐρανοῦ P.V.899. *one of the heavenly beings.*—12. in the neuter with a genitive, e. g. τὰ τῶν θύραθεν S.c.T.68. *the affairs of those without.* Cf. ib. 175. 357. P.589.976. A.32. C.393. S.595.1047. periphrastically τὰ τοῦδε for τόνδε S.c.T.968. (but see νοσφίζειν) 1038.—13. in speaking of two

persons, parties, or sets of things, ὁ μὲν *the one, one*—ὁ δὲ *the other, another.* e. g. μόχθος δ' ὁ μὲν αὐτρίχ', ὁ δ' ἥξει C.1016. The construction is often varied in one of the clauses, some other word being substituted, e. g. σὺ μὲν κατεύχει, τοῖς δ' ἐποκτείνειν μέλει A.1223. Cf. P.740. A.1613. E.573. Compare also as other instances of variation, S.c.T.463.493. 498.741. P.800. A.544. C.60. seqq. 546. So without μὲν and δέ. ἢ τοῖσιν ἢ τοῖς πόλεμον αἰρήσει νέον S.434. *either with one or the other.* without μὲν expressed in the former clause, S.c.T.303.323.—τὰ μὲν...τὰ δέ *on the one hand...on the other hand*, E.213.214. followed by ἀτὰρ in the second clause. P.V.340. τὸ μὲν πρὸ χρημάτων κτησίῳ ὄκνος βαλὼν A.980. (1008.D.) *fear casting out a part*, etc. Here μὲν refers, as Klausen observes, to τὸ δέ in v. 990. (1019.D.)—the poetical form τοῖ is occasionally used for οἱ, e. g. P.416. (where Blomf. corr. οἱ) 560.576. etc.

Ὁά *alas*, a Persian exclamation, P.121.562.570.572. with gen. ὁά, Περσικοῦ στρατεύματος τοῦδε ib. 116. *alas for this Persian host!*

Ὁβρίκαλον *the young of an animal*, A.141.

Ὁβριμος *heavy, severe, violent.* μῖσος ὀβριμον ἀστοῖς A.1385. ἀνδρῶν ὀβρίμων κομπάσματα S.c.T.776. where Ald. Turn. ὀμβρίμων. So T. in the former passage.

Ὁγκα a name of Minerva, S.c.T.148.469.484. Ὁγκη was the name under which Minerva was worshipped by the Phœnicians, and as such was introduced at Athens by Cadmus. So Pausan. Steph. Schol. A. The Schol. on Pind. Ol. ii. 48. speaks of a village called Ὁγκαι in Bœotia, where Minerva Ὁγκαία was worshipped. See Stanl. not.

Ὁδε, ἥδε, τόδε, κ. τ. λ. *this man, woman*, etc. passim.—with a substantive and article, e. g. τῇδε τὴν νεάνίδα P.V.706. etc.—with a substantive without an article, e. g. τῷδ'

ἀπανθρώπῃ πάγῃ P.V. 20. It is often used by way of apposition to what has gone before, e.g. Ἀρκτεὺς, Ἀδεύης, καὶ Φερεσσείης τρίτος, Φαρνούχος, οἶδε ναὸς ἐκ μιᾶς πέσον P. 305. Cf. ib. 301. So in the singular, referring to one subject only, e.g. τὸ δ' ἐντυχεῖν, τόδ' ἐν βοροῖς θεὸς τε καὶ θεοῦ πλέον C. 58. Cf. S.c.T. 390. 404. It occurs after αἰνῶ in the preceding line, S.c.T. 1029. (1038.D.) but here Pierson's conjecture αἰνῆ has with great probability been adopted by recent editors.—It is also used to denote *place*, and is then equivalent in force to ὧδε, e.g. κήρυκ' ἀπ' ἀκτῆς τόνδ' ὁρῶ A. 479. *I see here a herald from the beach*. Cf. P.V. 561. S.c.T. 80. 354. 843. P. 146. C. 720. E. 325. S. 215. 217.

Ὀδηγεῖν to lead, P.V. 730.

Ὀδιος *seen upon the way*, as an omen. ὀρίθων ὀδίῳ A. 152. ὀδιον κράτος αἴσιον ib. 104. *strength derived from lucky omens seen on the way*.

Ὀδισμα a road or way. πολύγομφον ὄδισμα ζυγὸν ἀμφιβαλὼν αὐχένι πόντου P. 71. ζυγὸν is here in apposition with ὄδισμα, sc. *having thrown it (as) a yoke*, etc. Blomf. needlessly conj. ὄδισμου.

Ὀδμή. See ὁσμή.

Ὀδοιπόρος a wayfarer, A. 875.

Ὀδός a way or road, S.c.T. 37. 696. C. 667. S. 697. καθ' ὁδόν E. 994. *on the way*.—a journey or going. μή τι πημανθῆς ὁδῶ P.V. 334. *by coming*. Cf. P.V. 708. 952. E. 740. διαμεῖψαι δωμάτων στυγεράν ὁδόν S.c.T. 317. where the acc. is put as an epexegetis of διαμεῖψαι δωμάτων.—with cogn. verb. μὴ ἄλθης ὁδὸν τάσσει S.c.T. 696. τρίποδας ὁδοὺς στείχει A. 880. *walks on three feet*. ἐκ μιᾶς ὁδοῦ C. 70. *in one direction*.—Met. a method or way of proceeding. θεσπεσία ὁδός A. 1125. *the art of divining*. γλώσσης ἀγαθῆς ὁδὸν εὐρίσκει E. 944.

Ὀδοῦν to lead, P.V. 496. 815. τὸν φρονεῖν βορονὺς ὁδῶσαντα A. 170. *who guided mortals into the way of wisdom*.

Ὀδυνᾶσθαι to suffer pain. ὀδυνᾶσαι γάρ C. 368. (374.D.) This, which is clearly corrupt, is altered by Pors. into ὀδυνᾶ γάρ. οὐ δύνασαι γάρ O. Müller, δύνασαι γάρ Herm. So Dind. h.e. *for you may speak such a wish, however unlikely may be its accomplishment*. Lachmann em. ὀδύνῃ σῶ.

Ὀδύνη pain, S. 558. E. 806. 837.

Ὀδύρεσθαι to mourn or lament, P.V. 645. (but here, probably, the correct reading is αἰσχύνομαι) S.c.T. 638. It is also commonly read in P.V. 271. P. 574. but here the form δύρεσθαι (so M.) has been rightly adopted by recent editors.

Ὀδυρμα lamentation, C. 501.

Ὀδυρμός id. P.V. 33.

Ὀδυσσεύς Ulysses, A. 815.

Ὄζειν to smell. with gen. A. 1283. See ἐφέστιος.

Ὄθεν whence, from whence, P. 808. E. 207. 892. S. 15. P.V. 647.

Ὄθι where, S. 117. See ἐναγής.

Ὄθούνεκα because, P.V. 330.

Οἶ or οἷ alas, S.c.T. 790. P. 437. 509. 653. 658. 895. 916. 928. 964. 1002. 1010. A. 1230. C. 680. 874. 880. 915. E. 805. S. 854. 862.

Οἶ dat. of οὗ qu. v.

Οἰακονόμος a steersman. Met. a ruler, P.V. 149.

Οἰακοστροφεῖν to regulate, P. 753. see seq.

Οἰακοστροφός a steersman. Met. a guide or controller, P.V. 513. S.c.T. 62.

Οἶαξ a helm or rudder. A. 649. S. 698. Met. πόλεως οἶακα S.c.T. 3. πραπίδων οἶακα A. 776.

Οἰβάρης [α] proper name, P. 946.

Οἷγειν to open, P.V. 614. οἷγοντι δ' οὔτι νυμφικῶν ἐδωλίων ἄκος C. 69. (71.D.) Here the construction is rightly given by Schütz, οὔτι ἔστιν ἄκος νυμφικῶν ἐδωλίων οἷγοντι sc. αὐτά, *there is no way of repairing (the violation of) a virgin's chambers, to one who intrudes therein*, h.e. as no man having violated a virgin's chastity can repair the loss, so like-

wise, blood once shed cannot be recalled.

Οἰδιπόδης *Œdipus*. gen. Οἰδιπόδα S.c.T. 707. 868. 1047. acc. Οἰδιπόδαν 734.

Οἰδίπους *id.* gen. Οἰδίπουν S.c.T. 185. 345. 636. 659. 691. 738. 789. 815. 961. acc. Οἰδίπουν S.c.T. 757.

Οἰεσθαι *to think*. οἶμαι C. 747. οἶεται E. 448. φόβον P.V. 268. contr. οἶμαι P.V. 970. A. 312. 1502. In P.V. 187. οἶω is rejected by Brunck, Schütz. Pors. Blomf. on account of the metre. Wellauer thinks that it belongs to the following verse, from which something has been lost. The form οἶω does not occur elsewhere in the tragic writers. Dind. considers it to have arisen from δμως, by which one of the Scholiast's explanations ἔμπας.

Οἰζύς *wretchedness*, A. 734. E. 853. S. 853. in loc. dub. On A. 1440. see under ἐπανθίζειν. Cf. διπλοῖζειν.

Οἰκάδε *homewards, home*, A. 1310.

Οἰκεῖν *to live or dwell*, P.V. 717. 808. E. 728. 802. 883. A. 1207. with acc. *to inhabit*, E. 185. 624. S. 939. 988.

Οἰκείος *belonging to one's own house or home*. σταθμοῖς ἐν οἰκείοισι P.V. 396.—*belonging to oneself, one's own*. οἰκείας βορᾶς A. 1193. *food of their own flesh*. στείχοντα αὐτόφορον οἰκείᾳ σάγγ C. 664. *loaded with (h. e. carrying) my own baggage, unattended*.

Οἰκέτης *a domestic*, A. 715. C. 726.

Οἰκημα *a dwelling*, A. 325.

Οἰκήσις *a means of dwelling*, S. 987.

Οἰκήτωρ *an inhabitant*, P.V. 351. S. 930.

Οἰκιστήρ *id.* S.c.T. 19.

Οἰκλείδης *the son of Oicles*, S.c.T. 364. from seq.

Οἰκλῆς *proper name*, S.c.T. 592.

Οἴκοθεν *from home*. νόμους τοῦς οἴκοθεν S. 385. *the laws of your own country*.

Οἰκονόμος *living in the house*. οἰκονόμος μῆνις A. 150. *the wrath attaching to the house of Agamemnon in*

consequence of its crimes. See under παλίντρος.

Οἶκος *a house*, h. e. *a dwelling*, P. 514. 819. A. 714. 1553. C. 74. E. 230. 395. 430. 996. (1044.D.) But here the reading is probably corrupt. See not. ad loc. ed. Linw.—*a house or home*, P.V. 387. P. 847. A. 334. 415. 841. 935. C. 572. E. 434. 437.—*a house or family*, S.c.T. 172. A. 18. 35. 37. 132. 152. 328. 739. 1400. 1505. C. 754. 849. 922. 956. E. 514. 721. 855.

Οἰκουρεῖν *to keep house, to preserve by staying at home*, A. 783.

Οἰκουρός *keeping at home*, A. 1198. τοὺς ἤκοντας ἐκ μάχης νέον οἰκουρός A. 1608. (1625.D.) Here Wellauer explains the acc. as governed by οἰκουρός, sc. *watching at home for those lately arrived from the war*. This interpretation, if correct, obviates the necessity of reading, with Stanley τοῦδ' ἤκοντας. Dind. prefers Stanley's reading.

Οἰκοφύλαξ *the guardian of a house*, S. 27.

Οἰκτερεῖν *to pity*, P. 194. C. 495.

— with gen. οἰκτεῖρω σε θεοφάτου μόρον A. 1294. κόπων οἰκτερεῖ μὴ 'πολλώτας S. 206. *pity us for our woes ere we perish*. — ἤκτεира P.V. 352. οἰκτεῖρας A. 1214. In A. 1303. (1330.D.) καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτεῖρω πολλῷ, some commentators refer ταῦτα and ἐκείνων respectively to the two clauses εὐτυχοῦντα μὲν κ.τ.λ. and εἰ δὲ δυστυχεῖ κ.τ.λ. h. e. *I pity far more the condition which attaches to adversity, than that which attaches to prosperity*. Others, as Butler, refer ταῦτα to the whole sentence ἰὼ βρότεια πράγματα, and ἐκείνων to what Cassandra had recently stated respecting herself in v. 1299. (1326.D.) *I commiserate far more the general condition of humanity, than my own individual fate*. This is better. οἷτος and ἐκείνος are thus opposed in S.c.T. 246. τοῦτ' ἀντ' ἐκείνων τοῦτος αἰρούμαι σθεν. See an explanation of the whole passage under σπόγγος.

Οἰκτιζεῖν *id.* P.V. 687. S. 630. fut. οἰκτιεῖς P.V. 68. mid. v. ib. οἰκτιζο-

μένα S.1012. ταῦτά τις ἂν οἶκτον οἰκτίσ-
αιτο E. 490. *utter a complaint for this.*

Οἰκτισμός *complaining*, E. 180.

Οἶκτος *pity*. ἐν οἴκτῳ προθέμενος
P.V. 239. *regarding as an object of*
pity.—a complaint or mournful sound.
οἶκτον οἰκτρὸν ἄτων C. 405. Cf. E. 489.
S. 57. 62. 381.—abstr. for concr. καὶ
γὰρ τάχ' ἂν τις οἶκτος εἰσιδὼν ῥάδε
ib. 481. but this appears to be cor-
rupt. Perhaps we might read οἰκ-
τίσας, ἰδὼν ῥάδε.

Οἰκτρὸς *piteous*, P.V. 238. 433. S. 57.
μήτιδος οἰκτρᾶς sc. ἔνεκα S. 59. *wret-*
ched for what she did. οἰκτρὸν γὰρ...
προΐάψαι S.c.T. 303. sc. ἐστὶ.

Οἰκτρῶς *piteously*, P. 674. In P. 436.
αἰσχυρῶς is now read from MSS. for
the vulg. οἰκτρῶς.

Οἶμοι *alas!* A. 1198. C. 428. 862. 863.

Οἶμος *a road*, P.V. 2. 394.

Οἰμωγὴ *a cry of woe*, P. 418.

Οἰμωγμα ἰδ. S.c.T. 8. 1014. A. 1319.
1339. 1357.

Οἰμῶζειν *to utter a cry of woe.*
ῥῆμωξε A. 1581.

Οἶνος *wine*, A. 945. E. 698. In sup-
port of this last passage, Dind. refers
to the Schol. on Eurip. Alc. v. 12.
It seems to refer to a tradition not
elsewhere noticed. θοινῶν conj. Well.
in Lex.

Οἰνοῦσθαι *to be drunk with wine.*
δεδορκὸς ὄμμα μὴδ' ἄγαν οἰνωμένον
S. 404. *a drunken look.* Probably we
should write ῥῆνωμένον from M. which
has ὠνωμένων. So Guelph. Ald. οἰνω-
μένος occurs Soph. Trach. 268. where
Dind. corrects ῥῆνωμένος. On this
point consult Elmsley on Bacch. 686.

Οἶνοψ *proper name*, S.c.T. 486.

Οἰαβουκόλος (from οἷς *a sheep*) *a*
shepherd. Met. *a watcher, an attend-*
ant, S. 300.

Οἶον *only*. This is the reading fol-
lowed by Pors. in A. 130. So the
Schol. who explains it μόνον μὴ.
Others read οἶον from οἶος, which is
far better.

Οἶος *of what sort, such as*, e. g.
δέκον οἶαις ὑπ' αὐτοῦ πημοναῖσι
κάμπομαι P.V. 306. Cf. ib. 92. 141. 475.

705. 1017. S.c.T. 615. P. 21. 259. 637.
712. 746. 850. 858. 919. 968. A. 388. 550.
1201. C. 200. E. 182. 636. 672. 910. ἀελλ-
τον κακὸν διαπρέπον οἶον δέδορκεν
ἄτα P. 998. (1006. D.) *such an one as*
Ate looks upon, h. e. regards with
complacency. So Schütz, or, *such*
as Ate looks like. In C. 384. (389.
D.) for θεῖον Herm. very pro-
bably corrects οἶον sc. τί γὰρ κεύθῳ
φρενὸς οἶον ἔμπας ποτᾶται; *why must*
I conceal the kind of feeling which
notwithstanding hovers about my mind?
—οἶα n. pl. *how*, as. ἰδέσθω ἐς ὕβριν
βρότειον οἶα νεάζει πυθμὴν S. 97. τί-
νες, οἷ ἐγώ, μογοῦσι; P.V. 606. οἶα
like as. οἶα τις ζονθα ἀνδρῶν A. 1103.
—οἶος i. qu. *ὅτι τοιοῦτος*. ἔσται ταπ-
εινὸς οἶον ἐξαργύεται γάμον γαμεῖν
P.V. 910.—in exclamations, γυναι-
κῶν οἶον ὥπασας γένος S.c.T. 238.
Cf. P. 643. (loc. corr.) 719. 969. 1229.—
οἶός τε *able*. τί σοι οἶοί τε θνητοὶ τῶνδ'
ἀπαντλήσαι πόνων; P.V. 84. οἶόν τε
P.V. 41. 107. *possible*.

Οἷοςπερ *just, such as*, A. 593. 1016.
Cf. οἶος.

Οἷοφρων *lonely in mind*. Met. *lonely*,
S. 776. Here οἷοφρων conj. Burg.

Οἷστοδέγμων *receiving arrows*, P.
979.

Οἷστρεῖν *to become mad*. οἷστρήσασα
P.V. 838.

Οἷστρήλατος *driven by the æstrus*
or *gad fly*, P.V. 581.

Οἷστροδίνητος ἰδ. P.V. 591.

Οἷστροδόνητος ἰδ. S. 588.

Οἷστροδόνος ἰδ. S. 16.

Οἷστροπληγὴ *struck by the æstrus*,
P.V. 684.

Οἷστρος *the gad-fly*. P.V. 566. 881.
S. 536. οἷστρον καλοῦσιν αὐτὸν οἱ Νεί-
λου πέλας S. 304. (308. D.) Well. sup-
poses this verse to be a gloss. Dind.
rather thinks a preceding verse may
be lost, in which the king inquired
what this βοηλάτης μῶψ was.

Οἷχεσθαι *to be gone*. Περσῶν τῶν
οἰχομένων P. 1. 13. 60. E. 111. 120. 142.
—with acc. Ἰαόνων γῆν οἷχεται P. 174.
with part. οἷχεται φεύγων E. 117.
Met. οἷχουμαι φόβῳ S. 767. *I faint*

with alarm.—to have perished, to be dead, lost, or irrevocable. Ὀρίστης ἐλπίς οἴχεται δόμων C. 765. Cf. P. 248. 538. 880. A. 186. 643. C. 627. E. 253.

Οἰωνόθροος uttered by birds, A. 56.

Οἰωνοκτόνος killing birds, A. 549.

Οἰωνοπόλος an observer of birds, a diviner, S. 56.

Οἰωνός a bird, P. V. 125. 281. 286. 395. 486. S. c. T. 1011. A. 113. οἰωνῶν βοτήρ S. c. T. 24. one who watches the flight of birds, a diviner. See βοτήρ, and cf. Wunderl. Obs. Critt. p. 192.

Ὀκνεῖν to fear, be reluctant, P. V. 631.

Ὀκνος delay, S. c. T. 53. — fear, A. 982.

Ὀκρίεις rugged, P. V. 281. S. 282.

Ὀκρίς id. P. V. 1118.

Ὀλβίζειν to pronounce happy, A. 902.

Ὀλβιος blessed, happy, A. 915. S. 621.

Ὀλβος wealth, prosperity, S. c. T. 723. P. 160. 248. 695. 742. 812. A. 458. 731. 811. C. 852. E. 509. 533.

Ὀλέθριος destructive, fatal, S. c. T. 686. C. 686. 940. ψῆφος ὀλεθρία S. c. T. 180. sentence of death. with gen. γάμοι ὀλέθριοι φίλων A. 1128.

Ὀλεθρος destruction, C. 849. E. 895.

Ὀλέκεσθαι to perish, P. V. 563.

Ὀλιγοδραμία impotency, P. V. 547. Cf. ἔδρα.

Ὀλίγος little. δι' ὀλίγου S. c. T. 744. with a small interval. — ὀλίγοι few, P. 322.

Ὀλκή a dragging, as of a person by the hair, S. 861.

Ὀλλύναι to destroy, put away. ὤλυσαν P. 453. ὤλεσε P. 714. A. 989. 1302. ὤλεσσε S. c. T. 1048. ὀλέσειαν S. c. T. 549. ὀλέσας P. 526. ὀλέσασα A. 1432. 1445. — to lose. ἄγραν ὤλεσα E. 143. πόνον ὀραλίχων ὀλέσαντες A. 54. — ὀλωμένοι to have perished, to be lost. στρατὸς πᾶς ὤλωλε P. 251. Cf. S. c. T. 586. P. 438. 976. τῶν ὀλωλότων A. 337. Cf. 658. 1340. ὀλλυσθαι to perish. γυναικοκλήρκετον ὀλλυται κλέος A. 474. Cf. S. c. T. 313. C. 383. fut. ὀλούμεθα C. 875. ὤλετο C. 1067. E. 536. S. 65. ὤλοντο S. c. T. 813. ὀλοίμαν C. 432.

1000. S. 764. ὄλοιο ib. 847. ὄλοιτο S. c. T. 434. ὄλοιντο S. 36. 249. ὄλοίατο S. c. T. 534. ὀλέσθαι A. 1584. ὀλομένας A. 1140. ὀλομένῃ C. 151. ὀλόμενοι P. 1031. ὀλόμεναι S. 822. 845. in locc. dubb. ὀλομένων S. c. T. 403. 685. — the aor. part. Ion. ὀλόμενος or σλόμενος is used as an adj. signifying disastrous, deadly, mournful. στένω σε τὰς οὐλομένας τύχας P. V. 397. δάκρυ καναχῆς ὀλομενον C. 150.

Ὀλολυγμός a cry of joy, generally of females, S. c. T. 250. C. 381. A. 28. 581. (595. D.) In this latter passage it is applied to males, considered as following the example of the queen. So Paley rightly explains the passage. Hence they are said, like her, ὀλολύζειν. Cf. the words γυναικείῳ νόμῳ in the preceding verse.

Ὀλολύζειν to utter such a cry, E. 994. 999.

Ὀλόμενος. See ὀλλύναι sub. fin.

Ὀλοός destructive, disastrous, P. V. 553. S. c. T. 195. 750. 973. 982. — lost, ruined, P. 923.

Ὀλος whole. δι' ὅλου S. 826. in loc. corr. See under αἷμων.

Ὀλύμπιος Olympian, C. 773. E. 73. 588. 634. S. 152. 959. 992.

Ὀλυμπος Olympus, P. V. 149.

Ὀμαιμος connected by blood, a relative, S. c. T. 663. S. 469. 639. — with a double meaning in S. c. T. 922. κάρτα δ' εἰς δμαιμοι, h. e. their blood is really mingled. — δμαιμος φόνος E. 203 (212. D.) the murder of relatives. Here Dind. well observes, "neque enim ex eodem sanguine prognati sunt maritus et uxor." Cf. v. 575. (605. D.) δμαιμον αἷμα S. 444. τὸ μητρὸς αἷμ' δμαιμον E. 623.

Ὀμαίμων id. ὀμαίμων Ζεύς S. 397. Jupiter the guardian of relatives. Δίκη ὀμαίμων S. c. T. 397. the law of consanguinity. Met. ἀρπαγαὶ διαδρομῶν ὀμαίμονες S. c. T. 333. connected with or accompanying. For similar harsh metaphors cf. ἀπαπτος, κάσις.

Ὀμαλός equal, P. V. 903. In the next verse Dind. strikes out ἀφοβος as a gloss on ὀμαλός.

- 'Ομαρτεῖν *to attend or follow*, P.V. 681. S.c.T. 1013. E. 323.
 'Ομαυλία *connexion or cohabitation*, C. 591.
 'Ομβρόκνυκος *sounding with rain*, A. 642.
 'Ομβρος *a shower*, A. 1515.
 'Ομβροφόρος *bringing showers*, S. 36.
 'Ομήγυρις *an assembly, company*, C. 10. Met. ἄστρον ὁμήγυριν A. 4.
 'Ομιλεῖν *to converse, be present with*, P. 739. βαρεῖα χώρα τῇδ' ὁμίλῃσω E. 690.
 'Ομιλητός *fit to hold converse with*, S.c.T. 171.
 'Ομιλία *converse, intercourse*, S.c.T. 581. E. 924. — *a company*, E. 57. 384. 681. 984. — *intimacy, familiarity*, P.V. 39. ὁμιλίας κατόπτρον A. 813. See under εἰδωλον.
 'Ομίλος *a crowd or multitude*, P.V. 415. S.c.T. 35. P. 122. 986. S. 231. 305. 971.
 'Ομίχλη *a cloud or mist*, P.V. 145.
 'Ομμα *the eye*, P.V. 69. 356. 569. 657. 797. 884. S.c.T. 210. 341. 519. 605. 678. P. 81. 596. 805. A. 232. 262. 407. 506. 527. 722. 770. 863. 921. 961. 1267. 1403. C. 97. 183. 666. 727. 798. 804. 1054. E. 54. 104. 385. 928. S. 196. 207. 404. 697. 794. 927. 982. — The eye was considered as the most valuable part of the human body, hence it was used to denote anything especially dear or precious, e.g. ὄμμα δόμων νομίζω δεσπότου παρουσίαν P. 165. ὄμμα πάσης χθονὸς Θησῆδος ἐξίκοιτ' ἂν εὐκλεῆς λόχος E. 979. Thus we have σίβειν πεποιθὺς ὀμμάτων ὑπέρτερον S.c.T. 512. which Stanley compares with Catull. iii. 5. *Quem plus illa oculis suis amabat*. Blomf. also compares Theoc. x. 53. ναι μὰ τὸν ὀφθαλμόν, τῷ μοι γλυκερώτερον οὐδέν. In S.c.T. 766. we have κρεισσοτέκνων ἀπ' ὀμμάτων ἐπλάγχθη. See κρεισσότεκνος. — It is also put by synecdoche for *the face*, and is thus used in addressing persons, ὦ τερπνὸν ὄμμα C. 236. Here Valck. on Phœn. 415. reads ὄνομα. So Blomf. Dind. — ἔρωε, ἄφικτον ὄμμα P.V. 905. *love, an eye from which there is no escaping*. Cf. P.V. 657. ὥς ἂν τὸ Δῖον ὄμμα λωφήσῃ πόνον. — νυκτὸς ὄμμα P. 420. a periphrasis for *night*. Cf. Seidler on Eur. Iph. T. 110. In C. 124. ζωμάτων is properly read by Schütz for δ' ὀμμάτων. See ἐπισκόπος.
 'Ομματοστερής *depriving of sight*. Met. ὀμματοστερὲς φυτῶν E. 900. *kill- ing the buds of trees*.
 'Ομματοῦν *to make clear*, S. 462. pass. φρένα ὀμματωμένην C. 841. *clear-sighted*. Cf. ἐξομματοῦν.
 'Ομνύναι *to swear*. pass. ὁμώσεται ἄρκος A. 1257. — *to swear by*. ὁμνύει δ' αἰχμήν S.c.T. 511.
 'Ομοδέμνιος *a bed-fellow*, A. 1079.
 'Ομοιοκρεπής *bearing the same appearance*, A. 767.
 'Ομοιος *like*, A. 595. C. 204. 255. 491. S. 431. with dat. P.V. 78. S.c.T. 660. 703. E. 388. S. 492. — with ὥστερ A. 1284. — ἐκ τῶν ὁμοίων A. 1397. *on equal terms*. δμοῖόν ἐστι *it is all one*. καὶ τῶνδ' ὁμοιον εἴτι μὴ κείθω A. 1212. σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις, ὁμοιον 1376. sc. *ἐστί*. — ὁμοια adv. *alike*. ὁμοια χέρσον καὶ θάλασσαν ἐκπερῶν E. 231.
 'Ομοίως *likewise, in like manner*. Δαναοῖσι Τρωσὶ θ' ὁμοίως A. 67. Cf. C. 905. E. 268. 498. — *all the same, without any difference, none the less*. σωθεῖς ὁμοίως τῆσδε κοίρανεῖ χθονὸς P. 210. χάριτες ὁμοίως ἐκκληνται γόος εὐκλεῆς C. 317. Cf. ib. 698. E. 338. But here Arnald. *δμως*. So Dind.
 'Ομολωίδες *the name of a gate at Thebes*, S.c.T. 552.
 'Ομοπάτριος *born of the same father*, P.V. 557.
 'Ομόπτερος *having the same feathers*, in which sense it occurs in the metaphorical expression, S. 221. Met. of ships, *having like sails*. ὁμόπτεροι νᾶες P. 551. — of a lock of hair, *like, resembling*, C. 172.
 'Ομόσπλαγχνος *sprung from the same womb*, S.c.T. 872.
 'Ομόσπορος *of kindred origin*. gene-

rally of the connexion of brother or sister, S.c.T. 802.915.916. ἡ ὁμόσπορος C. 240. *a sister*.—ὁμοσπόροις ἐπιρροαῖσιν αἰμάτων A. 1490. This word is read by some in S.c.T. 558. (576. D.), on which see πρόσμορον.

Ὁμόστολος *similar in style*, S. 491.

Ὁμότοιχος *neighbouring, having a party wall*, A. 976.

Ὁμοῦ *together, at the same time*, P. 393.999. A. 1124. 1298. C. 495. 809. οἰμωγὴ ὁμοῦ κωκύμασιν κατεῖχε πελαγίαν ἄλλα P. 418. (426. D.) where Stanley (as Blomf. observes) wrongly translates ὁμοῦ as governing the dative κωκύμασι, a construction hardly met with in the Attic writers. The meaning is *lamentation at the same time filled the sea with wailings*.

Ὁμόφωνος *symphonious*, A. 153.

Ὁμφαλός *a navel, the centre of anything*. Used especially of the temple at Delphi, which was esteemed the centre of the earth, E. 40. 159. Cf. μεσόμφαλος. There was a white stone in the inner part of the temple called ὁμφαλός, on which were two golden eagles. See Pind. Pyth. iv. 4.

Ὁμφαξ *an unripe grape*, A. 944.

Ὁμφή *a voice or sound*, S. 789.

Ὁμώνυμος *similar in name*. δύσ-ρονα κήδε ὁμώνυμα S.c.T. 971. (984. D.) the interpretation of the French translator, quoted by Butler, is probably right, *deplorable calamities predicted by (or similar with) thy name*. sc. Polynices. Cf. v. 812. Schütz says, "ὁμώνυμα because they were both addressed by the endearing name of brother." Dind. conj. δύστανος ἀ κηδεμονία.

Ὁμῶς *alike*, P.V. 738. E. 366. 663.

Ὁμῶς *nevertheless*. In the beginning, middle, or end of a sentence, ὁμῶς δ' ἔθνον A. 580. τοκέσσι δ' ὁμῶς τελεῖται C. 378. δυσμαθῇ δ' ὁμῶς A. 1228. Cf. S.c.T. 602. P. 250. 285. 513. 677. A. 963. C. 921. E. 74. 453. 473. S. 711.—in the latter part, after καί, καί εἰ, καίπερ. λίξον κεί στένεις κακ-

οῖς ὁμῶς P. 287. μέμνησ' Ὀρέστον, κεί θυραῖός ἐσθ' ὁμῶς C. 113. πείθου γυναιξὶ καίπερ οὐ στέργων ὁμῶς S.c.T. 694. Cf. P. 826. E. 451. (but here see not. ad loc. ed. Linw.) In all these ὁμῶς strictly refers to the verb in the former clause.—ἐκείθι κήλθον; βαρέα δ' οὖν ὁμῶς φράσον S.c.T. 792. (810. D.) *what! did they come to that? but tell us the facts grievous though they be*. The latter clause is an abridged expression for βαρέα μὲν (τάδε), φράσον δ' οὖν ὁμῶς.

Ὀναρ *a dream*, C. 519. S. 865. Met. *like a dream*, A. 82. ὄναρ γὰρ ὑμᾶς νῦν Κλυταιμνήστρα καλῶ E. 116. h. e. nam nunc quidem ego illa Clytemnestra, quae vos invoco, nil nisi umbra et somnium sum. So Schütz. For κατ' ὄναρ, in *a dream*. ὄναρ διώκεις θῆρα E. 126.

Ὀνειδίζειν *to reproach a person with a thing*. with dat. C. 904.

Ὀνειδος *reproach*, S.c.T. 364. 521. P. 743. A. 1541. C. 488. E. 97. 130. 150.

Ὀνειρόμαντις *one that predicts from dreams*, C. 33.

Ὀνειρον *a dream*, A. 13. 265. 1191. C. 534.—from another form, τῶνείρατι C. 524. ὀνειράτων P.V. 446. 483. A. 477. 954. C. 37. 515. 916. E. 150. ὀνείρασι P.V. 658. P. 172. A. 865. ὀνείρατα ib. 660.

Ὀνειρόφαντος *appearing in dreams*, A. 409.

Ὀνήσιμος *beneficial*, E. 884.

Ὀνησις *benefit, enjoyment*, A. 340. See under αἰρεῖν.

Ὀνομα *a name*, P.V. 210. 595. P. 276. E. 8. S. 916. In S.c.T. 559. for ἐκνπτίαζων ὄνομα, (see ἐκνπτίαζειν) Schütz conj. ὄμμα. So Blomf. Herm. This is, however, unnecessary. The repetition of the same word in successive lines is not at all uncommon in the tragedians. Cf. μένει . . . μένων S.c.T. 375. 376. (see μένειν) ἔπνου . . . ἔπνω A. 14. 15. δόμων (here νόμω Burg. Dind.) . . . δόμων E. 546. 547. ἐνδίκως . . . ἐνδίκως ib. 669. 670. See also Wagner on Virg. Georg. ii. 125. 6. who cf. G. i. 301. iii. 524. A.E. i. 504. x. 780.

'Ονομάζειν *to name*, A. 667. P.V. 599.

'Ονοτάζεσθαι *to detest*. αὐτογενῇ τὸν φυζάνορα γάμον ὀνοταζόμεναι S. 10. h. e. (if the reading be correct) *detesting, as an affair of kindred, this odious marriage*. See αὐτογενής.

"Ονυξ *a nail*, C. 26.

"Οξος *vinegar*, A. 313.

'Οξύβόας *loudly crying*, A. 57.

'Οξύγοος *loudly bewailing*, S.c.T. 303.

'Οξύθυμος *swift to anger*, E. 675.

'Οξυκάρδιος *irritable in temper*, S.c.T. 889.

'Οξυμήνιτος *swift to anger*, E. 450. (472. D.) Here the epithet ὀξυμήνιτος clearly refers to δίκας, not to φόνος. Hence Stanl. conj. ὀξυμηνίτους. The Schol. seems to refer it to the anger of the Furies, who might be enraged at the decision of the cause against them. Cf. not. ad loc. ed. Linw.

'Οξύμολπος *shrill-sounding*, S.c.T. 1014.

'Οξυνευκής *with a bitter edge*, E. 631.

'Οξύπρρος *sharp-pointed*, P.V. 422.

'Οξύς *sharp, shrill, loud*, S.c.T. 935. P. 1015. — *quick*. ἀκούεις ὀξύ S. 884. ἐκφυσιῶν ὀξείαν αἵματος σφαγὴν A. 1362. (1389. D.) a poetical expression for αἷμα τῆς σφαγῆς, h. e. *spurting out a swift stream of blood from his wound*. Blomf. cf. Soph. Ant. 1238. καὶ φυσιῶν ὀξείαν ἐκβάλλει πνοὴν Λεύκη παρὶς φοινίου σταλάγματος.

'Οξύστομος *sharp-mouthed*, P.V. 667. 805.

'Οξύχειρ *quick-handed*. ὀξύχειρι σὺν κτύπῳ C. 23. i. e. σὺν ὀξεί χειρῶν κτύπῳ Cf. ἐπτατειχεῖς ἐξόδους S.c.T. 266. λευκοπήχεις κτύποι χεροῖν Eur. Phœn. 1370. φαρμάκων μαλακόχειρα νόμον Pind. Nem. iii. 55.

'Οπῦδος *an attendant*, S. 963. 1001. On A. 414. see κλέυθος.

'Οπάζειν *to give*, P.V. 8. 30. 252. P. 748. E. 503. 592. γυναικῶν ὅλον ὥπασας γένος S.c.T. 238. *what a race of*

women hast thou given us! δστις τόδ' ἔργον ὥπασε πρὸς ἀσπίδι S.c.T. 474. *who placed this device upon the shield*.

'Οπάων [ā] *an attendant*, C. 758. S. 487. 932.

"Οπη *where*, P.V. 641. — *whither*, A. 1514. with gen. ὅπη γῆς P.V. 563. — *in what manner*, P.V. 877. 908. S.c.T. 641. P. 588. C. 1017. ἔστι δ' ὅπη νῦν ἐστὶ A. 67. On this form of expression see Blomf. gloss. in loc.

"Οπιθεν *behind*, a probable corr. in P. 692. for the vulg. ὅπισθε, which violates the metre. See θάπτειν.

"Οπίσθοπος *an attendant or lacquey*, C. 702.

"Οπλα pl. *arms*, S.c.T. 114. 489. P. 449. ὅπλων ἐπιστάτης P. 371. for ὁπλιτῶν.

"Οπλίζειν *to array in armour*, Met. *to array in anything*. σπαργάνοις ὥπλιζέτο C. 537. *was dressed in swaddling clothes*. λαμπὰς ὥπλισμένη S.c.T. 415. *a ready prepared torch*.

'Οπλισμός *an arming*, A. 392.

'Οπλίτης [i] *an armed man*, S.c.T. 448. 699.

'Οπόθι *where*, S. 117. See ἐναγής.

"Οποι *whither, to what point*. ὅποι τράποιντο *whither to turn*, P. 451. — *on which side*. δῆμον κρατοῦσα χεὶρ ὅποι πληθύνεται S. 599. *on which side the majority is*. βιάζεται ὅποι† δὲ καὶ προβαίνων πάχνη κουροδόρῳ παρέξει A. 1492. h. e. βιάζεται (ἐκείσε) ὅποι προβαίνων κ. τ. λ. See under παρέχειν.

'Οποῖος *of what sort*, P.V. 473. *such as*, E. 863.

'Οποῖοσπερ *id.* C. 658.

'Οπόσος *as much as*. χθόνα ὅποσαν καὶ φθιμένοισι κατέχειν S.c.T. 714. *enough for them to occupy when dead*. — *ὅποσοι as many as*, P.V. 409. S.c.T. 852. 910. P. 121.

'Οπότερος *whichever*, P. 429.

"Οπου *where*, S.c.T. 994. C. 575. E. 267. 401. with gen. ὅπου φρενῶν E. 291. *in what part of the mind?* — ἔσθ'

δπον E.402. *sometimes*.—τοῦ γὰρ προ-
ερα μῆτις δπον χρῆ δώματα ναίνειν S.
949. i. qu. τοῦ γὰρ πρότερον μῆτιν
ἔχειν, δπον κ.τ.λ.

*Οπτεσθαι *to see*. (inus. in pres.)
fut. ὄψει P.V. 22. E. 259, ὄψεσθε S.
888. perf. m. ὅπωπα E. 57. perf. pass.
ᾤπται P.V. 1000. *have been considered*.
In P.V. 22. ἴν' οὔτε φωνὴν οὔτε του
μορφὴν βροτῶν ὄψει, the idea ἀκού-
σει is implied in the former clause.
The reverse happens in Musæus de
Her. et Leand. v. 5. quoted by
Abresch, νηχόμενον τε Λεάνδρον ὁμοῦ
καὶ λύχνον ἀκούω. See Abresch on
this passage, and Lobeck on Soph.
A. 1035.

*Οπτῆρ *a spy*, S. 182.

*Οπτός *roasted*, A. 1068.

*Οπώρα *ripeness*. Met. *ripeness of
age, full beauty*, S. 976.

*Ὅπως *how, as, in what manner*,
P.V. 374. 544. 643. 877. 942. A. 108. 1344.
E. 551. 561. S. 235. 275. 287. with apo-
siopesis, ἐγὼ δ' ὅπως μὲν ἀντικρυς
τάδ' αἰνέσω—sc. οὐκ ἔχω C. 190. (192.
D.) οὐκ ἔσθ' ὅπως κ. τ. λ. A. 606. *it
is not possible that*. ὅπως ποδῶν sc.
ἔχετε S. 817. (837. D.) *as fast as you
can*. with superl. ὅπως ἀριστα A.
586. *as well as possible*. (Cf. Soph.
Trach. 330. with Schäfer's note.)
ὅπως τάχιστα A. 591. 1323. C. 724. 865.
S. 460 in comparison, *like*. κῦμ' ὅπως
P.V. 1003.—*when*, P. 194. ὅπως τά-
χιστα P.V. 228. *as soon as*.—*that, in
order that*, with fut. A. 821. S. 405.
444. elliptically, ὅπως μὴ σαρτὸν οἰκ-
τιεῖς ποτε P.V. 67. sc. ὅρα. with
subj. P. 654. A. 1631. C. 860. (In P.V.
461. γένοιθ' Dawes, for γένωνθ',
which is corrupt.) with opt. S.c.T.
20. (γένεσθε Ald. Turn.) P. 442. E.
288. 640.—with fut. and subj. toge-
ther, C. 263. 264.—with indicative of
the past, denoting a supposed case
which has not been realised, sc. *in
which case*, P.V. 751. C. 194.—ὅπως
ἄν, with subj. P.V. 826. C. 573. E.
543. 984. S. 230.—with opt. denoting
the manner how. τείνοντα πάλαι τόξ-

ον, ὅπως ἄν . . . βέλος ἡλίθιον σκή-
ψειεν A. 355. (364. D.) See Matth.
Gr. Gr. 520. Obs. 2.

*Ὅραν *to see*. ὁρῶ P.V. 70. 307. 908.
P. 201. 978. A. 479. C. 166. 720. 1057. E.
40. 110. 945. S. 177. 215. 349. 694. 810.
ὁρᾷς P.V. 69. 250. 382. 615. 953. A. 1579.
E. 67. 715. ὁρᾷ S.c.T. 536. P. 194. 977.
E. 103. ὁρῶμεν A. 645. 669. ὁράτε P.V.
119. 677. A. 1190. C. 102. imp. ὄρα P.V.
999. C. 911. E. 245. 622. ὁρᾷν S.c.T.
957. 974. 983. P. 184. A. 411. C. 227.
ὁρῶν P.V. 323. 436. P. 457. A. 1606. E.
731. S. 793. ὁρῶσα A. 868. C. 223. E.
384. ὁρῶντες P. 809. ὁρῶντα S. 299.—
In C. 283. (285. D.) if the reading be
correct, the participles ὁρῶντα and
νωμῶντα are the acc. pl. neut. put
generally with reference to the things
previously particularised, sc. *things
clear-sighted, although eyeing me in the
dark*. So Scholeff.—ὁρωμένην C. 291.
ὁρωμέναις E. 389. (411. D.) where
Stanl. corrects ὁρωμένας, rightly.

*Ὅργῃ *temper, disposition*. ὀργῆς
τραχύτητα P.V. 80. ὀργῆς νοσοῦσης
ib. 378. κνωδάλων ἔχοντες ὀργάς S.
744. Cf. P.V. 681. S.c.T. 660.—*any
strong emotion, especially anger*, P.V.
180. 315. A. 71. C. 323. 822. (see λυπρὸς)
E. 810. 897. 936. S. 184.—dat. ὀργῇ,
passionately, vehemently. ὀργῇ περιόρ-
γως ἐπιθυμεῖν A. 208. Cf. C. 447.
(454. D.) where the vulg. is τὰ δ' αὐ-
τὸς ὀργῇ μαθεῖν, thus explained by
Well. the infin. being considered
equivalent to the imperative. Pauw,
whom Herm. Schütz, and Bothe
follow, reads ὄργα from ὀργᾶν, lit. *to
swell as ripe fruit*, hence, *to be ripe
for anything, to desire ardently*. Both
these seem forced and improbable.
Bamberger corrects ὄρμα, translating
*Sunt hæc ut dixi; cetera jam ipse
proficiscere ut cognoscas, decet autem
forti animo pervenire*.

*Ὅργια *sacred rites*, S.c.T. 162.

*Ὀρέγεσθαι mid. v. *to stretch one-
self forth, to aim a blow*, A. 1082.
(1110. D.) Here Dind. prefers χεῖρ
for χεῖρα from Ven. Steph. and

adopts Hermann's conj. *ὀρέγμα-
τα*.

"*Ορεγμα a putting forth. χερὸς ὀρέγματα* C. 420. ἴσθι δ' ἀνερὸς φίλου πῶλον εὖνιν ζυγόντ' ἐν ἄρματι πημάτων, ἐν δρόμῳ, προστιθεὶς μέτρον. τίς ἂν σωζόμενον ρυθμὸν τοῦτ' ἰδεῖν δάπεδον, ἀνομένων βημάτων ὀρεγμα; C. 783. seqq. (794. seqq. D.) The general meaning of this very corrupt passage is clear: Orestes in his career of woe is compared to a horse driven violently over the plain; so many and so numerous are his sorrows. The words ἀνομένων βημάτων ὀρεγμα appear to be merely a periphrasis for βήματα ἀνόμενα, though Schütz suggests a more refined explanation. See further explanations of the passage under *ῥυθμός* and *σώζειν*.

"*Ορειος belonging to a mountain, A. 483.*

"*Ὀρέσκοος living on a mountain, S.c.T. 514.*

"*Ὀρέστης Orestes, A. 853. 1631. 1652. C. 113. 129. 134. 136. 175. 192. 215. 222. 671. 685. 710. 720. 738. 751. 765. 828. 854. 921. E. 120. 212. 593. 705. 711. 766.*

"*Ὀρθιάζειν to cry aloud, P. 673.*

"*Ὀρθιος erect. τριχὸς ὀρθίας πλόκαμος S.c.T. 546. — loud sounding, A. 1124. C. 740. adv. ὀρθιον ἀντηλάλαξεν ἤχῳ P. 381.*

"*Ὀρθόβουλος right counselling, P.V. 18.*

"*Ὀρθοδαής truly skilled, A. 993.*

"*Ὀρθοδίκαιος observing strict justice, E. 948.*

"*Ὀρθόθριξ making the hair to stand on end, C. 32.*

"*Ὀρθομάντεια true prophesy, A. 1188.*

"*Ὀρθονόμος assigning what is right, E. 921.*

"*Ὀρθός erect, upright, C. 489. τίθησιν ὀρθὸν πόδα E. 284. stands upright, opposed to κατηρεφή, q. v. — just, right, μάρτυρες ὀρθαί E. 308.*

"*Ὀρθοστάδην standing upright, P.V. 32.*

"*Ὀρθεῖν to raise up, S.c.T. 211. E.*

721. — *to regulate. δὲ αἶσαν ὀρθοῖ S. 658. — to guide to a successful issue. ἀγῶνας ὀρθώσαντι C. 577. συμφορὰς ὀρθώσομεν E. 857. ὠρθώσας στόματος γνώμην A. 1454. thou hast spoken correctly. οὐδὲν ὠρθώσας φρενί S. 893. you are quite wrong in your judgment. — mid. v. ὀρθοῦσθαι to rise up, E. 678. ὀρθουμένων δε E. 742. (772. D.) if things are rightly done. Here Turn. has ὀρθουμένοις. Well. considers that it is the neuter plural taken absolutely. Dindorf with greater probability suspects the whole passage to be an interpolation. — *to succeed, C. 762. See κρυπτός.**

"*Ὀρθώνυμος rightly named, A. 683. See κῆδος.*

"*Ὀρθῶς rightly, correctly, P.V. 1002. S.c.T. 811. 858. C. 519. E. 554. 627. 718.*

"*Ὀρίζειν to mark out a limit, to touch as a limit. διχῇ ἀντίκτορον γαῖαν ἐν αἴσῃ διατρίβουσα πῶρον κυματῖαν ὀρίζει S. 541. she touches the border of (h. e. she reaches) the opposite land. Cf. διχῇ. In C. 914. (927. D.) πατὴρ γὰρ αἶσα τόνδε σούριζει (σούριζει Pors. for vulg. σ' ὀρίζει) ὁρίον, Blomf. correctly understands σούριζει to be a contraction for σοὶ σούριζει, not for σοὶ ὀρίζει, as Elms. Well. and Dind. suppose. See σούριζειν. — m. v. ὀρίζεσθαι to mark out a limit for oneself, to claim as a boundary. ὀρίζομαι δὲ τήνδε Πετραίβων χθόνα S. 253. — to determine upon. ὑπαστρον δὲ τοι μῆχαρ ὀρίζομαι γάμου δύσφρονος φυγῇ S. 389.*

"*Ὀρκάνη an engine to enclose a city, S.c.T. 328.*

"*Ὀρκιον an oath, A. 1406.*

"*Ὀρκιος to be decided upon oath. φόνων δικαστὰς ὀρκίων E. 461. (483. D.) But here Pears. ὀρκίους αἰρουμενῇ, h. e. sworn. So Dind. Cf. not. ad loc. ed. Linw.*

"*Ὀρκος an oath, P.V. 691. A. 1171. 1257. 1551. C. 971. E. 209. 407. (see δέχεσθαι, διδόναι) 410. 467. 650. 680.*

"*Ὀρκωμα id. E. 464. 738.*

"*Ὀρκωμοτεῖν to swear, E. 734. — to swear by, S.c.T. 46.*

'Ορμαίνειν to be restive or agitated, S.c.T. 376.—τὸν αὐτοῦ θυμὸν ὀρμαίνει A. 1361. is agitated in spirit.

'Ορμαῖν to hurry on or rush, to hasten P. 336. ἐν σπαργάνοισι παιδὸς ὀρμῆσαι δίκην C. 522. (529. D.) Here Well. supposes ὀρμῆσαι (so Pors. for vulg. ὀρμίσαι) to be from ὀρμεῖν to lie at rest, not from ὀρμαῖν to move. This, however, is shown to be wrong by the words τίνας βορᾶς χρῆζοντα in the next line, the restlessness of the child being caused by the want of food. ὀρμασθαι m. v. id. S.c.T. 31. P. 147. E. 983. pass. ὀρμήθη P. 495. ὀρμημένος C. 929. impelled. τίβας ὀρμώμενον βοροῖσι E. 93. exercised or acting for mankind.

'Ορμος a harbour, A. 651. S. 746. 753.

'Ορμος a necklace, C. 608.

'Ορνις a bird, A. 112. 1289. S. 223. ὀρνιθος S. 223. ὀρνιν A. 383. Ζηνός ὀρνιν S. 209. (212. D.) is conceived by Schütz to mean the Sun, which is compared with the cock, as awaking mortals from sleep. This is the explanation of the Scholiast, but must be admitted to be far from satisfactory. ὀρνίθων A. 152. ὀρνισι S. 782. ὀρνιθας S.c.T. 26. — ἐνοικίου ὀρνιθος E. 828. the domestic bird, i.e. the cock. — an omen or presage, e.g. of ill-luck, S.c.T. 59.

'Ορνύναι to excite. χειμῶν ἄωρον ὤρσε P. 488. m. v. ὀρνεσθαι to rush on or hurry, to haste, S.c.T. 87. 401. ὀρόμενον κακόν S.c.T. 87. the rising evil. Cf. ib. 110. A. 1382. perf. pass. ὤρτο A. 960, ὀρμέναν S. 417. p. p. m. ὤρῳρει A. 639.

'Οροθύνεσθαι pass. to be stirred up, P.V. 200.

'Ορος a boundary, P.V. 669. 792. E. 901. πιθανὸς ἄγαν ὁ θῆλυς ὅρος ἐπινέμεται A. 472. (485. D.) where ὁ θῆλυς ὅρος is the opinion laid down by a woman, and refers to the same as γυναικοκῆρυκτον κλέος in v. 474. It is well explained by Schütz, opinio mulieris de re quadam gesta quam ea summa cum fiducia verissimam esse

decernit ac definit. Klausen is wrong in translating it credulus ambitus mentis muliebri. πιθανός does not refer to the credulity of a woman's mind, but to the influence which her opinion exercises over others. πόθεν ἔχεις ὅρους θεσπεσίας ὁδοῦ κακορήμονας; A. 1125. (1154. D.) the rules or laws of the science of divination, i.e. every thing by which divination is regulated. Schütz rightly translates it, quis tandem tibi male ominatam divinam viam definit? h.e. quis tibi male ominatorum carminum modos præcipit?

'Ορος a mountain, P.V. 813. P. 486. A. 294. S. 255. 546.

'Οροπίκος striking a mountain, S.c.T. 85.

'Ορούειν to spring. ὤρουσε E. 113. πῆδημ' ορούσας A. 800.

'Οροφος a roof, S. 638.

'Ορσολοπέισθαι to be agitated, P. 10. The word is derived from ὀρσός, an old form of ὀρθός, as in ὀρσοθήρη, ὀρσινεφής, κ.τ.λ. λοπος, according to Passow, is a mere termination. Another form ὀρσπολεῖται is found in many MSS. and in Ald. Rob. Turn. This (which was corrected by Steph.) is restored by Lange and Pinzger, who derive it from ὀρσός and πολέω or πείλωμαι. But see Dorville, Vann. Crit. p. 480.

'Ορραλῖχος the young of a bird, A. 53.

'Ορφεύς Orpheus, A. 1612.

'Ορφναῖος appearing in the dark, A. 21.

'Ορχαμος a commander, P. 128.

'Ορχεῖσθαι to dance. Met. to palpitare, C. 165.

'Ορχησμός a dance, E. 354.

'Ος for ἑός his. λιγῶν τῶν ὧν S.c.T. 623. λίσχας δς E. 345.

'Ος who, which, what, P.V. 4. 110. 226. 254. 315. 348. 354. (in loc. dub. see ἀνθίστασθαι) 359. 415. 419. 426. 445. 481. 483. 570. 592. 671. 711. 714. 717. 720. 726. 732. 742. 766. 791. 798. 802. 807. 810. 827. 835. 840. 853. 874. 890. 911. 914. 917. 924. 930. 931. 935. 950. 998. S.c.T. 5. 8. 394. 408. 434. 457. 511. 531. 538. 576. 578.

695. 742. 805. 811. 838. 860. 938. 1009. 1022. 1037. P. 5. 61. 160. 200. 440. 467. 468. 470. 506. 763. 771. 795. 834. 852. 885. A. 2. 100. 165. 333. 422. 690. 882. 1065. 1195. 1261. 1389. 1447. 1552. 1617. C. 125. 171. 265. 484. 485. 662. 712. 739. 789. 884. 894. 918. 934. 986. E. 3. 69. 175. 377. 435. 575. 649. 706. 736. 792. 827. 859. S. 23. 37. 251. 290. 378. 411. 560. 637. 658. 685. 774. 984. 998. 1006. — with attract. of rel. into the case of the anteced. P.V. 444. S.c.T. 965. 986. S.c.T. 532. P. 334. A. 332. 786. C. 730. E. 544. — with attract. of anteced. by rel. S.c.T. 382. 535. S. 1022. — with subj. indef. S.c.T. 239. 800. E. 588. 631. with *άν* P. 170. — Dor. *ά* P.V. 599. *ά* ib. 548. *άν* S.c.T. 103. 902. E. 311. *άς* S. 531. — *άνθ' ών* P.V. 31. *for which cause. ού* gen. adverbially, *where*, P.V. 816. P. 478. 793. E. 177. — *ή* in *what way*, P.V. 211. C. 551. *whither*, C. 306.

Όσιος pure, holy, P.V. 527. A. 754. C. 372. S. 28. 399. *ιερών πατρώων όσιος* S.c.T. 1001. *pure as regards the temples*, i.e. not having defiled them.

Όσμή a scent, E. 243. Ion. and Dor. *όδμά* P.V. 115.

Όσος (poet. *όσος* P. 848.) *as much as*, P.V. 789. 854. S.c.T. 757. E. 819. (857. D.) Here Dind., with great probability, supposes a preceding verse to have been lost, containing a substantive to which *όσων* referred. — *how much*, P.V. 929. E. 589. In P. 163. (167. D.) it may be doubted whether the words *όσων σθένος πάρα* will bear the sense which is generally assigned to them, sc. *however much strength may be present*. If not, the expression is equivalent to *φώς* (*ροσ-ούτων*) *όσων σθένος πάρα*, h.e. *light proportioned to their amount of strength*. — with superl. *όσων μάλιστα* P.V. 522. *όσων τάχιστα* C. 761. S. 860. — *όσοι* plur. *how many, as many as*, P.V. 978. S.c.T. 291. P. 500. A. 362. E. 275. 713. in exclamation, P. 848.

Όσοσπερ *id.* A. 834. P. 415. 433.

Όσπερ *who, which*, P.V. 628. 644. 931. 964. P. 217. 602. A. 815. 827. 1511. C. 132. 213. 648. 687. E. 609. S. 942. 1050.

τούπερ *for ούπερ* P. 765. *τοίπερ* ib. 963. *τώνπερ* A. 948. *τάπερ* C. 412. 941. — *άφ' ούπερ* *from the time when, since*, P. 173. — *ούπερ* adverbially, *where*, S.c.T. 1002. *ήπερ* in *what manner*, Dor. C. 434. *άπερ* neut. pl. *as, like as*, C. 375. E. 126. 630.

Όσσε *the eyes*, P. 1021. *όσσων* P.V. 398. *όσσοις* ib. 144. 682. A. 456.

Όστε *who, which*, P.V. 555. 1073. S.c.T. 127. 483. 682. 737. 1047. P. 16. 42. 289. A. 49. 348. 1093. C. 606. E. 882. 978. S. 48. 61. 554. — *έξ ούτε* *since when*, P. 748. E. 25.

Όστις *who. ό τι* *what*, P.V. 38. 226. 243. 263. 295. 487. 608. 612. 620. 621. 686. 761. 768. 824. 949. 1066. 1072. 1169. S.c.T. 2. 65. 179. 376. 474. P. 494. 499. 590. 731. 819. A. 97. 155. 162. 487. 609. 769. 1035. 1331. 1373. 1439. C. 21. 108. 119. 170. 594. 963. 985. E. 58. 306. S. 1032. with subj. indef. P.V. 35. E. 202. — *έστω* P.V. 170. *έστω* P.V. 160. 291. 468. 991. A. 822.

Όσφύς *the loin*, P.V. 495. Dind. writes *όσφύς* according to the rule of Herodian and Arcadius.

Όταν *when*, expressing a time indefinite in fact, but definite in the conception of the speaker. with subj. P.V. 189. 258. 746. 792. P. 591. 728. A. 7. (see *άντολή*) 16. 624. 744. 944. 1291. C. 409. (in loc. corr.) 814. 960. E. 335. 526. — with opt. P. 442. (450. D.) Here Elmsley conj. *έτ' εκ νεών... έκωζ-όλατο*. So Blomf. Dind. But *όταν* is necessary to represent the circumstance as a conception of a future event in the mind of Xerxes, *when they should, not when they did*. The opt. is used with *όταν*, because the main sentence, *όπως κτείνουιεν*, being thrown into the *oratio obliqua*, the subordinate *όταν έκώζωνται* (as it would have been, had the construction *πέμπει* been continued) follows the same construction, irrespective of the usual connexion of *όταν* with the subjunctive. Cf. Matth. Gr. Gr. 521. Obs. 1. Herm. Præf. ad Soph. Trach. p. viii.

Ότε *when*, expressing a definite time, A. 574. C. 656. (in S.c.T. 187.

vulg. *δρι*. So one MS.) with subst. verb *ἦν* omitted, S.c.T. 195. — with opt. E. 696. — *νῦν δτε now at this very moment*, S.c.T. 687. S. 625. See Hermann and Lobeck on Soph. Aj. 801. and the former on Viger p. 919.

"Οτι *that*, P.V. 104. 186. 259. 323. 328. 377. 953. E. 98. — *because*, P.V. 903. E. 928.

"Ολος *labour*, S.c.T. 18.

"Οροβειν *to sound*. *οροβειν ὑπνοδό-
ταν νόμον* P.V. 574.

"Οροβος *a noise, a clatter*, S.c.T. 137. 186.

"Ορον, *δτφ*, see *δστις*.

"Οσοτοῖ, *όσοτοτοῖ, όσοτοτοτοτοτοῖ
alas!* P. 260. 266. 882. 1000. 1008. 1024. A. 1042. 1046. 1230. C. 156. 856. S. 866. 875.

"Οροῦξασθαι *pass. to be deplored
or bewailed*, C. 325.

"Ορύνειν [*ν*] *to urge, to urge on*, S.c.T. 708. A. 295.

Οῦ *pron. of him, himself*. gen. Ion. *ἔθεν* S. 64. dat. *οἱ* A. 1118. acc. *σφέ
him*, S.c.T. 451. 597. 599. 1019. P. 194. 1626. E. 225. *her*, 580. in plur. *them*, S.c.T. 612. 721. 770. 993. 502. fem. S.c.T. 846. dat. *σφίν* *to them*, P.V. 479. enclit. *σφίν* *id.* P.V. 252. 455. S.c.T. 909. P. 793. very rarely as a singular, P. 745. Cf. Soph. *Œd.* Col. 1490.

Οὔ *where*. See under *δε*.

Οὔ a negative, joined with verbs, participles, nouns, adverbs, etc. *passim*. It is sometimes placed after the verb to which it refers, e.g. *εἷς φορητός οὐκ ἂν* P.V. 981. Cf. ib. 755. 942. 985. P. 788. — also placed alone, without a verb, e.g. *οὔ, πρίν γε χώραν τήνδε κινδύνῳ βαλεῖν* S.c.T. 1039. Cf. A. 1223. 1272. 1652. — coalescing with the verb into one idea, e.g. *ὀλκῇ γὰρ οὔτοι πλόκαμον οὐ δαμάζεται* S. 861. h. e. *δαμάζεται. ἤδη τὰ τοῦδ' οὐ διατερίμνεται θεοῖς*; S.c.T. 1038. h. e. *ἤτε-
ρίμνεται*. But both these passages are probably corrupt. Cf. *δαμάζειν* and *διατριμᾶν*. — the negation is sometimes repeated, e.g. P.V. 215. 232. 258. 477. P. 211. 376. 422. A. 618. 1617. E. 587. S. 386.

Οὔδαμῃ (dat. sing. of inus. *οὔδα-
μός*) *in no place, nowhere*, P. 377. — *in no wise*, P.V. 256. 340.

Οὔδαμου (gen. of id.) *nowhere*, S. 324. 434. 466. — *νομίζειν οὔδαμου
to hold in no sort of esteem*, P. 490. See *νομίζειν*.

Οὔδαμῶς *by no means, in no wise*, P.V. 520. A. 827. 898. S. 277. 904. 976. In reply to a question, P. 236. 702. — In P. 158. (162. D.) Lange and Pinzger read *οὔδαμῶς ἐμαυτῆς οὐδ' ἀδελμάν-
τος, φίλοι*, h. e. *οὔδαμῶς ἐμαυτῆς οὔσα
scarcely mistress of my thoughts*. This conj. though disapproved by Herm. is worth consideration. Certainly, an expression of *fear for herself* is too selfish to be suitable in the mouth of Atossa under such circumstances, and, moreover, the words *ἐμαυτῆς ἀδελμάντος* will hardly bear the meaning of fearing for herself.

Οὔδας *the ground or soil*, A. 489. S. 1010. *κονίσας οὔδας* P. 159. See *κονίειν*.

Οὐδέ *nor, neither, and not*. with the negative *οὐ* preceding, P.V. 212. 373. 991. 1079. S.c.T. 540. 598. 893. P. 238. 354. 796. 849. A. 779. 985. C. 89. E. 58. 70. 228. 423. S. 234. 373. 871. 925. — with *οὐδέ* A. 597. with *οὐδέπω* P.V. 390. with *οὐκῶποτε* 693. with *οὐδέν* 1010. with *οὔτις* S.c.T. 380. with *οὔτι* A. 281. with *οὔτοι* C. 697. E. 289. with *οὐδέ* repeated S. 746. — repeated with *οὐ* intervening. *οὐκ ἦν ἀλέξην' οὐδέν, οὐδὲ βρώσιμον, οὐ χριστόν, οὐδὲ πιστόν* P.V. 477. where Blomf. reads *οὔτε* twice (see Elmsl. on Heracl. 615.) So Dind. — The preceding negative is sometimes omitted, which is supposed by some to be the case in C. 465. but cf. *ἐμμοτος*. — without a negative preceding, P.V. 102. 165. 257. 293. 324. 546. 588. 718. 771. 907. S.c.T. 255. (see *ἀπό*, and *λέγω*) 410. 791. 822. 965. 1026. P. 583. 718. A. 162. 254. 597. (here Schütz, Blomf. *οὐκ*) 776. 862. 953. 993. C. 1034. E. 5. 24. 49. 293. 295. 330. 372. 449. 532. 877. S. 85. 130. 634. — *not even*. P.V. 57. S.c.T. 451. 1026. P. 421. 782. C. 187. E. 210. 635. S. 225.

234. 411. 752 936. with negative preceding, P.V. 215. in interrog. A. 1504. — οὐδέπερ *not even though*, C. 497. S. 394.

Οὐδέεις *no one*, P.V. 63. 234. 502. 915. 1015. (1013. D.) (but here Blomf. rightly reads *μείον* with Stanl. the expression being, as Dind. observes, the same as *ἔλασσον ἢ μηδέν* in v. 940.) A. 618. 927. 1105. 1277. E. 101. 109. — *adj. none*, P.V. 101. 103. 232. 452. 477. 631. 802. S.c.T. 854. A. 323. 596. 766. 1143. E. 388 S. 386. 716. — οὐδέν *nothing*, P.V. 51. 965. 986. 997. S.c.T. 582. A. 164. 1002. 1185. C. 16. S. 710. 893. 1022. — *a thing of no account*, E. 38. S. 730. 901. παρ' οὐδέν τίθεσθαι *to make no account of*, A. 221. παρ' οὐδέν ἀρκεῖν *to avail as nought*, E. 204. But cf. ἀρκεῖν. παρ' οὐδέν αἶρειν E. 809. 840. *to do away with as a thing of nought*. — οὐδέν ἄλλο γ' ἢ πτήκας δέμας παρείχε P. 205. *did nought else than*, etc. οὐδέν ποτ' εἰ μὴ ξυμβαλουμένην A. 1100. *for no other end than*, etc. — *not at all, in no wise*, P.V. 47. 179. 341. 342. 878. 920. 1010. 1044. S.c.T. 427. 979. P. 276. 742. 828. 835. A. 1049. 1217. 1364. 1388. C. 439. 507. 700. 733. 740. 793. 805. 899. E. 242. 385. 621.

Οὐδέπω *not as yet*, P.V. 320. P. 746. 800. — *and not yet*, A. 287.

Οὐῖθαρ *a teat*, C. 525. So Pauw. and Valck. for the corrupt vulg. οὐκ ἄρ' ἦν or οὐ χάριν.

Οὐκέτι *no longer*, A. 319. 1151. 1156.

Οὐκουν *not then, not therefore, not however*, P.V. 322. 516. — with interrogations P.V. 52. 377. 619. S.c.T. 230. E. 695. S. 296. 818. In S.c.T. 199. the sentence is by some read interrogatively, as being assigned to the Chorus, which is almost necessary to the sense: by others without interrogation, as belonging to Eteocles, which the arrangement seems to require. Hence the verse is thought by Dind. to be interpolated. See under *ὅ, ἡ, τό*.

Οὐλα *the gums*, C. 885.

Οὐλόμενος. See *ὀλλύναι* sub. fin.

Οὖν *a particle whose precise force must be ascertained from the context, but generally meaning, therefore, then, etc.* e.g. στένωμεν οὖν καὶ τῶνδε συμφορὰν διπλὴν C. 919. *let us then bewail*, etc. Cf. P.V. 518. 937. C. 572. E. 210. 217. 847. S. 387. Often used thus in asking questions with τίς, πῶς, κ.τ.λ. e.g. P.V. 513. 773. S.c.T. 686. 1057. P. 239. C. 112. 175. 169. 755. E. 367. 862. S. 214. 294. 302. 313. 335. τί οὖν; *what then?* S.c.T. 190. P. 773. S. 309. — Also in transitions, *δ' οὖν ἐρωτᾶτε* P.V. 226. *but, however, as to what you are asking*. — Also in transitions where an abrupt change is made in the discourse, *however, be that as it may*, e.g. πέλονται δ' οὖν τὰπὶ τούτοις εὐπραγίας A. 246. Cf. A. 34. 217. 662. 1012. 1549. C. 564. 572. In S.c.T. 792. βαρεὰ δ' οὖν ὅμως φράσον, the expression seems equivalent to *βαρεὰ μὲν ἐστὶ τὰδε, φράσον δ' οὖν ὅμως*. Cf. ὅμως. — with other particles, e.g. μὲν οὖν, in transition, *well, however*, P.V. 829. S.c.T. 597. C. 687. S. 127. or in stating something stronger than what has been first affirmed, *nay, yea, rather*. δέισασα γὰρ γραῦς οὐδέν, ἀντίποις μὲν οὖν E. 38. Cf. P. 989. A. 1061. 1369. C. 993. So ἀλλ' οὖν in transition, *but however*, P.V. 1060. 1073. S.c.T. 199. — γὰρ οὖν *for indeed*, A. 660. E. 346. καὶ γὰρ οὖν A. 510. — οἶανπερ οὖν ἔλειπε A. 593. *even just as he left her*. ὥσπερ οὖν *even as*, A. 1144. 1401. C. 94. 875. — In stating an alternative, either in the first clause, e.g. εἴρ' οὖν ἀληθεῖς, εἴρ' ὀνειράτων δίκην A. 477. Cf. A. 817. or in both, C. 672. or in the last, e.g. μήτε μέγαν, μήτ' οὖν νεαρῶν τινα A. 350. Cf. A. 460. E. 390.

Οὐνεκα *because*, οὐνεκ' ἔγκτισαν ἡμᾶς S. 630. — *on account of*, with gen. A. 797. S. 480. Cf. εἵνεκα.

Οὐπερ *where*, S.c.T. 1002.

Οὐποτε *never*, P.V. 174. 550. S.c.T. 633. 1014. 1028. 1159. E. 127. 167. 522. 531. 665. 819.

Οὐπω *not yet*, P.V. 984. S.c.T. 496. P. 637. A. 664. 1083. C. 766. — *separated*

by an intervening word, P.V. 27. P. 175. C. 736. E. 560.

Οὐπῶποτε *never yet*, P.V. 691. E. 586.

Οὐράνιος *heavenly, belonging to heaven*, P.V. 164. 427. 1051. A. 90. — *rising to heaven*. οὐράνια μέλη λιτανα θεοῖσι S. 789. οὐράνια ἄχη P. 565. (573. D.) *woes reaching to heaven*, i.e. *immense*. So Abresch. Schützcf. Virg. *Æn* ii. 222. *Clamores simul horrendos ad sidera tollit*. Blomfield understands the meaning in these passages to be *calamitates cœlitus immissæ*. Cf. Soph. A. 196. ἄταν οὐρανίαν φλέγων, and Ant. 414. with Erfurdt's note.

Οὐρανομήκης *reaching to heaven*, A. 92.

Οὐρανόνικος *overcoming heaven*. ἄταν οὐρανόνικον S. 156. h.e. *omnium celestium numinibus potentiorum*. Schütz.

Οὐρανός *Uranus*, P.V. 205.

Οὐρανός *heaven*, P.V. 749. 899. S.c.T. 370. 383. 424. P. 491. A. 546. E. 865. S. 211.

Οὐρανοῦχος *governing heaven*. οὐρανοῦχον ἀρχάν C. 954.

Οὐπίζειν *to urge with a fair wind*. Met. *to direct aright, to conduct with certainty*. τὸν αἰτὸν ἀεὶ δαίμον' οὐπειν τύχης P. 594. (602. D.) *that the same god of fortune will ever guide (his affairs) prosperously*, where, as Passow (Gr. Lex.) observes, *τύχην* must be repeated from *τύχης*. Blomf. for *τύχης* reads *τύχας*, acc. pl., which, it must be admitted, is probable, δαίμονα *τύχης* being rather a harsh expression — παρὸς γὰρ αἴσα τόνδε σοῦπίζει μόρον C. 914. (927. D.) Here *σοῦπίζει* is put for *σοὶ οὐπίζει*, h.e. *brings inevitably on thee*, not for *σοὶ ὀπίζει*, as Elmsl. Well. Dind. suppose. ὦ πατερ αἰνόπατερ, τί σοι | φάμενος ἢ τί ῥέξας | τύχοιμ' ἂν ἔκαθεν οὐρίσας | ἐνθα σ' ἔχουσιν εἶναι, | σκότῳ φάος ἰσόμοιρον; χάριτες δ' ὁμοίως | κέκληνται γόος εὐκλεῆς | προσθοδόμοις Ἀτρεΐδαις C. 313. seqq. (315. seqq. D.) Of this passage many interpretations have been given. The only varia-

tions in the reading and punctuation worth mentioning are ἀνέκαθεν for ἂν ἔκαθεν, (Herm. conj. δγκαθεν) and the placing the interrogative after εἶναι instead of after ἰσόμοιρον, as is usually done. A comma may also be placed after τύχοιμ' ἂν, taking φάμενος ἢ ῥέξας τύχοιμ' ἂν absolutely, and ἔκαθεν οὐρίσας by itself. The passage appears after all very simple according to the common reading and pointing. Orestes is expressing his wish that any prayer or act of his might be made to reach his father in the shades, and cause his spirit to arouse itself to take vengeance on his murderers. Whether this may be so or not, he cannot tell; but, he adds, be that as it may (ὁμοίως), a due lamentation of the dead is a proper token of respect. To this the chorus replies, that he need not fear lest the spirit of the dead should be inattentive to his cry, for that his lament would certainly have the effect desired. Translate, *O father, unhappy father, what having said, or what having done for thy sake, could I succeed in making it reach from afar to the place where thy couch holds thee, a light* (h.e. a place where the light is) *equivalent to darkness? but still, be this as it may, etc. οὐρίσας* is to be taken actively, sc. τὸν λόγον ἢ τὸ ἔργον, as Lachm. explains it, and not intransitively, as some prefer, sc. *could I succeed in reaching thee myself?* Some, placing the interrogative after εἶναι, join σκότῳ φάος ἰσόμοιρον with οὐρίσας, and understand it metaphorically of the act contemplated, as *a pleasure* (or light) *equal to the sorrow* (or darkness) *which now encompasses Agamemnon*, as being hitherto unavenged. It is simpler to take these words as an expegegesis of εἶναι, by which Æschylus expresses somewhat of the same idea as Milton when describing the regions below, "*no light, but rather darkness visible*." Others again, as Well., place the interrogative after

εἶναι, and refer σκότῃ φάος ἰσόμορον to γόος, as denoting the probable inefficacy of the act performed. Other interpretations, etc., may be seen in the notes of commentators; see especially Blomf. Lachm. Herm. Obs. Critt. p. 89. seqq.

Οὔριος *proceeding favourably*, ξυλλάβοι πρᾶξιν οὐρίαν C. 801. *may he lend his aid to guide the matter aright*. — with acc. *guiding favourably*. τὸ πᾶν μῆχαρ οὔριος Ζεύς S. 589. See πόριμος.

Οὐριωστιάτης lit. *set to a fair wind*. Met. *favourably instituted, done in honour of success*, C. 803. See γόης.

Οὔρος *a fair wind* κατ' οὐρον *with a fair wind, right onward, without stopping*, P. 477. — met. S.c.T. 672. 836.

Οὔς *the ear*, C. 374. ὠτων C. 54. 444. ὠσί S.c.T. 25. 84. P. 597.

Οὐτάζειν *to wound*. pass. πληγὴν καιρίαν οὐτασμένος A. 1317. *mortally wounded*.

Οὐτᾶν *id.* ξίφος διανταλὰν οὐτᾶ sc. πληγὴν C. 631. *inflicts a deadly blow*.

Οὔτε *neither, nor*, repeated, P.V. 21. 106. 452. 796. S.c.T. 337. 489. 638. 646. 647. 648. P. 14. 211. A. 69. 239. 482. C. 256. E. 55. 389. 673. In C. 69. (71. D.) Bothe conj. οὔτε for οὔτι. So Dind. — the former οὔτε is omitted, A. 518. C. 292. (294. D.) in which last place δέχεσθαι ἔ' is to be read with Herm. — with οὐ preceding instead of οὔτε, P. 580. — with οὐ following οὔτε, P.V. 448. C. 289. — with τε following, P.V. 244. 260. — with δέ, P. 644. E. 476. In A. 1503 (1521. D.) οὔτε seems clearly wrong, it being most unlikely that it should, as Well. supposes, connect the following words with the former speech of Clytemnestra. Schütz. and Blomf. read οὐκ. Seidler thinks vv. 1502, 3. an interpolation. So Dind.

Οὐτιδανός *vile*, S.c.T. 344.

Οὔτις *no one*, P.V. 50. 468. A. 1306. C. 628. 1029. S. 590. 592. adj. *none*, P.V. 443. S.c.T. 51. 379. P. 173. 406. A. 179. 454. 1070. C. 69. (see prec.) 736. E.

304. 404. 558. 618. 636. 706. S. 6. 92. 637. — with gen. A. 385. C. 558. 1013. E. 188. 672. — οὔτι *not at all, not*, P.V. 172. S.c.T. 457. 518. A. 281. 967. 1221. C. 414. E. 591. 597. 973. S. 511. with μή, οὔτι μή S.c.T. 181. A. 1624. C. 882.

Οὔτοι *surely not*, S.c.T. 218. A. 914. 1025. 1289. C. 267. 577. 696. 841. 901. E. 48. 64. 176. 289. 841. S. 360. 505. 508. 745. 861. 870. 912.

Οὔτος *this*. οὔτοι *these*, etc. P.V. 41. 72. 227. 239. 251. 261. 265. 278. 377. 390. 498. 509. 515. 625. 628. 730. 756. 784. 787. 809. 812. 815. 828. 871. 872. 877. 917. 920. 930. 975. 994. 999. 1032. 1045. S.c.T. 27. 67. 165. 247. 404. 450. 577. 654. 1004. 1026. 1036. 1057. P. 114. 155. 161. 184. 196. 206. 220. 224. 233. 325. 505. 723. 724. 739. 774. 779. 815. A. 97. 142. 157. 246. 359. 537. 553. 571. 588. 590. 601. 659. 795. 834. 869. 918. 924. (see seq.) 928. 1044. 1277. 1281. 1293. 1303. 1343. 1377. 1393. 1412. 1504. 1565. 1593. 1600. C. 108. 111. 114. 120. 143. 173. 366. 374. 576. 706. 747. 759. 770. 831. 893. 897. 904. 921. 1027. E. 52. 110. 190. 199. 420. 429. 430. 436. 454. 558. 583. 608. 612. 613. 619. 677. 768. 856. 890. 892. S. 237. 246. 265. 273. 293. 298. 306. 405. 453. 499. 515. 517. 734. 907. 912. 918. 924. 940. 969. 984. — οὔτος in addressing, *hark ye*. οὔτος, τί ποιεῖς; S. 889. — ταύτη P.V. 189. 509. *in this manner*. — καὶ ταῦτα *and that too*, P.V. 951. E. 112. 697. 864. — with a substantive and article, P.V. 4. 357. S.c.T. 246. 591. A. 533. 1076. 1611. 1531. C. 91. 534. 894. E. 589. S. 315. — with a subst. without the article, P.V. 224. 803. 1067. S.c.T. 226. 382. 487. 561. 699. P. 121. 487. A. 564. 1224. 1231. C. 229. 372. 787. 985. E. 20. 58. 320. 431. 466. 486. 606. 654. 674. 677. 713. S. 351.

Οὔτω, οὕτως *thus, so*, P.V. 195. 289. 972. S.c.T. 404. 508. 793. 794. 1003. 1011. 1048. P. 166. 546. A. 60. 124. 601. 701. 924. (950. D.) Here Emper. in Zimmerm. Diar. by a very probable conjecture reads τοῦμὸν μὲν οὕτως for τοῦτων μὲν οὕτως. Ib. 1262. 1353. 1361. 1419. 1584. 1592. C. 250. 362. 446. 476. 497. 545. 560. E. 100. 431. 709. 998. S. 333. 752. 955.

Οὐχί *not*, P.V. 934.954. A.264. S. 471.896.

Ὁφείλειν *to owe*. ὀφείλων γε P.V. 987. *did I owe it him*.—ὀφείλεσθαι *pass. to be owing or due*. τοῦφειλόμενον πρᾶσσουσα Δίκη C.308. *aor. 2. ὤφеле ought*. ἔμπας τις αὐτὴν ἄλλος ὤφελεν λαχεῖν P.V.48. *some one else ought to have received it*. with εἶθε, εἴθ' ὤφеле *would that*. εἴθ' ὤφеле κάμει θανάτου κατὰ μοῖρα καλύνει P.879. *would that death had come upon me*.

Ὁφέλλειν *to increase or further*, S.c.T.175.—*mid. v. ἀραγμός ὀφέλλεται* *ib.* 231. *becomes greater*.

Ὁφελος *use*. πολυδρόμου φygās ὀφελος εἶτι μοι S.718.

Ὁφθαλμός *the eye*. ἡμεροσκόπον ὀφθαλμὸν ἔξω S.c.T.67. ὀφθαλμοί *the eyes*, S.c.T.385. θεῶν ἴσον ὀφθαλμοῖς φάος P.146. κατ' ὀφθαλμοῦς βαλεῖ C.567. (see under βάλλειν.)—To denote that which is *most dear* or *precious*. ὀφθαλμὸν οἶκων C.922. *sc. Orestes*. In P.164. (168.D.) ἀμφὶ δ' ὀφθαλμοῖς φόβος is translated by Schütz *circum oculos meos timor*; but Blomf. properly refers it to Xerxes, in the sense assigned above, as the next verse shows. See under ὄμμα. νυκτὸς ὀφθαλμός S.c.T.372. *the brightest ornament of night*.—A certain minister of the Persian king, alluded to in P.941. (980.D.) was called ὀφθαλμός βασιλέως, because by his aid, as Suidas says, πάντα ὁ βασιλεὺς ἐπεσκόπει. See Stanley's note on this passage.

Ὁφθαλμωρύχος *putting out the eyes* (as a punishment). ὀφθαλμωρύχοι δίκαι E.177.

Ὁφίς *a serpent*, S.c.T.477. C.915. δίκους ὄφεις S.872. *Met. an αἰτωῦ. πτηνὸν ἀργηστὴν ὄφιν* E.172. In C.537. (544.D.) the reading of M. is οὐ φείσε πάσα σπαργάνη πλείζετο for which Turn. has ὄφεις τε πᾶσιν σπαργάνοις ὀπλίζετο. Guelf. and Rob. coincide with M. οὐφείσε πάσα σπαργάνη ὀπλίζετο Ald. About the two latter words there can be little doubt; the former part of the verse is very uncertain.

Butl. conj. οὐφεις τε παῖς ὤς. Faehse (Syll. Lect. p.325.) thinks the reading of Turn. may be explained "*omnibus, quibus, sc. infantes involvi solent*." Pors. (Opusc. p.211.) conj. οὐφεις ἐμοῖσι σπαργάνοις. This conjecture is adopted by Blomf. It is possible that after all ὄφεις may not be the word concealed under the corrupt reading. This is partly supported by the division of the syllables in M. οὐ φείσε.—On the quantity of the final syllable see κόνις.

Ὁφλεῖν (*aor. 2. from pres. inus.*) *to be sentenced to pay a fine*. ὀφλὼν ἀρπαγῆς καὶ κλοπῆς δίκην A.520. *condemned to pay the penalty of rape and of theft*.

Ὁφρα *whilst*, C.355.—ὄφρ' ἄν, with subj. *until*, E.325.

Ὁφρύς *an eye-brow*, C.283. See under ὄρᾶν.

Ὁχεῖν *to sustain*. φρουρὰν ὀχῆσω P.V.143. *I shall keep watch*.

Ὁχετεύεσθαι *pass. to be conveyed*, *lit. as water by a channel*, *Met. as a rumour*, A.841.

Ὁχημα *a conveyance, either a land-carriage*, S.180. P.599. or *a ship*. ναυτιλῶν ὀχήματα P.V.466.

Ὁχθη *the bank of a river*, S.c.T.374. P.V.812.

Ὁχθος *a mound or hill*, P.459. τύμβον ἐπ' ὄχθῃ C.4. *so ὄχθος alone, a tomb*, P.639.650.—*a high bank*. Ἀχερουσίους ὄχθους A.1133. (1160.D.) Here Casaub. reads ὄχθας because ὄχθη signifies *a bank*, ὄχθος *a hill*. So Blomf. Well. however, properly observes that the radical force of both words is the same, and that each is occasionally used in the sense of the other. Cf. Dind. *not. ad loc.*

Ὁχλεῖν *to trouble*, P.V.1003.

Ὁχλος *a crowd or mixed multitude*, S.c.T.216. P.42.53.917. S.179.—*Met. ὄχλον λόγων* P.V.829. *a multitude of words*.

Ὁχμάζειν *to fasten*. ὀχμάσαι P.V.5. ὄχμασε *ib.* 621.

Ὁχος *a conveyance, e. g. a chariot*,

P.V. 135. 712. A. 1040. E. 383. — *a ship*, S. 32. Cf. ὄχημα.

Ὁχυρός *powerful or mighty*, P. 78. A. 44. of things, P. 90. Here Rob. and several MSS. have ἐχυροῖς.

Ὁψ *a voice*. ὅπα τᾶς Τηρείας ἀλόχου S. 58.

Ὁψανον *a vision or apparition*. οὔτοι μάταιον ἀνδρὸς ὄψανον πέλει C. 527. (534. D.) *Truly (this) is no unmeaning vision of a man (and not merely of a beast), h.e. it is a man, not a beast, that is signified by the vision*. So Scholefi. Dind. considers ἀνδρὸς corrupt.

Ὁψέ *late, too late*, A. 1399.

Ὁψίγονος *late born, young*, S. 356.

Ὁψίκουτος *late seeking rest*, A. 863.

Ὁψις *a vision*, P.V. 648. A. 413. periph. φαντασμάτων ὄψεις S.c.T. 693. ὄψις ἐνυπνίων P. 510. — *a spectacle*, P. 48. S. 562. ὄψιν ἀβυσσόν S. 1044. *of which no one can discover the depth. — the sight or eyes*. ἔχων παλίντροπον ὄψιν S. 165. *averting his eyes*. εἰς ὄψιν μολεῖν P. 179. *to come into sight*. εἰς ὄψιν ἦκεις ὦν περ ἐξήνχον πάλαι C. 219. *you have attained to the sight of what you long desired to see*.

Π

Πᾶ. See πῆ

Παγγαῖος *name of a mountain*, P. 486.

Πάγη *a snare*. καὶ πάγας ὑπερέκπους ἐπραξάμεσθα A. 796. (822. D.) but here Dind. adopts Tyrwhitt's very probable conjecture χάρπαγας.

Παγκαίνιστος *constantly renewed*, A. 934.

Παγκάκως *in the worst possible manner*, S.c.T. 534. P. 273. — παγκάκως ἔχει C. 729.

Πάγκλαντος *most to be lamented*, S.c.T. 350. P. 808.

Παγκληρία *the whole of an inheritance*, C. 479.

Πάγκοινος *common to all*, S.c.T. 590. *all in common or together*. στάσις πάγκοινος ὧδ' ἐπιπροθεῖ C. 45.

Παγκρατής *all-powerful*, S.c.T. 237. E. 878. S. 796. — *emblematic of supreme power*. παγκρατεῖς ἔδρας P.V. 389. — *victorious*, A. 1632.

Παγκρότως *with the sound of all its oars*, S. 704.

Πάγος *a hill*, P.V. 20. 117. 130. 270. S. 186. — πάγος Ἄρειος E. 655. 660. *the hill of Mars*.

Πάγος *frost*, pl. A. 326.

Πάγχαλκος *made all of brass*, S.c.T. 574.

Πάγχυν *entirely, by all means*, S.c.T. 623.

Πάθος *suffering*. τῷ πάθει μάθος θέντα κυρίως ἔχειν A. 170. Cf. A. 519. C. 1004. συμφορὰ πάθους P. 428. *a grievous calamity. — a disaster or suffering*, P.V. 705. S.c.T. 830. P. 250. 284. 286. A. 655. 867. 1108. 1149. 1183. C. 509. 540. 970. 1011. 1066. E. 119. 140. 474. S. 104.

Παῖάν *Apollo, the healing god*, A. 144.

Παῖάν *a pæan or hymn*, sung on various occasions, as the taking of a city, δλωσίμον παιᾶνα S.c.T. 617. the beginning of a battle, P. 385. the death of a person, etc. παιᾶνα τοῦ θανόντος C. 149. Cf. S.c.T. 851. A. 631.

Παιανίζειν *to sing a pæan*, S.c.T. 250.

Παιδεία *education*, S.c.T. 18.

Παιδείος *belonging to children*. παιδείων κρεῶν A. 1215. 1575. *the flesh of children*.

Παιδιά *child's play, a trifle*, P.V. 314.

Παιδνός *childish*, A. 466.

Παιδοβόρος *child-devouring*, C. 1064.

Παιδολέτωρ *child-destroying*, S.c.T. 708.

Παιδολύμης *destroying her son*. Dor. C. 595.

Παιδοτρῶτος *inflicted as a wound by children*. παιδοτρῶτα πάθεα E. 473.

Παίειν *to strike or beat*. intrans. λόγοι παίονσι πρὸς κύμασιν ἄτης P.V. 887. with acc. ἔπαισαν ἄλμην P. 389. — ναῦς ἐν νηὶ χαλκῇ στόλον ἔπαισε P. 401. — ἔπαισεν ἄφαντον ἔρμα A. 978. (in loc. dub.) *strikes upon*. — *to slay or give a death blow*, A. 1352. 1357. pass. S.c.T. 940. C. 182. — παίοντο for ἔπαιοντο in a narrative by an ἄγγελος P. 407. See κυκλοῦσθαι.

Παῖς *a child*. ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με P.V. 988. Cf. P.V. 989. A. 81. 383. C. 522. 744. 748. fem. A. 268. — *a girl*, P.V. 654. C. 368. pl. P.V. 867. E. 69. — *a son*. Θέμιδος αἰπυμήτα παῖ P.V. 18. Cf. id. 185. 578. 770. 775. S.c.T. 912. P. 173. 185. 192. 207. 223. 229. 344. 348. 465. 468. 521. 601. 725. 730. 737. 752. 759. 768. 820. 833. 836. 943. A. 851. 1010. C. 599. 800. 883. E. 144. S. 63. 162. 260. 301. 576. 869. 878. — *a daughter*. ἡ Διὸς παῖς παρθένος Δίκη S.c.T. 644. Cf. A. 1391. 1407. E. 6. 634. — *παῖδες children*. Τηθύος παῖδες S.c.T. 293. παῖδες Ἡφαίστου E. 13. *artificers*. See Stanl. note. Cf. P.V. 139. S.c.T. 774. P. 396. 703. A. 60. 319. 1192. C. 189. 262. 373. 471. 498. E. 179. 981. 987. S. 173. 336. 382. 428. 469. 595. 799. 887. 906. 958. 965. in circumlocution, παῖδες Ἑλλήνων P. 394. — *said of animals, ἀναύδων παίδων τὰς ἀμύαντων* P. 570. h.e. *fishes*. of the young of the vulture, ἐκπατρίοις ἄλγεσι παίδων A. 50.

Παῖονες *the Pæonians*, S. 254.

Παῖων *a healer or physician*. παιὼν τε γενοῦ τῆσδε μερίμνης A. 99. ἀλλ' οὔτι Παιὼν τῷδ' ἐπιστατεῖ λόγῳ A. 1221. (1248. D.) This is well explained by Klausen, "Pæonis mentionem repetit e jusso chori utendum esse bonis verbis εὐφημεῖν. Horum enim usus non nisi tamdiu locum habet, quam in discrimine res quæpiam versatur, in quo Servatoris Apollinis auxilium adhuc speratur. Quod discrimen si in malum vertit, eventum, neque a Pæone quidquam amplius expectandum, neque juvant bona verba, quæ

jam sponte vertunt in querelas δυσκέλαδους, δυσφήμονες."

Παιὼν *a psalm or hymn of joy*, C. 339.

Παιώνιος *possessing a soothing or healing power*, A. 822. S. 1052. κέλαδος οὐ παιώνιος P. 597. *a direful sound*. πῶς ἂν ὄρκος πῆγμα γενναίως παγέιν, παιώνιον γένοιτο; A. 1172. (1198. D.) *what beneficial effect could it have?* Here ὄρκου πῆγμα must certainly be read with Auratus. The words πῆγμα γενναίως παγέιν, as a mere apposition to ὄρκος, would be unmeaning. The sense is *how could an oath although sincerely taken*, etc. — καὶ παιώνιος is a very probable anonym. conj. in A. 498. (512. D.) where κάπαγώνιος is now read. Dind. adopts κάναγώνιος from Spanh. or else would consider the word to come from ἐπαγώνιος, not ἀπαγώνιος.

Πάλαι *long since, a long while ago*. with past tenses, P.V. 1000. A. 573. S. 258. — with pres. σιγῶ πάλαι δύστηνος P. 282. A. 355. 534. 1350. C. 457. — *formerly* εἰ που πάλαι A. 506. C. 213. E. 429. τῶν πάλαι πεπραγμένων A. 1158. C. 792. τῶν πάλαι λόγων P.V. 847. *my former words*,

Παλαιγενής *born long ago, ancient*, P.V. 220. 875. E. 163. — *of long standing*, S.c.T. 724. A. 1620.

Παλαιός *ancient, of old standing*, whether, of things or persons, e.g. S.c.T. 722. Cf. ib. 784. P. 17. 154. 607. 689. A. 742. 1170. 1351. 1459. 1482. C. 733. E. 80. 372. 748. 775. S. 262. 533. 1000. — *aged*, as applied to persons. πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω; C. 169. Cf. S.c.T. 309. A. 72. E. 69. 697. 843. compar. contr. παλαιότερος *older, more ancient*, C. 639. E. 691. — τὸ παλαιόν *anciently*. θεόθεν κατὰ Μοῖρ' ἐκράτησε τὸ παλαιόν P. 103.

Παλαιόφρων *old in wisdom or feeling*, h.e. *aged*, E. 802. — *ancient*, S. 588.

Πάλαισμα *a struggle*, A. 63. E. 559. (cf. ἀτρίακτος) 746.

Παλαιστής *a wrestler or antagonist*,

P.V. 922. Met. an earnest suitor, A. 1174. Klausen compares Soph. Phil. 371. O.T. 879.

Παλαίφατος *anciently spoken*, S.c.T. 748. A. 730.—*ancient*, S. 526.

Παλαίχθων proper name, S. 247. 343.

Παλαίχθων *ancient possessor or guardian of the land*, S.c.T. 100.

Παλάμη *handy-work, an artifice*, P.V. 165.—*ὀλομέναι παλάμαις* S. 845. Here the meaning seems to be *by violent hands*, but the passage is exceedingly corrupt.

Παλαμναῖος an assassin, E. 426.

Πάλη a struggle, C. 853. Cf. ἔφεδρος.

Παλίγκτος of a contrary sort, disagreeable, unpleasant. κληδόνας παλιγκτόνους A. 837. cf. ib. 848. *odious rumours*. Hence, *hostile*. τοῖς ἐμοῖς παλιγκτοῖς S. 371. *my enemies*. On the meaning of παλίγκτος, and other compounds of πάλιν and κότος, see Elberling Obs. in Ag. p. 9. seqq. who denies that “κότος proprie est indoles,” as Blomf. (Gloss. ad S.c.T. 804.) asserts and restricts it to the sense of “ira penitus infixā et permanens.” It seems, however, impossible to conceive, if this be so, how this sense can have entirely disappeared in the words ἀλλόκοτος, νεόκοτος, and ὑπερκότως, which clearly signify only *strange, novel, excessively*: also in παλίγκτος itself, for the word does not mean *qui iram adversus aliquem gerit*, as Elberling says, πάλιν not at all signifying *adversus aliquem*, but being used to signify *contrariety of direction*, lit. *cross-tempered, cross-grained*. Neither does it mean, as the passages quoted show, *valde iratus*, πάλιν sc. exerting an intensive force, as in παλιμμήκης, παλίσκιος, etc. It seems clear then that if κότος be not a mere termination, it must have a meaning something similar to that suggested by Blomf. On ἀλλόκοτος, see Ruhnken's note on Timæus s. v. In βαρύκοτος it is not necessary to force the meaning from κότος *anger*, the word being, as

Elberling observes, little different in signification from βαρύς. The idea of *anger* is also quite inappropriate in νεόκοτος (S.c.T. 785. P. 252.), and, lastly, in ὑπερκότως, which word occurs A. 455. τὸ ὑπερκότως κλύειν εὖ βαρύ, where ὑπερκότως κλύειν εὖ means *to enjoy an exceedingly high reputation*. It has the same meaning in Eurip. Herc. Fur. 1059. ὦ Ζεῦ, τί παιδ' ἤχθηρας ὧδ' ὑπερκότως τὸν σόν; In A. 796. for καὶ πάγας ὑπερκότους Blomfield properly reads ὑπερκόπους, the idea ὑπερκότους being foreign to the sense, but needlessly makes the same correction (sc. ὑπερκότως for ὑπερκότους) in A. 455.

Παλιμμήκης *very long*, lit. *as long again*, A. 189. πάλιν sometimes in composition has an intensive power, τὸ γὰρ πάλιν ἐνιαχοῦ ἐτίτασιν δηλοῖ. Hesych. Cf. prec.

Παλίμπαγκτος *wandering backwards*, P.V. 840.

Παλίμποινα n. pl. *the price paid in return for anything*, C. 782.

Πάλιν *again or back, back again*. κέλευθον ἤνπερ ἦλθες ἐγκόνοι πάλιν P.V. 964. πάχνην ἔψαν ἥλιος σκεδᾷ πάλιν P.V. 25. Cf. P.V. 387. 856. P. 325. 600. A. 310. 335. 502. 587. 604. 665. 827. 893. 1334. 1569. C. 96. 674. 965. E. 35. S. 336. 834.—*afterwards, at a future time*, A. 256. E. 690.—*in a contrary manner*. μηδέ τῷ δόξῃ πάλιν S.c.T. 1031. *let no one think differently or dispute it*. See Etym. Magn. p. 648. 18.

Παλίνορος *rising again, recurring*, A. 149. (154. D.) Here Schütz conj. παλινόρσον, which he refers to the *return of Agamemnon*. In this, however, he is wrong. μῖμνει does not refer solely to Agamemnon, nor is the meaning of οἰκονόμος (as Wellauer rightly observes) confined to Clytæmnestra, but it alludes to the wrath which, from the beginning, had attached to the house of Pelops, since its first crime, the πρῶταρχος ἄτη (v. 1165.) viz. the murder of Thyestes' children. Hence the wrath of the Furies, μῆνις (cf. v. 1159. seqq.), never

ceasing (*μῖναι*), showing itself from time to time (*παλινόροτος*) in the commission of treacherous crimes (*δολία*), and which Calchas fears (if Iphigenia be sacrificed) may be exerted again in punishing Agamemnon for the murder of his child (*τεκνόνκοιτος*). *τεκνόνκοιτος* refers primarily to the murdered children of Thyestes; but prophetically also hints at the fate of Agamemnon: in the same way Clytemnestra too is obscurely alluded to in *οικονόμος δολία*. *μῖναι* is used as it is in v. 1544. *μῖναι* δέ, *μῖνοντος ἐν χρόνῳ* Διός, *παθεῖν τὸν ἔρξαντα*. *μῆνις* is used in the same manner to denote the consequence of crime in v. 685. sc. *Ἴλιφ δὲ κῆδος ὀρθώνυμον τελεσσίδρων μῆνις ἤλασε*.

Παλινστομεῖν to mutter against any one, S.c.T. 240.

Παλίντονος bent back. *ἐν χερσὶν παλίντονα* C. 159. *bending back in the hand*; said of long flexible lances quivering in the hand when hurled.

Παλιντροπος turned away, A. 753. S. 164.

Παλιντυχής having contrary fortune. *παλιντυχεῖ τριβᾶ βίου* A. 452. (464. D.) *a reverse of fortune*. Here Scal. conj. *παλιντυχεῖ* for the vulg. *παλιντυχῆ*.

Παλίρροθος ebbing and flowing, A. 184.

Πάλλαγμα concubinage, S. 292.

Παλλάς Minerva, S.c.T. 121. 483. P. 339. E. 10. 91. 79. 215. 559. 637. 724. 728. 742. 876. 955. 971. 997.

Πάλλειν to shake. pass. *πάλλεσθαι to be agitated*, C. 404. 517. S. 766. *πάλλοντ' ὄψιν ἀνηθῆ* S. 562. *were agitated at the sight*.

Πάλλευκος all white, E. 332.

Πάλος a vote or lot, from its being shaken in an urn, S.c.T. 440. P. 765. A. 324. E. 712. 723. *πάλφ λαχών* S.c.T. 55. 119. E. 32. *εἶληχεν πάλον* S.c.T. 358.

Πάμβορος all-nourishing, S. 553.

Παμμάταιος all in vain, A. 376. (387. D.) but here Dind. rightly prefers *πᾶν μάταιον* with Musgrave.

Πάμμαχος fighting with all, redoubtable, A. 163.

Παμμήτωρ mother of all things. *παμμήτωρ γῆ* P.V. 90. For examples of compounds of *μήτηρ* see Abresch An. in *Æsch.* p. 89. Valck. on Phœn. 1518. and Blomf. Gl. in loc. who observes that *τωρ* and not *τηρ* is the termination used in these compounds.

Παμμιγής mingled all together, P. 261.

Πάμμικτος id. P. 52. 870.

Παμπήδην altogether, utterly, P. 715.

Παμπησία (πέπαμαι) the whole of a possession, S.c.T. 799.

Πάμπρεπτος very conspicuous, A. 117.

Παμπρόσθη † A. 696. (714. D.) This word is corrupt. Heath conj. *πάμ-προσθεν*. Schütz *παμπήδην*. Blomf. *πάμπροσθ' ἢ* sc. *ἀνατλάσα*. Hermann's conjecture is the most likely, *πάμπροσθ' ἢ*, which is very suitable before the repeated word *πολύθρηνον*. This will be clearer still if we consider *πολύθρηνον* in both cases to refer to αἰῶνα, sc. *μέγα που στένει κ.τ.λ. πολύθρηνον πάμπροσθ' ἢ πολύθρηνον αἰῶνα κ.τ.λ.*

Παμφαίς all bright, P. 604.

Πάμφθορος all-destructive, C. 294.

Πάμφορος all-producing, P. 610.

Πάμφυλοι the Pamphylians, S. 547.

Πάν Pan, P. 441. A. 66.

Πανάθλιος all-miserable, S.c.T. 953. C. 422. 684.

Παναίολος all-various, P. 627.

Παναίτιος entirely the author of anything, A. 1465. E. 191.

Παναληθής all too true, S.c.T. 704.

Παναληθώς with perfect truth, S. 80. in loc. corr.

Πανακτής all-powerful, S.c.T. 150.

Πανάλωτος seizing everything, A. 352. See *ναρθοκλήρωτος*.

Πανάρκετος all-prevailing, enduring. *παναρκείας νόσου* C. 67. (69. D.) in loc. corr. schol. *της εις πάντα τὸν χρόνον ἀρκούσης αὐτῆς*.

Πανδημεί with the whole force or people, S.c.T. 273. E. 991. See *ἀμοχθεῖ*.

Πανδημῖα id. S. 602.

Πάνδικος most just, S.c.T. 155.

Πανδίκως *most justly*, S.c.T. 652. C. 239. 670. E. 771. S. 414.

Πανδοκεῖν *to undertake the whole of a thing*, S.c.T. 18.

Πάνδοκος *receiving all*, S.c.T. 841. C. 651.

Πάνδυρος *very mournful*, P. 903. 906. So Blomf. for vulg. πανόδυρον, which violates the metre.

Πανεργέτης *effecting all things*. gen. Dor. πανεργέτα A. 1465.

Πανήγυρις *an assembly or company*, S.c.T. 202. ἐν πανηγύρει A. 819.

Πανήμερος *through the day*, P. V. 1026. (1024. D.) Cf. Blomf. Gloss. who shews that the word means *through the day*, rather than *daily*, as some translate it. So Schol. διὰ πάσης τῆς ἡμέρας.

Πάννυχος *throughout the night*, P. 374.

Πανόδυρος. See πάνδυρος.

Πανοιζύς *most wretched*, C. 48. Lo-beck Paralip. p. 251. shews that this word should be written πάνοιζυς.

Πανοίμοι *alas! alas!* C. 862.

Πάνολλος *completely blessed*, S. 577.

Πανομίλει *with the whole force or multitude*, S.c.T. 278. See ἀμοχθελί.

Πάνοπλος *full-armed*, S.c.T. 59.

Πανόπτης *all-seeing*, P. V. 91. E. 997. S. 300.

Πανός *a torch*, A. 275.

Πανουργία *wickedness*. abstr. for concr. πανουργία τινι πλοῖον ξυνεισβάς S.c.T. 585. *with wicked persons*.

Πανοῦργος *ready for any act of daring, wicked*, C. 378.

Πανσέληνος *fem. the full moon*, S.c.T. 371. The fem. is probably used because σελήνη is feminine, and this is included in the compound ἡ πανσέληνος. Or, because ἡ πανσέληνος ὥρα means *the time of full moon*, the expression may have come to be used, with an ellipsis of ὥρα, for the full moon itself.

Πάνσοφος *most wise*, S. 315.

Παντά Dor. for πάντη *everywhere*, E. 925. S. 82.

Παντάλας *most wretched*, P. 629.

Πανταρκής *all-sufficient, ready at all points*, P. 841.

Πανταχῇ *in every way or respect*, P. V. 198. P. 221. πράξας ἐν σοὶ πανταχῇ τὰδ' αἰνέσω E. 447. *in whatever way I may fare by your means I shall be content*.

Παντελής *all-accomplishing*, S.c.T. 111. C. 959.—*complete*, C. 553.—*of full authority*, S. 596.

Παντελῶς *completely, throughout*, P. V. 438. 913.

Παντευχία *full armour*, S.c.T. 31.

Πάντεχνος *aiding all arts*, P. V. 7.

Παντοδαπός *of every kind*, S.c.T. 339.

Πάντοθεν *from every side, on all accounts*, A. 1343.

Πάντολμος *all-daring*, S.c.T. 653. C. 423. 589.

Παντομίσής *all-hateful*, E. 613.

Παντόπτης *all-seeing*, S. 131.

Παντόσεμνος *all-reverend*, E. 607.

Παντότολμος *all-daring*, A. 1210.—τὸ παντότολμον A. 214. *an act of outrageous daring*.

Παντόφυρτος *collected from all sides*. τὰ πολλὰ παντόφυρτ' ** ἀνευ δίκας E. 524. (554. D.) Here the verse is defective by two syllables, nor is the sense complete. Pauw conj. παντόφυρτ' ἀγοντ'. So Herm. Schütz, Dind. Wellauer from the Ald. reading παντόφυρτον conj. παντόφυρτον ὄντ'. If this be correct παντόφυρτον will have an active signification, sc. *gathering from all sides*, and govern the acc. τὰ πολλὰ. It seems very improbable, however, that παντόφυρτος can have this meaning. If no verb is lost, and παντόφυρτα is to be taken with reference to τὰ πολλὰ, it will be necessary to translate καθήσειν with Butler as governing the acc. See καθιέναι.

Πάντρομος *very timid*. So M. in S.c.T. 276. See πάντροφος.

Πάντροπος *entirely routed*. παντρόπω φυγᾶ S.c.T. 936. *a complete rout*.

Πάντροφος *nursing with all care*, S.c.T. 276. but the reading of M. πάντρομος (above which, however, πάντροφος is written) is adopted by Casaub. Schütz, Blomf. Dind.

Πάντως *by all means*, P.V. 16. S.c.T. 112. *surely, at any rate*, P.V. 333. 949. 1055. — joined with ἄλλως τε καί. ἄλλως τε πάντως καὶ κασιγνήταις πατρός P.V. 639. i.e. *both on all other accounts, and also as being*, h. e. *especially as being*. Cf. P. 675. E. 696. and see Herm. on Vig. 620.

Πάνυ *verily, surely*, P. 880. — with a superlative force. τὰς πάνυ πολλὰς ψυχὰς A. 1431. πάνυ φύστις μυρῖας ἀνδρῶν C. 848.

Πανώλεθρος *utterly destroyed*, S.c.T. 70. 916. A. 521. C. 922. E. 522. — *utterly destroying*, P. 554. S. 409.

Πανώλης *utterly destroyed*, S.c.T. 534. P. 718. S. 96.

Πάνωρος *brought forth at all seasons*, S. 672.

Παπαῖ παρὰ! *aha! alas!* P. 988. A. 1085. 1229. E. 252.

Παπταίνειν *to look about one, to beware*, P.V. 334. 1036.

Παρά 1. with gen. *from the side of*, P. 380. 898. παρ' Ἀσπίδος S.c.T. 606. *from the left side*. See Ἀσπίς. — *from*, denoting that from which anything proceeds, or is derived, P.V. 637. 702. 990. A. 256. 304. 832. 891. 1016. C. 87. 88. 169. 397. E. 818. S. 196. 1059. elliptically, ταῦτα μοῦσιν εὖσεβῇ θεῶν πάρα; C. 120. sc. αἰεῖσθαι. — γαμῶν ἄκουσαν ἄκοντος πάρα S. 224. *taking from a parent a daughter in marriage against his will*. See γαμεῖν. — 2. with dat. *with, or in the hands of*, P.V. 186. *amongst, with*, C. 477. E. 911. *near, by*, S.c.T. 374. E. 220. S. 239. 283. — 3. with accus. *at, near*, P.V. 529. 812. P. 295. A. 497. C. 361. with motion towards, A. 173. *beside*, S. 548. παρ' αὐτὰ A. 719. *in like manner* (see *παρὰ*). — παρ' οὐδὲν ἔθεντο A. 221. *made of no account*. παρ' οὐδέν E. 204. 809. *as a thing of nought, as nought*. κρατεῖται πῶς τὸ θεῖον παρὰ τὸ μὴ ὑπουργεῖν κακοῖς C. 912. (958.D.) *the Deity is circumscribed in so far that He cannot support the base, παρὰ denoting the measure of what is stated*. The verse, however, is probably corrupt. κρατεῖ δέ πῶς Port. Stanl. — *contrary to*, A.

870. 905. 1015. E. 164. S. 74. 449. — *πάρα* is also used for *πάρεστι* S.c.T. 338. P. 163. 609. A. 1025. E. 385. 406. S. 987. for *πάρεσι* E. 31. — for *πάρεστι* impers. P.V. 54. 762. S.c.T. 796. P. 279. 463. A. 1585. 1654. C. 955.

Παραβαίνειν *to transgress*. δίκην παραβάντες A. 763. παραβαίνουσι for παραβαίνουσι E. 738. παραβᾶσι A. 59. *to the transgressors*.

Παραγγέλλειν *to deliver a message*. P. 461. A. 307. Met. σέλας παραγγείλασα ib. 280. *transmitting the beacon fire*. Cf. ib. 285.

Παράγγελμα *a message*, A. 467.

Παράγειν *to lead aside, to ensnare*, P. 98.

Παραγίγνεσθαι *to be present*, E. 309.

Παραθέλγειν *to soothe*. παραθέλξει A. 71. sc. τις, alluding to Agamemnon. See ἱερὸν.

Παραίβασία (for παραβασία) *transgression*, S.c.T. 725.

Παραίνειν *to advise*, P.V. 307. P. 264. C. 890. παρήνεσα P. 220. *I advise*.

Παραίνεις *advice*, E. 677.

Παραιεῖσθαι *to entreat*, C. 774. with acc. of person, S. 516.

Παράλιος *a partial cause, a cause with others*, C. 897.

Παρακαλεῖν *to exhort, call upon*. P. 372.

Παρακλίνειν [i] *to turn aside, sc. from the right way*. παρακλίνουσ' ἐπέκρανεν δὲ γάμον πικρὰς τελευτὰς A. 724. (745.D.) This is correctly explained by Heath, *ab us quæ primo aspectu promittebat deflectens et in pejus mutata*. It is less properly connected by some with the preceding words, in the sense of *looking askance with the eyes*. In this case the stop must be placed after παρακλίνουσ'. So Blomfield. The former way is adopted by Dind. Well. Klaus.

Παρακμή *madness*, Dor. A. 216. E. 317. 326.

Παράκοπος *maddened*, P.V. 582.

Παράκτιος *by the shore*, P.V. 838.

Παράλιος *by the sea-side*, P.V. 573.

Παραλλαγή *a succession*, A. 476.

Παραλλάσσειν *to slip away, to vanish*, A. 412.

Παραμελείν *to neglect, pass. perf. παρεμειλῆσθαι to be neglected*, S.c.T. 684. E. 290.

Παράμουνος *inharmonious*, C. 460.

Παραμυθεῖσθαι *to advise*, P.V. 1065.

Παραμυκάσθαι *to roar near any one*, P.V. 1084.

Παρανικᾶν *to gain an evil victory. ξυζύγους ὁμαυλίας ἀπέρωτος ἔρωσ παρανικᾶ* C. 592. *unhallowed love wickedly destroys conjugal harmony.*

Παράνοια *frenzy, folly*, S.c.T. 738.

Παράνους *foolish*, A. 1430.

Παραπαίειν *to be mad or rave*, P.V. 1058.

Παραπατᾶν *to deceive. παρηπάτης* E. 698.

Παράρρυσις (παρὰ and ῥύω) *a fence or covering of skins or other material drawn over the sides of a vessel to protect it from injury. παρρρύσεις* νέως S. 696.

Παράσημος *falsely stamped, counterfeit. παράσημον αἶψα* A. 755. *bearing the false stamp of human applause.*

Παρασκευάζεσθαι *mid. v. to prepare oneself*, A. 344. *to prepare for oneself*, P.V. 922. *pass. παρασκευασμένος ready, prepared*, E. 1030. S. 422. A. 1396. (see ἀπειλεῖν.)

Παρασκηνοῦν *to place upon as a covering. φᾶρος παρεσκήνωσε* E. 604. *throw around him a cloak.* Butler says that the metaphor is taken from the hangings of the theatre, which covered the scene as robes do a man, and that in the preposition παρὰ lies the idea of craft and wickedness. This latter remark is superfluous.

Παρασκοπεῖν *to look beside, to overlook or neglect. ἡ κάρτ' ἄρ' ἂν παρεσκόπεις χρησμῶν ἐμῶν* A. 1225. (1252. D.) Here the meaning clearly is, *surely then you quite failed to comprehend* (lit. you overlooked) *my oracular sayings*, hence the particle ἂν is not only unmeaning, but absolutely incorrect. Moreover, even supposing that the genitive were correct after παρεσκόπεις, which is very doubtful,

the verse as it thus stands violates the rule observed (certainly, for the most part) by tragic writers, not to make the third and fourth feet contained by a single word. Hence Porson, who lays down this canon (Suppl. to Præf. to Hec. p. 25.), suggests ἡ κάρτα χρησμῶν ἄρ' ἐμῶν παρεσκόπεις. This is objected to by Well. and Herm. who prefer Heath's conj. ἡ κάρτ' ἄγαν, conceiving Porson's canon to be without sufficient foundation. Dind. prefers Musgrave's conj. ὄρον for ἄρ' ἂν, but arranges the verse thus, ἡ κάρτα χρησμῶν ὄρον ἐμῶν παρεσκόπεις. Canter for ἄρ' ἂν conj. ἄράν, but this is very improbable.

Παρασταδόν *standing by*, C. 977.

Παρασταεῖν *to stand by, be present*, S.c.T. 651. A. 14. 851. 1049. 1174.

Παραστάρης *a comrade*, P. 918.

Παραστείχειν *to walk past*, C. 561.

Παρασύρειν [ῥ] *to bring forward, to utter. παρίσυρας ἔπος* P.V. 1067.

Παραυρά A. 719. (737. D.) This is by some translated, *in like manner*, referring to the preceding allegory. Others translate it, *at the beginning, in the first instance*, as opposed to v. 724. So Schütz. Hesych. has παραυρά. παραχρήμα. Scholefield compares Dem. Mid. 35. παρ' αὐτὰ ράδικήματα. Cf. Lobeck on Phryn. p. 47. The former explanation is the best, there being nothing sufficiently definite to which to refer παρ' αὐτὰ in the latter sense. Cf. παρά.

Παρανίκα *immediately*, S. 748.

Παραφορά *wandering of intellect*, E. 317. 326.

Παραφρονεῖν *to be stupefied or bewildered*, S.c.T. 788.

Παρβαίνειν *see παραβαίνειν.*

Παρβάτης (for παραβάτης) *a transgressor*, E. 623.

Παρβατός (for παραβατός) *not to be surmounted or transgressed. οὐ παρβατός* S. 1034.

Παρεῖα *a cheek*, P.V. 399. S. 68.

Παρεῖναι *to be present, to be forthcoming. πάρεστε* C. 83. *πάρεσσι* C. 209.

657. E 634. *πάρεστι σίγα* A. 400. *he stands by in silence.* (in loc. dub.) *πάρεσιν ἔργον ὡς ἔπος* S. 593. *there is act as well as word.* *πάρεσι* A. 410. S. 1022. imperf. *παρῇ* C. 516. (on this form see Herm. Præf. Soph. CEd. Tyr. p. xii.) *παρῇν* S.c.T. 644. P. 869. E. 764. fut. *οὐκ, εἰ πάρεσται γ'.* A. 1222. (1249. D.) *no, if indeed it shall be realised or come to pass.* Here Schütz conj. *εἴπερ ἔσται γ'.* So Blomf. Dind. *παρῇ* C. 981.—*παρεῖναι* *rive* to have, to enjoy, to feel. *σχολῇ πλείων ἢ θέλω πάρεστί μοι* P.V. 820. Cf. P. 231. 383. 406. C. 89. *παρὼν present.* *ἔδδημος παρὼν* C. 563. *being in the town.* Cf. P.V. 26. 47. 98. 271. 314. 321. 375. 392. 469. 973. 1002. P. 258. 322. 811. 829. A. 1213. C. 688. (see *καλός*) 839. 1009. (Here Rob. reads *παρόν*, which is probably correct. *παρὼν* certainly seems extremely weak. See under *αἰνῶ*.) E. 406. 826. (see *μόλις*) — *πάρεσιν* *it is for us, it is ours, yours, etc.* e. g. *ὁρᾶν πάρεσι* A. 1327. *one may see it.* Cf. S.c.T. 905. P. 712. 1006. A. 359. C. 251. 414. 971. E. 153. 251, 879. S. 939. 941. *παρῇν* P. 393. — *πάρα* is sometimes used for *πάρεστι*. In the sense of *is present*. S.c.T. 338 P. 183. 609. A. 1025. E. 385. 406. S. 987. in the sense of *it is ours, yours, etc.* P.V. 54. 762. S.c.T. 796. P. 279. 463. A. 953. 1585. 1664. Cf. *παρά*.

Παρεπείν aor. 2. *to persuade*, P.V. 131.

Παρεκβαίνειν *to violate or transgress.* *παρεκβάντες* C. 636. Here Stanl. conj. *παρεκβάντος*. Otherwise *παρεκβάντες* must be taken as the nom. absol.

Παρεξιέναι *to transgress, overreach,* *παρεξίασι* P.V. 551.

Παρέρχεσθαι *to pass by*, S.c.T. 750. *παρελθών* S. 982. *to enter or come in.* *ἔσω παρελθών* C. 836.

Πάρευνος *sleeping beside*, S.c.T. 995.

Παρέχειν *to present*, P. 20. 206. A. 1575.—*to cause*, P. 314. 320. A. 650. E. 915. The passage in A. 1493. (1512. D.) *ἔποι δὲ καὶ προβαίνων πᾶχνε* (so Herm.) *κουροβόρην παρέξει*, is very obscure. Butler proposes to alter

δὲ καί, which is without meaning, into *δικήν*. This being changed into the Doric *δικαν*, will, without further alteration, afford a very tolerable sense. This Scholfield adopts, and translates, "*quo quum processerit, pœnas solvet, vel faciet ut solvantur pœnæ, ob concretum rorem sanguinis liberorum voratorum,*" h. e. *to which point advancing, he will cause satisfaction to be made for the blood of the murdered children of Thyestes.*

Παρηβᾶν (?) *to pass the vigour of life, to decline in strength.* The word appears in A. 956. seqq. (983. D. seqq.) *χρόνος δ' ἐπεὶ προμνησίων ξυνεμβόλοις ψαμμίας ἀκάτας παρήβησεν, εἰδ' ὅπ' Ἴλιον ὥρτο ναυβάτας στρατός*, which is evidently corrupt. The word *ξυνεμβόλοις* is unknown. Schneider in his *Lex. corr. ξυνεμβολαῖς*, which occurs also in P. 388. Casaubon conj. *ξὺν ἐμβολαῖς*. The form *ἀκάτη* for *ἀκατος* does not exist, though Klausen endeavours to defend it. Cf. *ἀκάτη*. Hence some conj. *ἀκάτους* or *ἀκάτον*. But the expression *ψαμμίας*, as referred to a vessel, is certainly very awkward; and probably *ἀκάτας* is nothing more than a corruption from *ἀκτῆ*. Thus Blomf. suggests *ψαμμιαῖς ἀκταῖς*, which is, perhaps, the best correction proposed, if we may consider it as the dative governed by the preposition *ἐν* in *ξυνεμβολαῖς*. For *παρήβησε* Heath conj. *παρήψε*, as from *παράπτειν* *to fasten*, a word without authority, though adopted by Schütz. We may observe, however, that *παρήβησε* would scarcely have been substituted by an error for the simpler word *παρήψε*. Moreover, this does not accord with the meaning of the passage. The apprehension felt by the chorus does not arise from the length of time elapsed since the army arrived at Troy, their safe return being now a matter of certainty. Hence the words *χρόνος ἐπεὶ ψαμμίας ἀκάτας παρήψε* would become unmeaning. The same objection lies against joining *στρατός*

with *παρήβησε* in the sense of *when it grew old*: and likewise against Blomfield's conj. *ἐπεὶ πρυμνησίων ξυνεμβολαὶ παρήβησαν*. It may be suggested, if *παρήβησε* be not corrupt, which appears most probably the case, to make *θράσος* its subject, understood from v. 955. and take it in the metaphorical sense of *since my confidence decayed, declined*. Cf. a somewhat similar use of *ἡβᾶν* in A. 570. The Chorus, in the beginning, expresses the loss of confidence which it feels; it then proceeds to say, that this confidence had failed ever since the time when the Grecian army arrived under Troy. Translate, *it is long since when, at the throwing out of the cables on the sandy shore, (my confidence) passed away, when the army came under Troy*. The words *εὐθ' ὑπ' Ἰλίου ὄπρ' αὐτοῦ ναυβάτας στρατὸς* may be considered as an epexegetis of the words *πρυμνησίων ξυνεμβολαῖς ψαμμιαίς ἀκταῖς*.

Παρηγορεῖν to admonish, P.V. 649. 1003.—to console, P. 522.—to propitiate, E. 483.

Παρηγορία a soothing. *χρῖσματος ἀγνοῦ παρηγορία* A. 95. metaphorically referring to the comfort experienced from the sight of the lamp, thus trimmed with oil in honour of the king's return.

Παρήξ the cheek, S.c.T. 516. C. 24.

Πάρηξις a putting ashore, A. 542.

Παρήφορος extended, stretched out, P.V. 363. Prop. applied to a horse who is harnessed to another to run alongside of him in a chariot. Dind. more correctly writes the word *παράφορος* from M.

Παρθένειος of a virgin, A. 221.

Παρθενεύεσθαι to be a virgin, P.V. 651.

Παρθενία virginity, P.V. 900.

Παρθένιος belonging to a virgin, A. 208.

Παρθενόπαϊος proper name, S.c.T. 529. See under *Ἰππομέδων*.

Παρθένος a virgin, P.V. 414. 590. 611. S.c.T. 106. 155. 518. 644. E. 953. S.

475. 981.—as an adjective, *παρθένον* *πηγῆς* P. 605. *the pure or virgin fountain*. Cf. *παρθένον ψυχὴν ἔχων* Eur. Hipp. 1005. with Valckenaer's note.

Παρθενοσφάγος slaying a virgin, *παρθενοσφάγοισιν ῥέεθροις* A. 202. *shed in the slaying of a virgin*.

Παρθενῶν a virgin's chamber, P.V. 649.

Πάρθος proper name, P. 946.

Παρίεναι to omit, neglect. *παρήκε* A. 282. *παρείς* C. 912. *παρέντι* 1028. *pass. παρεμμένων* P.V. 821.—to permit, concede. *κράτος πάρες ἱμοί* A. 917.

Πάρις Paris, P. 695. 1128. A. 388 518.

Παρίστασθαι mid. v. to stand by. *παρίσταται* S.c.T. 469. P. 193. *παρασταίη* S.c.T. 213. *παρεστώς* E. 65.—*παρέστηκε* the opportunity is presented, it is in one's power. Dor. *νῦν ὅτε σοι παρέστακε* S.c.T. 689. *τὰ παρεστῶτα* the things which present themselves. *κράτιστα τῶν παρεστῶτων* P.V. 215. *τὰ λῶστα τῶν παρεστῶτων* A. 1023. *the best plan which present circumstances allowed*.

Παρνάσιος Parnassian, C. 941. *Παρνάσσιος* MSS. Edd. See seqq.

Παρνησίς fem. of Parnassus, C. 556. *Παρνήσιδα* codd. edd. Blomf. writes *Παρνασίς*. So Dind. and *Παρνασοῦ* in E. 11. conceiving the Doric form to have been preferred by the tragic writers. The word should be written only with one σ. The form σσ is later.

Παρνασός Parnassus, E. 11. *Παρνησσού* vulg. *Παρνησοῦ* M. Rob. See prec.

Πάροιθεν before, formerly, P. 463. 600. A. 176. 1345. *τῆς πάροιθεν εὐφρόνης* P. 176. *last night*.—with gen. *πάροιθεν ἐξευρεῖν ἔμοῦ* P.V. 501.—*in front*. *πάροιθεν πρῶρας δριμύνς ἦται καρδίας θυμός* C. 385.

Πάροικος adjacent, P. 850.

Παροιμία a proverb, A. 255.

Παροίχεσθαι to be gone by, A. 553.—to pass by, to miss, h.e. to decline, to refuse to have to do with, with gen. S. 447.—to swoon or faint. *παροίχομαι δέματι* S. 719.

Πάρορνις *inauspicious*. παρόρνιας πόρους E. 740. cf. Pind. Nem. ix. 18. αἰσιᾶν οὐ κατ' ὀρνίχων ὁδόν. and Hor. Od. i. 15. 5. *Mala ducis avi domum*.

Πάρος *Paros*, P. 859.

Πάρος *before*, S.c.T. 406. C. 368. (in loc. dub.) S. 368. 914. — θεοῖς τοῖς πάρος P.V. 404. *the former gods*, τοῦ πάρος λελεγμένον S.c.T. 406.

Παρουσία *presence*, P. 175. δικαίων ὁμμάτων παρουσία C. 660. *the presence of honest looks*.

Παροψώνημα *a side dish, an appendage to a feast*. Met. *an accession to anything*, A. 1422. Cf. ἄνθος and χλιδή.

Παρόννυμος *called from some one*. τὸ Φοίβης ὄνομ' ἔχει παρόννυμον E. 8. *the name of Phæbe slightly varied*, i.e. the name *Phæbus*, derived from *Phæbe*.

Πᾶς without a substantive, *every one*. e.g. πᾶς ἐν μετοικῇ γλῶσσαν εὐτυκον φέρει S. 972. Cf. C. 168. more commonly with τις, πᾶς τις. e.g. ἐπιστενάγειν πᾶς τις ἔτοιμος A. 765. Cf. ib. 1178. 1636. S. 484. 950. 982. — πᾶν *everything, anything*, e.g. πᾶν ἔπερ προσχρήσετε, πείσεσθε P.V. 644. Cf. P.V. 612. P. 789. A. 756. 1556. παντὸς εἵνεκα S. 185. *on every account*. — τὸ πᾶν *the whole thing*. e.g. ὡς μάθητε διὰ τέλους τὸ πᾶν P.V. 273. Cf. ib. 630. C. 328. 428. τοῦ παντὸς ἐλλείπω P.V. 963. *I am wholly destitute of it*. Cf. ib. 1008. τὸ πᾶν *everything* (considered as a whole idea). ἄτερ γνώμης τὸ πᾶν ἔπρασσον P.V. 454. Cf. C. 428. 963. S. 674. — τὸ πᾶν *adverbially, at all, altogether*. οὐκ ἤξιωσαν οὐδὲ προσβλέψαι τὸ πᾶν P.V. 215. τεύξεται φρενῶν τὸ πᾶν A. 168. Cf. ib. 417. 1140. E. 154. S. 762. — οὐ τὸ πᾶν *not at all*, A. 965. — ἐς τὸ πᾶν *altogether, entirely*. ἐς τὸ πᾶν ἐτητύμως A. 668. E. 52. 191. — *for ever*. εἰς τὸ πᾶν ἀελλέγον C. 673. Cf. ib. 927. E. 83. 281. 379. 510. 851. 996. εἰς τὸ πᾶν χρόνον id. E. 640. — διὰ παντός *throughout*, P.V. 283. E. 932. *through all time*, C. 849. — πάντες *all, every body*. ἴτε πάντες S.c.T. 105. Cf. P.V. 1093. S.c.T. 31. 852. 985. 991. P. 150. 363. 390. 937. C.

243. E. 386. 508. 949. S. 364. (see ἀσπός) 932. — πάντα *all things*, P.V. 331. 448. 503. 524. 620. 823. 937. 983. 996. P. 225. 254. 274. 387. 397. 544. 592. 595. 685. 820. 845. 916. 941. A. 159. 595. 869. 904. 1015. 1613. C. 264. 293. 481. 979. E. 110. 246. 265. 376. 420. 707. 729. S. 273. 299. 306. — τὰ πάντα *all things*, as πείσει τὰ πάντα C. 125. Cf. ib. 513. E. 393. — ἐς τὰ πάντα *in all respects*, P.V. 738. — With a substantive without the article, *every, all*. πᾶν τετόξευται βέλος E. 646. Cf. P.V. 111. 1035. S.c.T. 283. P. 370. 414. C. 776. E. 240. 478. 503. 853. 922. S. 139. 370. — without the article, *the whole*, περὶ πασῶν χθόνα P.V. 138. Cf. P.V. 193. 671. S.c.T. 236. P. 12. 56. 61. 74. 124. 230. 242. 250. 251. 265. 270. 286. 375. 379. 408. 450. 458. 485. 508. 657. 664. 699. 702. 704. 715. 716. 749. 757. 784. A. 225. 328. 408. 514. 568. 585. 1077. 1591. C. 258. 961. 1011. 1014. 1042. E. 183. 542. 979. S. 251. 420. 435. 598. — with the article before the noun, adj. etc. *every*. πᾶν τὸ προσέρπον P.V. 127. τὸ δεινὸν πᾶν E. 688. — with the same construction, *the whole*, πᾶν τὸ Λατῶν γένος S.c.T. 673. Cf. A. 1384. S. 702. — preceded by the article, *the whole*, τὸ πᾶν κορείας ἤδε τέρμ' ἀκήκοε P.V. 825. ὁ πᾶς ἀριθμός P. 331. Cf. P.V. 233. P. 345. 392. 575. C. 634. *every*. τὸ πᾶν μῆχαρ οὐριος Ζεύς S. 589. — πάντες without the article, *all, every*. πᾶσι θεοῖς P.V. 120. Cf. ib. 504. 658. 1088. S.c.T. 907. 910. P. 215. 355. 383. 402. 695. 729. 735. 755. A. 88. 127. 140. 1183. 1305. C. 70. 537. 1036. E. 471. S. 219. 479. 942. — with the article preceding the substantive, πάντα τὰ μέλλοντα P.V. 101. Cf. P. 168. E. 890. 969. A. 500. — with the article preceding πάντες, e.g. τῶν πάντων πόνων P.V. 751. Cf. id. 843. 977. — πάντα abs. P. 820. (834. D.) *in every part*. See Wunderlich p. 156. Here Cant. conj. παντὶ sc. σώματι. So Dind. — πιστὸν πάντα P. 941. *faithful in every respect*.

Πάσασθαι (aor. 1. from πάσμαι inus.) *to possess or have*. fut. πάσεται E. 169. (see ἐκείνος) perf. pass. πεπαμένος *having*, A. 809. C. 189.

Πασσαλεύειν *to fix with nails*, P.V. 56. 65. A. 565.

Πασσαλευνός *fixed with nails*, P.V. 113.

Πάσχειν *to suffer*, P.V. 92. 238. 617. 1069. 1095. S.c.T. 141. P. 800. A. 1508. S. 886. fut. πέσομαι S.c.T. 245. S. 758. aor. 2. ἐπάθομεν A. 241. E. 139. παθόν-τος S. 381. with omission of aug. πά-θομεν C. 413. πάθον E. 758. imp. πάθε C. 918. conj. πάθωμεν S. 984. τί πάθω; S.c.T. 1049. *what must become of me?* See Passow's Lex. on this phrase.—παθεῖν P.V. 609. 628. P. 793. A. 1144. 1545. 1643. C. 311. E. 801. 832. παθοῦσα E. 100. p. m. πέπονθα P.V. 158. 470. παθοῦσι A. 241. παθόν S.c.T. 970.—εὖ πάσχειν *to be treated well*. παθόν-τες εὖ P.V. 978. εὖ πάσχουσιν E. 830. κακῶς πάσχειν *to be treated ill*, P.V. 753. 761. 1043. S.c.T. 1040.

Πάταγος *a clatter or noise*, S.c.T. 99. 221.

Πατεῖν *to tread or walk*, A. 1271. C. 721.—*to tread under foot*. πορφύρας πατῶν A. 931.—*Met. to violate*, A. 363. 1166. λὰξ πατεῖν *to spurn*, E. 100. πέ-δον πατεῖν A. 1330. *id.* Both expres- sions are united, C. 633. (643.D.) where ἐστὶ seems understood with παρού- μενον. Blomf. correctly explains it οὐκ ἡμέληται sc. ὑπὸ τῆς Δίης.

Πατήρ *a father*, e. g. P. 193. A. 223. 1195. 1565. 1572. C. 96. 162. 978. E. 488. 568. 619. 633. 687. S. 11. 511. πατρός P.V. 140. 529. 595. 639. 656. 770. 912. S.c.T. 70. 461. 637. 677. 705. 801. 868. 880. 927. 1023. A. 235. 236. 1068. 1141. 1254. 1258. C. 19. 90. 104. 106. 178. 198. 233. 235. 245. 254. 262. 271. 291. 298. 429. 533. 565. 815. 816. 892. 902. 905. 912. 914. E. 89. 194. 442. 593. 610. 624. 708. S. 314. 692. 767. 970. 990. πατρί P.V. 659. S.c.T. 995. P. 601. A. 872. 1573. 1587. C. 4. 14. 86. 751. 972. 975. 1047. S. 174. πατέρα A. 1538. 1566. C. 128. 238. 482. E. 433. 572. 611. S. 314. 514. πάτερ P. 653. 658. A. 1278. C. 137. 141. 313. 329. 342. 349. 449. 472. 474. 484. 486. 488. 493. 772. E. 47. S. 201. 475. 715. 719. 729. 737. 792. 863. 993. πατέρων C. 326. 852.—Πατήρ is applied peculiarly to Jupiter, as the

parent or chief of gods, men, etc. Cf. P.V. 4. 17. 40. 53. 949. 951. 986. 1020. S.c.T. 111. 494. E. 19. 588. 590. 687. 956. S. 131. 587.

Πατησμός *a treading under foot*, A. 937.

Πάτρα *a country*, P.V. 668. P. 182. 760.

Πατραδέλφεια *cousinship*, (so Pauw for vulg. πατραδελφίαν) abstr. for concr. *cousins*. πατραδέλφειαν τήνδ' S. 39.

Πάτριος *belonging to one's country*. πάτριον ποτόν A. 1129. In P. 896. πα- τρία violates the metre πατρίω Blomf. So Pass. Lachm.

Πατρίς *a country*, P. 395. πατρίς γαῖα S.c.T. 567.

Πατρόθεν *proceeding from a father, a father's*. πατρόθεν εἰκαῖα φάτις S.c.T. 823. πατρόθεν ἀλάστορ A. 1488.

Πατροκτονεῖν *to slay a father*, C. 896.

Πατροκτόνος *a parricide*, S.c.T. 733.—*parricidal*, C. 968. 1010. 1024.

Πατροστερής *deprived of a father*, C. 251.

Πατροφόνος *parricidal*, S.c.T. 765.

Πατρώιος *belonging to or concern- ing a father*, C. 437. 438. Cf. πατρός.

Πατρωνύμιος *named from the fa- ther*, P. 142. (146.D.) Πέρξης βασιλ- εὺς | Δαρείωγενής, | τὸ πατρωνύμιον γένος ἀμέτερον. In this passage, if πατρωνύμιος be genuine, it refers to the adjective Δαρείωγενής as applied to Xerxes. The Schol. explains it ὁ κατὰ πατέρα συγγενὴς ἡμῖν, τοῦτ' ἐστίν, ὁ ἐκ προγόνων ἰθαγενής. Blom- field, conceiving the form πατρωνύ- μιος to be barbarous, conj. τὸ πατρώ- νυμον ὢν, but afterwards τό τε Περ- σονόμιον. Schütz supposes that the word has been introduced from an observation of a grammarian who had written πατρωνυμικὸν opposite Δαρείωγενής, and that the true read- ing is therefore Δαρείωγενής, γένος ἀμέτερον h. e. Darius filius idemque (ut Persa) nobis cognatus. The objection of Blomf. that Δαρείωγενής is not strictly speaking a patronymic, is,

perhaps, not of much weight. Butler considers the whole sentence from *Δαρειωγενής* to *ἀμέτερον* spurious. Dind. compares with *πατρωνύμιος* the adjectives *παρωνύμιος* and *ἐπωνύμιος*.

Πατῆρ (contr. from *πατρώιος*) of a father, belonging to a father, P.V. 228. S.c.T. 630. 693. 858. P. 742. A. 203. 522. 1654. C. 124. (see *ὄμμα*) 282. 480. 728. — *belonging to one's fathers, ancestral.* πόλιν πατρώαν S.c.T. 564. Cf. ib. 660. 894. 1001. P. 896. (cf. *πάτριος*) A. 489. 526. 1571. C. 75. E. 725. — *πατρώας φρένας* P.V. 130. the mind of Jupiter, who is called *Πατήρ*. See *πατήρ*. θεῶν πατρώων S.c.T. 1009. the gods of one's fathers. *πατρώαις τιμαῖς* S. 886. *rites such as our fathers paid.* κληδόνας πατρώας A. 220. her callings upon her father. Cf. *κληδών.* *πατρώα κράτη* C. 1. the authority assigned thee by thy father. Cf. *κράτος.* βωμοῦ πατρῶον A. 1250. an altar like that at which my father was slain. Cf. Virg. *Æn.* ii. 550. Juv. x. 267. *θῆραν πατρώαν* C. 249. (251 D.) food such as the parent used to bring. Here Klaus. from M. Ald. Guelph. reads *θήρα πατρώα* h. e. *non enim integra est paternam venatiam ad afferendum nido cibum.* Blomf. conj. *πατρώοις* sc. *σκηνήμασι*. So Dind.

Παύειν to stop, check. A. 995. — with inf. and negat. *θνητὸν ἐπανσα μὴ προδέρκεσθαι μόρον* P.V. 248. pass. or mid. v. to cease. with gen. to cease from. *φιλανθρώπου παύεσθαι τρόπον* P.V. 11. with part. *λέγουσα παύεται* A. 1017. *θεοκλυτῶν ἐπαύσατο* P. 492. *πέπαιμαι θρηνῶν* P.V. 618. — to be stayed or checked. *ἔχθος πέπαιται* S.c.T. 920. *βία δ' ἀπημάντῳ σθένει παύεται* S. 572.

Παῦροι few, P. 786. A. 806.

Πανσάνεμος causing the wind to cease, A. 206.

Πάφος Paphos, P. 859.

Πάχνη hoar frost, P.V. 25. Met. clotted blood. *πάχνη κοιροβόρῳ* A. 1495. the blood of the children of Thyestes, eaten by their father. See under *παρέχειν*.

Παχνοῦσθαι to become congealed. Met. to shudder, grow chilled, C. 81.

Παχύνειν [ῥ] to thicken. Met. to increase. pass. *ὄλβος ἄγαν παχυνθεὶς* S.c.T. 753. In S. 613. (618. D.) *ἱκεσίου Διὸς κότον μέγαν πρόφρων ὦν μή ποτ' εἰσόπιν χρόνον πόλιν παχῦναι*, Dind. suspects the words *πόλιν παχῦναι* to be corrupt. Cant. conj. *προφρωνῶν* for *πρόφρων ὦν*, but possibly *πρόφρων ὦν* may govern the infin. *παχῦναι* sc. *wishing, being anxious, that the city should not increase the wrath of Jupiter.*

Πεδαίχμιος midway, in mid-air, C. 582. Dor. and Æol. for *μεταίχμιος*.

Πεδάμερος (?) diurnal, of the day, C. 585. So Well. from the Schol. *αἱ καθημεριναί.* Stanl. conj. *πεδάμοροι*, i. e. *μετέωροι*. So Dind. The reading of the MSS. is *πεδάμαροι*.

Πεδᾶν to fetter, E. 605.

Πεδάορος (?). See *πεδάμερος*.

Πεδάρσιος lofty, on high, Dor. for *μετάρσιος* P.V. 269. 712. 918. C. 863.

Πέδη a fetter, P.V. 6. 76. C. 976. E. 615. Met. P. 733. *πέδαις ἀχαλκείοις* C. 486.

Πεδίηρης belonging to a plain, P. 558.

Πεδίον a plain, P.V. 795. S.c.T. 60. 715. P. 479. 791. A. 288.

Πεδιονόμος occupying or presiding over plains, P.V. 254.

Πεδισπλόκντος an epithet applied to the noise made by horses striking the plain with their hoofs, S.c.T. 83. in loc. dub. See *ἐλέδεμνας*.

Πεδοβάμων [ᾱ] walking on the ground, C. 584.

Πεδοῖ on the ground, P.V. 272. Dind. accents this word *πέδοι*, according to the rule of Joann. Alex. p. 36. 8. and the Schol. on Dion. Thr. in Bekk. Anecd. p. 945. 2.

Πέδον the soil, ground, etc. P.V. 1. 751. S.c.T. 17. 286. 411. 884. P. 669. A. 230. 512. 883. 1145. 1571. C. 47. 395. E. 253. 457. 623. 755. 782. 845. S. 472. 648. — a floor, C. 1032. — in circumlocutions, *Εὐρώπης πέδον* P.V. 736. Cf.

P. 480. S. 257.—πέδον (i. q. εἰς πέδον) πατεῖν *to tread to the ground*. τῆς μελλοῦς κλέος πέδον πατοῦντες A. 1330. see κλέος. τὸ μὴ θέμις λάξ πέδον πατούμενον C. 633. see πατεῖν. πέδον ραντήριον A. 1063. see ραντήριος.

Πεδοστιβής *walking on the ground*, P. 125. S. 978.

Πεζονόμος *having the command of the land forces*. Πεζονόμοις ἐκ τε θαλάσσης ὄχυροῖσι πεποιθῶς στυφέλοις ἐφέταις P. 76. There ought to be no comma after θαλάσσης, πεζονόμοις being governed by πεποιθῶς and agreeing with ἐφέταις.

Πεζός *on foot, a foot soldier*, P. 19. 705. pl. id. 550. πεζῷ στρατεύματι P. 461. στρατὸς πεζός P. 707. 714.

Πειθάνωρ [α] *obeying man, obedient*, A. 1623.

Πειθαρχία *obedience to command*, S. c. T. 206.

Πειθαρχος *obedient to command*, P. 366.

Πείθειν *to persuade*, S. c. T. 81. A. 1022. 1212. ἐπειθε S. 610. πείσεις P. V. 333. 1066. Cf. S. 513.—with inf. κτανεῖν σ' ἐπεισα μῆρῶν δέμας E. 84. Cf. ib. 694. πίθοι S. 919. πιθεῖν P. V. 204. πιθών P. 99. with doub. acc. ἐπειθον οὐδέν' οὐδέν A. 1185.—pass. or mid. πείθεσθαι *to be persuaded, to obey*, P. V. 1041. A. 1019. 1024. S. 522. with dative, πείθου γυναιξί S. c. T. 694. Cf. P. V. 274. πεπεισμένοις *persuaded*, P. 683. 790. πρὸς τοῦ δ' ἐπίσθης; E. 563. φρυκτωρῶν διὰ πεισθεῖσα A. 577. τίς ἂν ταῦτα πίθοιτο; S. c. T. 1057. *who would obey in these respects?* σοῖς ταῦτα πείσομαι λόγοις C. 770. *I will obey your directions in these matters*. πιθέσθαι A. 199. E. 761. πεποιθέναί *to trust, confide*, E. 568. τοὺς πέποιθα μὴ ματᾶν ὀδῶν S. c. T. 37. Cf. ib. 426. 503. P. 593. μᾶλλον θεοῦ σέβειν πεποιθώς S. c. T. 512. *daring to respect it more than a god*. With dat. κάγω πέποιθα Ζηνί E. 790. *I have confidence in Jove*. Cf. P. V. 225. S. c. T. 654. P. 78. A. 654. C. 235. 295. E. 417. In C. 609. (618. D.) πιθήσασα (from the form

πιθίω) is read by Abresch for the corrupt πειθήσασα. So Well. Dind. πεισθεῖσα Heath. So Pors. Blomf. On the unusual form of the imperative πέπεισθι in E. 569. see Buttm. Gr. Gr. vol. ii. p. 12.

Πειθῶ *Persuasion* (personified), A. 375. E. 835. 928. S. 518. 1025. *persuasion, influence*, P. V. 172. A. 87. C. 715.

—ἐτι γὰρ θεόθεν καταπνέει πειθῶ μολπᾶν, ἀλλὰν σύμφυτος αἰὼν A. 106. For πειθῶ μολπᾶν in the former clause Blomf. reads πειθῶ μολπᾶν h. e. *sua delam canticorum*, and ἀλλὰν σύμφυτον in the next line as an apposition, h. e. *robur senectæ proprium*. Schütz in his first edition read πειθῶ μολπᾶν, ἀλλὰ σύμφυτος αἰὼν, but in his second edition retains the vulg. which he translates, "*potentiam vero ætas congenita*; h. e. *quia illud quod narraturus sum ipse vivendo attigi*." He also conj. ἀλλὰν σύμφυτον ᾄδων, h. e. "*cognatum robur canens, fratres scilicet, Agamemnonem et Menelaum*." Well. retains the vulg. and explains it with Voss, *ætus vires (ad canendum) subministrat*. The Scholiast also understands σύμφυτος αἰὼν to mean old age: ὁ σύμφυτός μοι αἰὼν, ὃ ἐστὶ, τὸ γῆρας. It is better, however, according to Butler's suggestion, to understand by σύμφυτος αἰὼν *the period of time appointed for the fulfilment of the omen*, h. e. the time co-existent as it were and grown up with the omen, from its first appearance to the time of its fulfilment. This time is denoted obscurely by χρόνῳ in v. 125. The explanation of the Schol. on v. 105. gives the general sense of the passage. πείθει γὰρ με ἢ παρὰ θεῶν πίστις μέλπειν καὶ λέγειν ὅτι εὖ πράξουσιν οἱ Ἀτρεΐδαι ὅσον ἀπὸ τοῦ σημείου. ἐτι γὰρ refers to the age of the chorus, as explained by the Scholiast (though wrongly referred by him to σύμφυτος αἰὼν), sc. εἰ καὶ γέρων εἰμι ὁμως μέλψω τὰ γεγονότα· πέποιθα γὰρ ὅτι εἰς πέρας αὐτὰ ἄξουσιν οἱ θεοί. The passage may be rendered *for still* (h. e. old as I am)

heaven-sent confidence inspires me with song, (and) the appointed crisis with strength, h.e. though weak in myself, I am inspired with strength by the thought of the fulfilment of the omen. Cf. μόρσιμος αἰών S. 46.

Πεῖρα an attempt, P. 708. τοιοῦδε φωτὸς πεῖραν εὖ φυλακτέον S.c.T. 481. the attacking such a man.

Πεῖρά the edge of a sword, C. 847.

Πειρᾶσθαι to attempt, P.V. 325. πεῖρασμαι S.c.T. 213. P. 836. A. 824. 1622.—to try, prove. with gen. δαίμονος περρωμένων A. 1648. Cf. C. 506. πεῖρᾶσθί μου γυναικὸς ὡς ἀφράσμονος A. 1374.

Πεισιβροτος (so Pauw. πεισιμβροτος vulg.) compelling mortals to obedience, C. 357. See under πιπλάναι, according to which explanation the epithet must be taken as referring to the power exercised by the infernal authorities over deceased mortals.

Πεῖσμα a ship's cable, P. 112. A. 188. S. 746.

Πελάγιος belonging to the open sea. πελαγίαν ἅλα P. 419. 459. the open sea.

Πέλαγος the open sea, P. 850. A. 645. Metaph. ἄτης πέλαγος S. 465. κακῶν πέλαγος P. 425. πέλαγος ἀτηρᾶς δύας P.V. 748.

Πελάγων proper name, P. 920.

Πελάζειν to bring near, to fasten to, P.V. 155.—to approach, with dat. P.V. 714. 809. πελῶ (fut. contr. for πελάσω) P.V. 282.—with ἐπὶ S. 296. mid. v. πελάζεσθαι S.c.T. 130. id.

Πέλανος any soft clotted substance. The Schol. on Apoll. Rhod. i. 1077. quoted by Blomf. observes, 'Ἀττικοὶ πᾶν τὸ πεπηγὸς οὕτως λέγουσι. Thus in Eur. Orest. 214. (ed. Pors.) the hardened foam collected about the mouth is called στόματος ἀφρώδη πέλανον. It is frequently used to denote clotted blood or gore. Compare Eur. Alc. 851. Iph.T. 300. Incert. Rhes. 430. where the expression αἵματηρὸς πέλανος occurs. So Æschyl. P. 802. τόσος γὰρ ἴσται πέλανος αἵματος σφαγῆς. E. 255. ἐρυθρὸν ἐκ μελέων πέλανον. It is applied to a cake of

oil or unguent for trimming lamps in A. 90. πελάνῃ μυχόθεν βασιλείῃ. It is also peculiarly used to denote a cake used in sacrifices, formed of fine flour, oil, and honey. So Timæus, πέλανοι. πέμματα ἐκ παιπάλης καὶ ἐλαίου καὶ μέλιτος πεποιημένα πρὸς θυσίαν. Hence θῦσαι πέλανον P. 200. to offer such a cake. So P. 516. Likewise in C. 90. (92.D.) χέουσα τόνδε πέλανον ἐν τύμβῳ πατρός, where Well. is wrong in translating πέλανος a libation. χέουσα means simply letting fall, dropping, and is applied to anything of a slight loose texture, and not only to strictly liquid things. See A. 230. and cf. χεῖν.

Πέλας near, close at hand, P.V. 125. 800. S.c.T. 618. 651. E. 633. S. 57. 872.—with gen. Κανκάσου πέλας P.V. 420. Cf. S.c.T. 959. P. 670. A. 203. 1008. 1656. E. 418. S. 254. 304. (in loc. dub.) with dat. θέλοιμ' ἂν ἥδη σοὶ πέλας θρόνους ἔχειν S. 205. οἱ πέλας οὐε's neighbours, P.V. 335. E. 391. 480. S. 378. In C. 870. (883.D.) ἔοικε νῦν αὐτῆς ἐπὶ ξυροῦ πέλας ἀνχλὴν πεσεῖσθαι πρὸς δίκην πεπληγμένης, Schütz explains πέλας to mean near in point of time; but Butler more correctly takes it as being πέλας Αἰγύπτου, and translates, videtur cervix ejus justa vindicta percussæ (i.e. πρὸς δίκην) in novacula aciem prope Ægithium casura esse.

Πελασγία (sub. γῆ) the Pelasgian land, P.V. 862.

Πελάσγιος Pelasgian, S. 627. Here τὰν Πελασγίαν is the vulg. contrary to the metre. Pauw omits τὰν. Πελασγίαν is probably a trisyllable by synizesis, as Wellauer observes.

Πελασγοὶ the Pelasgi, S. 250. 323. 344. 611. 614. 840. 945. 1003.

Πελασγός prop. name, S. 248. 988.

Πελάτης a neighbour, one dwelling near, P. 49.

Πελεῖα a dove, P.V. 858.

Πελειᾶς id. S.c.T. 276. S. 220.

Πέλειν to be. πέλει P. 778. A. 381. 913. 945. 1005. C. 527. E. 224. 271. 558. S. 237. 453. 1015. πέλοις E. 870. πέλοι

P. 518. A. 486. S. 765. 966. 1037. πέλοιτε S. 76. subj. πέλω S. 335. πέλειν C. 302. S. 615. 782. πέλουσαν P. V. 898. mid. v. πέλεσθαι A. 246. E. 144. 159. S. 116. 791.

Πελειοθρέμμων *nourishing doves*, P. 301. From this passage it appears that Salamis was famous for its doves. The dove being sacred to Venus, Stanley infers that they were bred here in honour of her as tutelar goddess of the island: but Butler shews that Stanley mistook the passage in Hom. Hymn. ix. 4. where it is Salamis in *Cyprus* which is spoken of as under the protection of Venus.

Πέλεκυς *an axe*, C. 876.

Πελοπίδης *a descendant of Pelops*, A. 1582. C. 496.

Πέλοψ *Pelops*, E. 673.

Πελώριος *vast, powerful*. τὰ πρὶν πελώρια P. V. 151. *the things which aforetime were mighty*. P. V. 151.

Πεμπάζειν *to reckon by fives*. Thence, *to reckon*, generally. πεμπάζετ' ὀρθῶς ἐκβολὰς ψήφων, ξένοι E. 718.

Πεμπαστής *one who reckons by fives*. Thence, *one who reckons*, generally. τὸν Περσῶν μύρια μύρια πεμπαστάν P. 942. (981. D.) *him whose office it was to reckon the Persians by ten thousand at a time*. The word is said to be derived from the Æolic πέμπε for πέντε. Hesych. πεμπάσσεται· κατὰ πέντε ἀριθμήσει, τὸ γὰρ πέντε Αἰολεῖς πέμπε λέγουσι· καταχρηστικῶς δὲ καὶ ψιλῶς ἀριθμήσει. The verb occurs in Hom. Od. δ'. 412. αὐτὰρ ἐπὶ πᾶσας πεμπάσσεται, ἥδ' ἔδεται. Ruhnken on Timæus s. v. ἀναπεμπάζεσθαι, observes that the simple verb is found only in the poets. For the historical fact alluded to here by Æschylus, cf. Herod. vii. 60.

Πέμπειν *to send*. πέμπει S. c. T. 425. P. 54. 442. A. 59. 429. C. 531. E. 568. πέμπουσι A. 296. πέμψω E. 976. ἔπεμψα S. c. T. 37. E. 639. ἔπεμψεν P. 34. A. 422. C. 178. 508. 518. E. 35. πέμπει S. c. T. 417. 452. P. 616. πέμπετε P. 636.

C. 470. πέμψατε P. 622. S. 33. πέμποιμι S. c. T. 454. πέμπειν 578. 632. P. 218. C. 257. E. 459. 963. πέμψαι E. 194. — *to utter, put forth*. πέμψω πολυδάκρυον ἰαχάν P. 901. — *to cast, as a dart*. Met. ὄμματος θελκτῆριον τόξεν· ἔπεμψε S. 983. — *to conduct, convey, accompany*. P. 132. 1032. A. 61. 111. 502. 527. E. 12. S. 216. 229. 946. pass. ἐπέμπετο C. 511. πέπεμπται S. c. T. 455. (see κόμπος.)

Πέμπτος *fifth*, P. V. 855. S. c. T. 508. 609. P. 760.

Πένεσθαι *to be poor or wanting*, A. 936. — with gen. τῶν σοφῶν οὐ πένει E. 409. so vulg. *you are not wanting in wisdom*. Cf. σοφός.

Πένθεια *grief*, A. 419.

Πενθεῖν *to grieve*, P. 537. πενθεῖ νέον οἶκον ἡθέων S. 63. *grieves in piteous accents for his wonted haunts*. — *to grieve for or mourn*, P. 288. 571. A. 553. — πενθεῖναι τριχί C. 172. *to mourn by cutting off hair in sign of grief*.

Πενθεύς *Pentheus*, E. 26.

Πένθημα *mourning*, C. 426.

Πενθήμων *mourningful*, A. 410.

Πενθητήρ *a mourner*, S. 1054. βάρη πόλεως γέννας πενθητήρος P. 908. *the woes of a city mourning for its population*. The masculine form πενθητήρ is joined with πόλις, as σωτήρ with τύχη in A. 650. and εὐπραγία S. c. T. 207. See other instances quoted by Blomf. Gloss. Ag. 650. Hemsterhuys on Lucian Dial. Deor. ii. p. 341. Bip. Brunck. on Soph. Phil. 470.

Πενθητήριος *emblematic of grief*, C. 9.

Πένθιμος *mourningful*, S. 574.

Πένθος *mourning, grief*, P. 314. 528. C. 17. πατὴρ πένθος ib, 298. *sorrow for my father*. pl. πένθη C. 330. πένθεσι ib. 80.

Πεντάκις *five times*. πεντήκοντα πεντάκις P. 315. *five times fifty*.

Πεντήκοντα *fifty*, P. 315.

Πεντηκοντάπαις *having fifty children*, P. 855. S. 316.

Πεντηκοστήπαις *id.* S. 316.

Πεπαιτερός *milder*, A. 1338. a

compar. whose positive in use is *πέπων*.

Πέπλος a lady's robe, S.c.T.92. (see *λίη*) P.123.178. A.225.1097. 1562. C.30.994. E.332.605. S.232.427. 452. — more rarely, a man's robe, P.195.460.987.1017.

Πέπλωμα *id.* S.c.T.1030. S.701.

Πέπρωται (a perf. formed from a present which is uncertain) it is destined or fated. *τί γὰρ πέπρωται Ζηνὶ πλὴν αἰὲ κρατεῖν*; P.V.517. Cf. *ib.* 816. *οὐ ταῦτα ταύτῃ μοῖρά πω τελεσφόρος κρᾶναι πέπρωται id.* 510. Fate is not destined as yet to bring these things thus to an end.—*πεπρωμένος intended, appointed. πρὸς δόμους πεπρωμένους* A.1042. to your appointed dwellings. *πεπρωμένον ἐστὶ i.q. πέπρωται* P.V.755. *τὸ πεπρωμένον that which is fated. τελεῖται ἐς τὸ πεπρωμένον* A.63. according to fate. Cf. *ib.* 670. *τὴν πεπρωμένην αἶσαν* P.V.103. one's appointed lot. *τὴν πεπρωμένην ellipt. ib.* 516. *id.*

Πέπων mild, E.66.

Περ enclit. *although. γυνή περ οὖσα* S.c.T.1029. Cf. A.138.1054.1552. S.54. preceded by *καί. μῶν καὶ θεός περ ἡμέρῃ πεπληγμένος*; A.1176. *Οὐδέ περ not even though. οὕτω γὰρ οὐ τέθνηκας οὐδέ περ θανών* C.497. Cf. S.394.

Πέρα. See *πέραν*.

Πέρα beyond. with gen. *πέρα δίκης* P.V.30. *καιροῦ πέρα* *ib.* 506.

Περαίνειν to finish, end, S.c.T.1042. P.685. — *to bring a thing to an end, to effect or perform*, C.817. S.457. pass. *περαίνεσθαι* P.V.57. — *to make a way through, to pass through. δι' ὧτων φρενός τε δαμίας περαῖνον* C.55. an object of popular rumour and interest.

Περαιτέρω (comp. of *πέρα*) further. with gen. *τῶνδε καὶ περαιτέρω* P.V.247.

Πέραν beyond. with gen. A.1173. *Χαλκίδος πέραν ἔχων* A.183. (190.D.) occupying the coast opposite to Chalcis. From this we see that *πέρα* is originally a noun, of which the ad-

verbial accus. only is in common use Schütz understands *ἔχων* intransitively, and *πέραν* to be used as an adverb. Cf. *ἔχειν*. We have, however, in S.259. *Ἄπεις γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας*, according to M. Rob. Steph. Eustath. where Turn. reads *χώρας γὰρ ἐλθὼν Ἄπεις ἐκ Ναυπακτίας*. So Well. Schütz, Bothe.

Περάν to cross from one place to another. ἐξ ἐνέρων περῶν P.V.572. coming from the shades. — *to cross, to pass over. abs.* P.785. with acc. P.785. E.901. S.544. *περάσσης* P.V.720.792. *περῶσα* *ib.* 794. *περάν* S.c.T.360. *περάσαντες* P.501. *περῶντι λουγρὰ* E.603. with *διά* P.493. *πεπέρακε*, with *εἰς* P.65. — *to pass through, h.e. to undergo. τόνδε κίνδυνον περάν* C.268. — *to violate or transgress. ὅρκον περῶντας (?) μηδὲν ἔκδικον φρεσί* E.467. (489.D.) in no unrighteous manner mentally transgressing their oath. Here Well. and others suppose some error. Certainly the expression *ὅρκον περῶντας* is harsh, but may perhaps be defended by the expression in Frag. 268. (ed. Dind.) *κεῖτ' ἀμπλάκημα τῷ περῶντι τὴν θέμιν*. Butl. suggests *ὅρκον περῶντας μηδὲν, ἐνδίκους φρεσίν, ὃς ὅρκωμοτοῦντας μηδὲν ἐκδικον φράσαι*. Well. suspects that some unusual compound lies hidden under the words *ὅρκον περῶντας*. Herm. conj. *πορόντας* Dind. considers *περῶντας* corrupt. Cf. not. ad loc. ed. Linw.

Πέρας an end, P.624.

Πέργαμον a tower. pl. πέργαμα P.V.958.

Πέρθειν to lay waste. πέρσαι P.174. pass. *περθομέναν* S.c.T.307. — *to tear or rend. γενείου πέρθε λευκήρη τρίχα* P.1013.

Περί 1. with gen. *for, concerning*, E.114.912. S.721. with anastrophe, S.c.T.230. P.221.321. A.817.1332. C.84.544.707.769.837. E.587.600. S.364. — 2. with dat. *around*, A.1328. C.248. — *upon. φόβος περὶ φόβῳ* *ib.* 35. *fear upon fear.—on account of. σίθεις ἀρχαίῳ περὶ τάρβει* P.682. (696.D.)

through reverence for thee. It is, however, open to conjecture that *περί*, or rather *πέρι*, is, in these two last passages, an adverbial form equivalent to *περισσῶς*, and not a preposition governing *φόβῳ* and *τάρβει*. It appears so to be used in the expression *πέρι κῆρι* h.e. *very heartily*, used frequently by Homer, see *Pass. Lex.* in voc.—*concerning*, P.662.—3. with accus. *around*, P.V.138. S.c.T.108. 742. A.440. E.159.—*concerning, because of*, P.61. Separated by tmesis, P.852. A.1540.

Περιβάλλειν to place around. Τροίε περιβαλὼν ζευκτήριον A.515.—with dat. of thing, *to enclose, confine. ποδῶκει περιβαλὼν χαλκῷματι* C.569. Cf. P.734.—by tmesis. *περὶ χεῖρε βαλοῦσα* A.1540.—Mid. v. *ιδ. περιβάλοντό οἱ πτερόφορον ἑίμας*. A.1118. (1147. D.) Here Blomf. reads *περίβαλον*, which Herm. approves, and which certainly is better than the middle voice. Both in this verse and the corresponding one in the antistrophe, there appears to be some uncertainty. For the hiatus before *οἱ* Dind. refers to his note on *Soph. El.* 195.—*to place around (one's self)*, S.c.T.853.

Περίβαρυνς extremely severe, E.154.

Περιγραφή an outline, C.205.

Περίδρομος running about, S.343.—*circular*, S.c.T.477.

Περίθυμος very angry, S.c.T.706.

Περίθυμῶς very angrily, C.40.

Περίκλιντος washed around by the sea, P.588.856.

Περιναίειν to dwell around. pass. οἷς χεῦμ' Ἐρασίνου περιναίεται S.1000. i. q. *οἱ χεῦμ' Ἐρασίνου περιναίουσι*.

Περιῖ around, with acc. P.360. *round about*, ib. 410.

Περίοργως very vehemently, A.209. (215. D.) Dind. thinks the words *περίοργως ἐπιθυμεῖν* should be expunged as a gloss upon the word *οργῇ*, leaving a lacuna in their place.

Περίπεμπτος sending, or sent about,

adverbially in A.87. *περίπεμπτα θυσιακινεῖς* h. e. *sending round about*, or it may, with Schütz, be taken as the acc. after the verb, *sacrificia huc illuc missa*, h. e. *per omnia urbis altaria distributa, peragis*.

Περιπετής falling among, wrapped up in, A.225.

Περιπιτνεῖν to fall about, to encompass. κακὸν με καρδίαν περιπιτνεῖ κρῖος S.c.T.816. *a deadly chill creeps over my heart*. Cf. *πιτνεῖν*.

Περιρρηγνύναι to tear from around. pass. S.c.T.311.

Περίρρυτος sea-girt, E.77.

Περίσεπτος highly honoured, E.990. But cf. not. ad loc. ed. Linw.

Περισσός superfluous, needless, P.V.383. S.c.T.1034.

Περισσόφων extremely intelligent, P.V.328.

Περιστέλλειν to take care of, to observe, E.667. (697. D.) Here Heath, Pors. read *περιστέλλουσα*, contrary to the MSS. which have *περιστέλλουσι*. Hermann restores the MSS. reading. After *σίβειν* we must understand *αὐτὸ* from the preceding verse.

Περιστιχίζειν to place around, as a net, A.1356.

Περίφοβος very fearful, S.717.

Περίφων haughty, A.1401. S.738.

Περχιμπτός approaching, coming near. It seems to be taken adverbially in a corrupt passage in S.856.

Περίωδυνος very painful, A.1424.

Πέρραιβος a Perrhaebian, S.259.

Πέρσαι the Persians, P.1.15.23.91.

104.136.153.167.248.251.253.259.273.

324.426.433.465.504.506.589.615.646.

668.679.700.876.940.948.976. Dor.

Περσᾶν 635.888.974. In P.524. ὦ

Ζεῦ βασιλεῦ, νῦν Περσᾶν, a syllable is wanting to complete the verse.

Turn. prefixed *ἀλλ'*, which renders the verse very inharmonious; to avoid which Arnald. transposed, *ἀλλ' ὦ βασιλεῦ Ζεῦ νῦν Περσῶν*. The correction of Turn. is adopted by Brunck. Glasg. Schütz. The latter conj. *νῦν μὲν Περσῶν*. This Blomf.

adopts. Elmsley νῦν τῶν Περσῶν or νῦν αὐτῶν Περσῶν. Well. Περσῶν. If anything is to be supplied, we may also suggest νῦν δὲ Περσῶν. In P. 697. (711. D.) βίοντον εὐαίωνα Πέρσαις ὡς θεός διήγαγες, the meaning is, *being as a God to the Persians*. See θεός. There should be no comma after Πέρσαις.

Περσίπολις *destroying cities*, P. 66.

Περσεύς *Persæus*, C. 818.

Περσέφασσα *Proserpine*, C. 483.

Περσικός *Persian*, P. 117. 178. 327. 404. 508. 775. In P. 243. (247. D.) τοῦδε γὰρ δράμημα φωτὸς Περσικὸν πρέπει μαθεῖν, Blomf. prefers Περσικοῦ, which is properly rejected by Lobeck on Soph. Aj. 7. who quotes numerous instances of this transposition of epithets. See his note.

Περσίς *Persian*, fem. Περσίδος γλώσσης P. 398. Περσίς αἶα 245. Cf. 59. 638. 1026. 1030.—a *Persian woman*, P. 151. 281. 533. In P. 132. (135. D) Περσίδες δ' ἀκροπνεθεῖς, ἐκάστα... λείπεται μονόζυγέ, ἐκάστα is (as Butler observes) put in apposition with Περσίδες, and the singular λείπεται referred to it. Hence Schütz needlessly wishes to insert the particle δὲ after ἐκάστα. For this constr. see Matth. Gr. Gr. 302. Obs. 319.

Περσονομῆσθαι *to live under the Persian laws*, P. 277.

Περσονόμος *ruling the Persians*. Περσονόμου τιμῆς μεγάλης P. 883. (919. D.) This refers to the *Persian nobility* slain in the battle, the abstract being put for the concrete. Blomfield incorrectly refers it to the honour paid to the Persians by the nations whom they had conquered, which seems less consistent with the general meaning of the passage, deploring the losses sustained in war.

Πέσημα *a fall*, S. 915.

Πεσσονομεῖν *to regulate, arrange*, (lit. to place chessmen,) S. 13.

Πέρασμα *a carpet*, A. 883.

Πετεινός *winged*. S.c.T. 1011.

Πέτρα *a rock*, P.V. 4. 31. 56. 242. 269. 447. 750. 970. P. 382. A. 1207. E. 22. 660.

S. 346. 777. ἀμπέτραις for ἀνὰ πέτραις S. 346. In the next verse (351. D.) ἡλιβάτοις ἴν' is conj. by Valck. on Phœn. 215. for the vulg. ἡλιβάτοι-σιν.

Πετραῖος *rocky*, P.V. 1021.

Πετρηρεφής *covered by rocks*, P.V. 300.

Πέτρινος *rocky*, P.V. 561.

Πέτρος *a stone*. S.c.T. 658. P. 452.

Πεύθεσθαι *to inquire concerning*.

Μενέλεων δὲ πύθουμαι A. 603.—*to ascertain*, abs. C. 668. with acc. C. 961. with inf. C. 826. with περί C. 837. (see ἀγγελος) with gen. τεθνηκότος πύθουμαι C. 752. *I hear of his being dead*. fut. πύσομαι C. 263. E. 479. with acc. P.V. 645. 965. A. 257. E. 393. 397. with ὡς E. 432. with gen. of thing, τῶνδε πύσεται λόγων C. 754. with gen. of person and acc. of thing, ἀνακτος αὐτοῦ πάντα πύσομαι λόγον A. 585. inf. πυνσεῖσθαι P.V. 990. Dind. (qu. v. on Arist. Ach. 203.) here prefers πύεσθαι. perf. πέπυσθε C. 364. part. πεπυσμένοι A. 1062. ἀγγέλων πεπυσμένοι S. 182. *having heard the news from messengers*. aor. 2. πύθηται P. 447. C. 732. with ἀπό ib. 726. with part. εἰαν θνήσκοντας ἢ τετρωμένους πύθησθε S.c.T. 225. πύθου P.V. 548. πυνθίσθαι C. 507. Cf. πυνθάνεσθαι.

Πενθῶ *a message*, S.c.T. 352.

Πεύκη *a pine torch*, A. 279. Here πεύκη seems to be in app. with ἰσχύς in the preceding line, but cf. ὑπερτελής.

Πευκήεις *pitchy*. Met. *bitter*, C. 381.

Πῇ *where*, P.V. 99. Dor. πᾶ ib. 183.—*whither*, P.V. 577. πᾶ C. 403.

Πηγαῖος *of a fountain*, A. 875.

Πηγασταγών [ᾱ] prop. name, P. 35.

Πηγή *a spring or fountain*, P.V. 89. 432. S.c.T. 255. P. 303. E. 27.—*the water of a fountain*, P. 198. 605. Met. κλαυμάτων πηγαί P.V. 401. A. 961. ἡλίου πηγαῖς P.V. 811. *the sun-rising*. ἀργύρου πηγή P. 234. *a vein of silver*. πυρός πηγή P.V. 110. *κακῶν πηγή* P.

729. On the passage *μητρός τε πηγήν τις κατασβέσει δίκη*; S.c.T. 566. see under *δίκη*.

Πήγμα a compact, A. 1171. So Aurat. for vulg. *πῆμα*. See under *παιώνιος*.

Πηγνύναι to congeal or fix, P. 488. mid. v. *πέπηγε* is congealed, C. 65. pass. *παγέντες* E. 181. fixed, impaled. *δρκου πῆγμα γενναίως παγέν* A. 1171. confirmed or settled. See *παιώνιος*.

Πηδάλιον a rudder. Met. a bridle, *ἰππικῶν πηδαλίων* S.c.T. 188.

Πηδᾶν to spring. *πήδησεν* S.c.T. 441. *πήδησεν* Brunck. See *κυκλοῦσθαι*.

Πήδημα a springing, P. 96. See under *ἀνάσσειν*. *πήδημα κοῦφον ἐκ νεὼς ἀφίλατο* P. 297. he made a spring. *πήδημι ὀρούσας* A. 800. having sprung,

Πηλός clay, A. 481. C. 686.

Πῆμα a calamity or woe, P.V. 99. 133. 263. 316. 411. 440. 470. 694. 747. 756. 1077. S.c.T. 829. 963. 972. P. 257. 469. 692. 772. 830. 985. 995. A. 560. 615. 624. 630. 810. 839. 855. 1155. (In 1171. Aurat. correctly reads *πῆγμα*.) C. 532. 625. 736. 785. (on 788. see *βῆμα*) 1029. 1049. 1056. E. 129. 720. S. 684. Abst. for concr. *πῆμα πατρὶ πάρευνον* S.c.T. 995. sc. *Jocasta*.—τὸ πῆμα τῶν ὀλωλότων A. 337. the damage of whatever things the Greeks might destroy. See *ἀναμπλάκτης*. *πῆμ' ἀποστρέψαι νόσον* A. 824. (850.D.) by Porson's emend. for *πῆματος τρέψαι νόσον*. *μηδ' ἀγνοήσης πῆμα* E. 129. (134.D.) where *πῆμα* refers to the mischief which would ensue upon the flight of Orestes.

Πημαίνειν to injure. pass. *πημανθῆς* P.V. 334.

Πημονή (i. q. *πῆμα*) calamity, P.V. 237. 276. 306. 346. 469. 510. 580. 589. 967. 1002. P. 285. A. 984. 1641. S. 446. 615. 1051. *πημονῆς ἀρκύστατα* A. 1348. a net-like destruction. See *ἀρκύστατος*.

Πημοσύνη calamity, P.V. 1060.

Πιάνειν to fatten, to enrich, S.c.T. 569.—Met. to cheer, A. 267. *πιαίνει-*

σθαι A. 1654. to was lusty, h. e. to cheer one's self.

Πίασμα that which enriches, P. 792.

Πιέζειν to oppress, C. 248.

Πιθανός persuasive, A. 473.

Πικρόγλωσσος bitter-speaking, S.c.T. 769.

Πικρόκαρπος having bitter fruits, S.c.T. 675.

Πικρός bitter, A. 944.—Met. bitter, h. e. severe, cruel, harsh, P.V. 178. 741. S.c.T. 712. 844. 863. 923. 925. P. 465. A. 191. 725. S. 471.—severe, stern, indignant, S.c.T. 341. C. 78.—hostile, cruel, C. 232. E. 147. 796. In S. 853. (875.D.) the reading is corrupt. Possibly the true reading may be *βόα καὶ πικρότερον, οἷζυος χέων νόμον* sc. pouring forth a strain of woe. *βόα καὶ* having been transposed, *ἴυζε* may have been added to make the verse resemble v. 851. *βόα* will thus be a monosyllable. See *ἐπιβοᾶν*. *χέων* and *ἔχων* seem a repetition of the same word, and *νόμον* seems to be concealed under *ὄνομα*.

Πικρῶς bitterly, severely, P.V. 195. 946. *πικρῶς ἤκουσαν* S. 962. they have heard with indignation.

Πιμπλάναι v. *πιπλάναι* to fill. *πλήσας* A. 1371. to fulfil, as an office. C. 356. (360.D.) Here Heath corr. *πιπλάντων* for *πιμπλάντων*. In this passage it is extremely harsh, and inconsistent with usage, to take *πιπλάντων* as *εἰς τῶν πιπλάντων*, neither will it answer to govern it by *βασιλεύς*, for Agamemnon was *ἄναξ ἀνδρῶν*, not a king of kings. It may be better to join it with *τυράννων*, placing a comma only after this latter word, and taking *βασιλεὺς γὰρ ἦσθ' ὄφρ' ἔζης* as a parenthesis. Cf. *πεισιβροτος*. pass. *πίμπλαται* P. 131.

Πιμπράναι to burn, P. 796. fut. *πρήσω* S.c.T. 416.

Πίναξ a tablet, S. 456. 924.

Πίνδος Pindus, S. 280.

Πίνειν to drink, S. 931. fut. *πίεται* C. 571. *πέπωκε* S.c.T. 803. *πεπωκώς* A. 1161. *πῖρ* S.c.T. 718. *πιούσα* E. 935.

Πίνος filth, dirt. *ἐσθλὰ σὺν πίνῳ*

χεροῖν A. 752. *obtained by sordid means.*

Πινύσκειν *to teach*, P. 816.

Πιπράσκειν *to sell*. pass. ἐπράθην. C. 902. (915. D.) The meaning is correctly explained by Schütz, "*primum nempe quasi vendiderat mater filium, ex ædibus eum paternis ejiciendo: iterum vero, patre occiso, bona ejus invadendo quorum hæres esse debebat.*"—πραθέντα A. 1011. In C. 130. (132. D.) Casaubon reads πεπραμένοι for πεπραγμένοι h. e. as Blomfield renders it, "*bought and sold*, h. e. traditi."

Πίπτειν *to fall*, P. 193. E. 355. S. 85. πίπτον for ἐπίπτον P. 498. See under κυκλοῦσθαι. perf. πέπτωκα S. c. T. 776. A. 1358. C. 261. 285. aor. 2. πεσείν P. V. 921. S. c. T. 340. P. 248. A. 435. 859. 1292. 1361. 1585. C. 922. S. 445. fut. m. πεσεῖσθαι C. 871. 965. (see εὐπρόσωπος)—*to fall out or happen.* ἄστυ Σούσων ἐξεκείνωσεν πεσόν P. 747. (761. D.) On this meaning of πεσεῖν, see Heath ap. Butl. Nott. Phill. But πεσόν may here also be taken with ἄστυ.—εὐ πεσόντα A. 32. Met. from playing with dice, *having fallen out luckily.* πίπτειν ἐκ *to fall from*, C. 183. ναὸς ἐκ μιᾶς πέσον for ἔπεσον P. 305. See κυκλοῦσθαι.—ἐκ δρόμου πεσών A. 1218. *'leaving my course.* ἐξ ἀρκύων πέπτωκε E. 142. *has escaped from the net.*—πίπτειν εἰς *to fall into.* ἐς νόσον πεσών P. V. 472. 476. *falling sick.* πεσεῖν ἐς τὸ μὴ τελεσφόρον A. 971. *to come to nought.* πίπτειν πρὸς τινι *to rush upon.* πρὸς πύλαις πεπτωκέναι S. c. T. 444. i. q. πύλαις προσπετωκέναι.—πίπτειν πρὸς τι *to fall down before.* βρέ:η πεσούσας πρὸς πολισσούχων θεῶν S. c. T. 167. πίπτειν ἐπὶ τι *to fall upon.* ἐπὶ γὰν πεσόν αἶμα A. 990. πίπτειν ἀμφὶ τινι *to cast one's self upon.* ἀμφὶ σώμασιν πεπτωκότες A. 317. ἐπὶ τινι *to fall upon.* εἰ νῦν ἐπ' ὀφθαλμοῖς πέσοι S. c. T. 385. Cf. P. 85. 498. ἐν τινι id. ἐν πέλοις πέση λακίς P. 123. ἐν κοίταις πεσών A. 552. *sinking to rest.* πίπτειν πέδῳ C. 47. E. 457. *to fall on the*

ground. ὑπνῷ πεσοῦσαι E. 68. *fallen asleep.* Here Wellauer, referring to Dorv. Char. p. 347. 624., supposes an ellipsis of εἰσί. Cf. annot. ad loc. ed. Linw. πεσοῦσαι may be also explained as in the nom. abs. by an anacoluthon, to which the words ὅμως δὲ φεύγε v. 74. are referred: there should then be no full stop after Ὀλυμπίων.

Πισήρης *pitchy*, C. 266.

Πιστεύειν *to trust*. with dat. P. 786.

Πίστευμα *a pledge of faith*, A. 852.

Πίστις *fidelity.* ἀνακτι πίστιν ἐν πρώτοις P. 435. *among the chiefest in fidelity to the king.*

Πιστός *to be drunk.* ἀλέχημα πιστόν P. V. 478. *a potion.*

Πιστός *faithful*, S. c. T. 66. P. 520. 941. A. 592. 1417. C. 241. E. 281. 641. S. 174. In S. c. T. 20. πιστούς is an attraction for ὅπως πιστοὶ γένοισθε πρὸς χρέος τόδε. In P. 2. τάδε Περσῶν ... πιστὰ καλεῖται, τάδε πιστὰ is equivalent to οἶδε πιστοί. Bl. cf. Eur. Andr. 168. Troad. 99. Cycl. 63. id. 203. The neuter is likewise so used in v. 867. (681. D.) ὃ πιστὰ πιστῶν, where πιστῶν is unnecessarily referred by Schütz to Xerxes or Darius, *O fidi fidorum dominorum consiliorii.* Butler more properly translates, *O maxime fideles omnium, O spectatissimæ fidei.* For instances of the neuter thus used, see Blomf. Gloss. P. 2.—with dat. Ζηνὶ πιστὸν ἄγγελον P. V. 971.—*sure, trustworthy*, A. 263. 343. 888. 1186. S. 53. 456.—*relying on, trusting to.* with dat. P. V. 919. P. 55. πιστὰ sureties, *pledges of faith*, A. 637. C. 391. E. 643.

Πίστωμα *a pledge of faith*, C. 971. E. 205.—*abst. for concr. a confidential person*, P. 167.

Πίσυνος *trusting to.* with dat. S. c. T. 193. P. 112. S. 348.

Πιτνεῖν *to fall*, A. 1514. E. 490. with εἰς C. 1052. with ἐν A. 1099. C. 36.—*κακῶν δ' ὥσπερ θάλασσα κύμ' ἄγει, τὸ μὲν πιτνόν, ἄλλο δ' αἰερεῖ τρίχαλον* S. c. T. 740. (759. D.) There is an anacoluthon here, owing to the proximity of the verbs ἄγει and αἰερεῖ.

The regular construction would be *θάλασσα κῦμ' ἄγει, καὶ τοῦ μὲν πιτνόντος, ἄλλο ἀείρει. τὸ μὲν πιτνὸν* thus becomes a kind of accus. abs.—With respect to the forms *πίτνω πιτνῶ*, see Elmsley on Eur. Heracl. 77. and Hermann's review of the same in Class. Journ. xxxviii. 284. Elmsley considers *πίτνω* to be the true form, which is related to *πίπτω* (more properly to *πίτω*, as Hermann observes) as *μίμνω* is to *μίνω*. He therefore considers *πίτιω* as a present, and *ἐπιτνον* as its imperfect, as in Soph. Œd. C. 1754. So *πιτνόντων* in Eur. Supp. 601. he regards as a present participle. Hermann endeavours to shew, that in both cases they are aorists, and considers *πιτνίω πιτνῶ* as the present form, of which *ἐπιτνον* is the aorist. Dindorf always writes *πίτνω*. Cf. not. ad Eum. 476. ed. Linw.

Πίτυλος any constant noise, as of the beating of the hands, S.c.T. 838. the quivering of the limbs, P. 937.

Πιφαύσκειν to display, P. 652. A. 22.—to announce, C. 277. (See *δύσφρων*, and on the expression *πιφαύσκων εἶπε*, see Lobeck on Soph. Aj. v. 757.)—to order, E. 590.

Πίων [i] rich, A. 794.

Πιλαγκτός wandering, restless, P. 268. (see *δίπλαξ* and *θαλασσόπληκτος*)—deceived, A. 578.

Πλάζειν to cause to wander. pass. *πλάζεσθαι* to wander or lose one's way. Hence Met. *κρεισσοτέκνων δ' ἀπ' ὀμμάτων ἐπλάγθη* S.c.T. 766. (784. D.) *he lost* (i.e. deprived himself of) *his eyes, dearer than his children*. So Casaub. Steph. and Butler, who well explains the passage, "Vult enim Chorus Œdipum insana mente duo mala perpetrasset, alterum quod se oculis privavit, qui vita vel liberis cariores sunt, alterum quod filiis diras imprecatus est." For the constr. *πλάζεσθαι ἀπὸ τινος* to lose anything, Blomfield compares Eur. Troad. 635. *ψυχὴν ἀλάται τῆς πάροιθ' εὐπραξίας*. Pind. Ol. i. 94. *εὐφροσύνας ἀλάται*. In the present passage one MS.

omits *ἀπ'*. So Brunck. Schütz. *ἀπὸ* is retained in M. Ald. Turn.

Πλάθεσθαι to approach, aor. 1. *πλασθείην* P.V. 899. So vulg. But *πλαθείην* M. Barocc.

Πλανᾶν to cause to wander, P.V. 573.—mid. v. *πλανᾶσθαι* to wander, P.V. 275. perf. *πεπλάνημαι* P.V. 564.—to wander in mind, P.V. 471.

Πλάνη wandering, P.V. 577. 588. 625. 740. 786. 790. 822. Cf. not. ad Soph. Œd. T. 67. ed. Linw.

Πλάνημα id. P.V. 830.

Πλανοσιβής traversed in wandering, E. 76.

Πλάξ a tract of land, P. 704. E. 285. Butler on P. 296. quotes Soph. Aj. 1202. Eur. Hec. 8.—for *πλάξ* in the sense of a shore, cf. *δίπλαξ*.—On P. 915. see *νύχιος*.

Πλάσσειν to feign. pass. *πεπλασμένος* P.V. 1032.

Πλάστιγξ a scourge, C. 287.

Πλαστός that may be approached. *οὐ πλαστοῖσι* E 53. Dind. wishes to restore the form *πλατοῖσι* with Elmsl. on Med. 149. Cf. *πρόσπαστος*. Some, less appropriately, consider *οὐ πλαστοῖσι* here to mean *unfeigned*.

Πλάτη an oar, S. 127.—by synecdoche, *a boat*, A. 679. Dind. with Heath writes *πλατᾶν* unnecessarily, the acc. being governed by *κελσάντων*.

Πλατῦρρος wide-flowing, P.V. 854.

Πλατύς broad, P. 854. (876. D.) Wood, in his description of the Troad, rightly observes, that Homer and Herodotus speak of the Hellespont as a river, in which sense the epithet of *broad* is perfectly applicable. Cf. Il. ἡ. 86. *ἐπὶ πλατῇ Ἑλλησπόντῳ*. The meaning *brackish*, which *πλατυτέροισι* in Herod. ii. 109. bears, has nothing to do with the present passage.

Πλειάδες the Pleiades, A. 800.

Πλεῖν to sail, P. 373. A. 815. *ἐπλευσε* A. 676. *ἐπλευσαν* S. 725.

Πλεισθένης proper name, A. 1584.

Πλεισθενίδης a descendant of *Plisthenes*, A. 1550.

Πλειστήρης *full, complete*. εἰς ἅπαν-
τα πλειστήρη χρόνον E. 733.

Πλειστηρίζομαι *to account as chief*,
(as a cause, etc.) C. 1025.

Πλειστός name of a river. Πλεισ-
τοῦ τε πηγὰς E. 27. Dind. correctly
accents this word as an oxyton,
referring to Etym. M. 676. 5.

Πλείστος *very much*. ὁ πλείστον
ἔχθος P. 276. Cf. ib. 319. — pl. *very*
many, S.c.T. 526. P. 482. ὡς πλείστοι
P. V. 346. *as many as possible*. — ὁ
πλείστος *the most or chief*, P.V. 829. τὰ
πλείστα *most things, things in general*,
S.c.T. 781. On E. 602. (where prob-
ably τὰ πλείστ' is corrupt), see
ἀμείνων.

Πλέκειν *to weave, met. to design*,
C. 218. — περὶ βρέτη πλεχθεὶς E. 248.
entwined about.

Πλεκταῖν *to encircle with folds*.
pass. πεπλεκταγμένοι C. 1045.

Πλεκτάνη *a serpent's coil*, S.c.T.
478.

Πλεκτός *woven, platted*, P. V. 711.
P. 610. C. 246.

Πλέος *full*, P.V. 689. P. 595.

Πλεύμονες *the lungs*, C. 832. But
here Rob. correctly has πνευμόνων.
Cf. πνεύμονες.

Πλευρά *the side*, pl. P.V. 71. E. 806.

Πλεύρωμα *id.* S.c.T. 872. *a side of*
a vessel, C. 675.

Πλείων or Πλείων *more, greater*,
P.V. 820.845. S.c.T. 172. P. 777. 989.
A. 292. 519. 544. 993. C. 58. — πλείον
neut. adv. P.V. 41. 474. A. 859. 1161.
1178. C. 889. E. 157. 217. (226. D.) (in
loc. dub. Here πλείω should be read
with Bigot. Aurat.) 591. S. 286. 991.
pl. πλείονα *more*, A. 737. 868. 1038.
πλείω sc. τραύματα A. 842. τὰ πλείω
S.c.T. 23. *for the most part*. In P.
623. (631. D.) εἰ τι κακῶν ἄκος οἶδε
πλέον, Pears. and Pauw conj. ἄκος,
which Schütz, Pors. Blomf. Dind.
follow. Butler and Well. retain the
vulg. The former observes, that
the Chorus is not wishing Darius to
foretell *any remaining misfortunes*,
but to point out a remedy for *the*
present. He also observes, that ἄκος

and πέρας are not tautological:
ἄκος being *the remedy*, πέρας *the end*
brought about by that remedy. He
refers πλέον to the remedies already
devised by Atossa v. 514. seqq. Well.
is probably right in thinking that
πλέον here is put indefinitely with-
out being referred to anything ex-
pressed, *if he knows of any further*
remedy for our ills, sc. than we see
at present. So in A. 1272. (1299. D.)
οὐκ ἔστ' ἄλυσις, οὐ, ξένοι, χρόνῳ πλέω,
there is no escaping any the more by
delaying, where πλέω is corrupt.
Pauw reads πλείον. Schütz, Blomf.
χρόνου πλείων, h.e. "non magis est
auxilii ac salutis quam temporis ad
elabendum copia." Dind. prefers
χρόνῳ πλείων with Pearson. On the
phrase οὐδὲν πλείον ἐστὶ and the like,
which are nearly similar to the pre-
sent cases, see Valck. Diatrib. p. 150.

Πλέως *full*, P.V. 42.955.

Πληγή *a blow or wound*, S.c.T.
778. 876. P. 247. 296. 872. 1010. A. 358.
(see ἔχειν) 1265. 1316. 1317. C. 310. E.
103. — *a plague or infliction*. δτης
πλαγά C. 461. πληγαὶ βίστων E. 893.
— *a stroke* (as of the σάθῃ in weav-
ing), C. 230.

Πλήθειν *to be full*. with gen. P.
264. 412. A. 1293. Dor. πλάθουσι C.
582.

Πληθος *number, multitude*, P. 40.
162. 326. 329. 334. 405. 421. 424. 469.
789. S. 464.

Πληθύειν [ῶ] *to be numerous, to*
swarm, C. 1053. — mid. v. δήμον
κρατοῦσα χεὶρ ὅποι πληθύεται S. 599.
on which side the popular vote is in
the majority.

Πληθύειν [ῶ] *id.* ὡς ἐπλήθυνον
λόγοι A. 843. Here Pors. Blomf. read
ἐπλήθονον. — pass. *to be inclined by*
many reasons. ταύτην ἐπαινεῖν πάν-
τοθεν πληθύνομαι A. 1343.

Πλημμῦρις *an inundation*, C. 184.

Πλήν *except*. τί γὰρ πέπρωται
Ζηνὶ πλήν αἰὲ κρατεῖν; P.V. 517. Cf.
id. 49. 258. E. 122. with subst. govern-
ing gen. πλήν Διὸς P.V. 50. Cf. ib.
63. 234. 916. A. 160. 539. 619. C. 170. τὸ

ἦρσεν αἰνῶ πάντα πλὴν γάμου τυχεῖν E. 707. *save in respect of being married.*

Πλήρης *full*, P.V. 145.

Πληροῦν *to fill, crowd*, S.c.T. 32. — *to pay fully*. τροφεῖα πληρώσει χθονί S.c.T. 459. — *pass. to be filled*, E. 540. with gen. E. 538. with dat. S.c.T. 446. χειρὸς οὐ πληρουμένῃ A. 791. *not filled by the hand*. πληρούμενοι A. 304. *fulfilled, performed*.

Πλησίον *near*. with gen. P.V. 364.

Πλησίος *neighbouring*, E. 186.

Πλήσσειν *to strike or wound*, aor. 2. *pass.* πληγείς S.c.T. 590. *perf.* πέπληγμαι P. 696. 970. A. 1136. 1366. 1318. 1645. C. 31. 871. — *ιμέρῃ πεπληγμένος* A. 530. (544. D.) *smitten with desire*. Here Schütz, Tyrwhit, conj. *πεπληγμένοι*, as referring to ἐπίβολοι in v. 528. The meaning of the vulg. as given by Heath, is *intellexeris nimirum, si eorum desiderio captus fueris, qui te vicissim desiderabant*. The interrogation must be placed after λόγου, not after πῶς δῆ, with Schütz and Blomf., if the original reading *πεπληγμένος* is retained. — *to forge a stamp*. χαρακτήρ πέπληκται S. 280. — πῶς δ' οὐ; στρατὸν μὲν τοσοῦτον τάλας πέπληγμαι P. 975. *I have been smitten (in respect of) so large an army*, h.e. as Heath translates it, *tanto exercitu orbatus sum*.

Πλινθυφής *formed of brick*, P.V. 448.

Πλοῖον *a ship*, S.c.T. 583. A. 611. S. 695. 702.

Πλόκαμος *a curl of hair*, P. 310. C. 8. 185. S. 861.

Πλόκος *id.* C. 195.

Πλουτίζειν *to enrich*. Met. *to make happy*, A. 572. Ironically in A. 1241. (1268. D.) ἄλλην τιν' ἄτην ἀντ' ἐμοῦ πλουτίζετε. Here ἄτην is unintelligible, though Naeke considers it to refer to Cassandra as being, like other prophets, the author of mischief. This is very harsh. Pors. reads ἄτης. Schütz and Blom. ἄταις. Butler approves a marginal reading [Voss's] which he suspects to be that

of Grotius, sc. ἄλλην τιν', ἄλλην. Possibly ἄλλην τιν', εἰ τιν', may be suggested as an emendation.

Πλουτογαθής Dor. *rejoicing in wealth, wealthy*, C. 790.

Πλοῦτος *wealth, riches*, P.V. 893. P. 159. 161. 164. 233. 246. 737. 741. 828. A. 372. 721. 755. C. 806. E. 950. — *rich or luxurious goods or things*. τίονας πλοῦτον πνοάς A. 794. ποσὶν φθείροντα πλοῦτον εἵματος ib. 928. *a rich garment*. γὰς πλοῦτος S.c.T. 931. *the riches of the earth*. Abresch, on P. 159. remarks upon the difference between ὀλβος and πλοῦτος.

Πλοντόχθων *having the riches of the earth*, E. 907.

Πλούτων *Pluto*, P.V. 802.

Πνεῖν *to blow*, (as wind). πνέων A. 1154. πνέοντα E. 866. πνεύσας C. 1063. πνέει E. 898. — *to breathe*, C. 612. *to pant*, S.c.T. 53. — with acc. πνέων κότον C. 940. *breathing anger*. Cf. C. 34. E. 11. 804. 835. Ἄρη πνεόντων A. 366. *breathing war*. Cf. ib. 1309. πνέων χάριν A. 1179. *breathing love*. Met. φρενὸς πνέων δυσσεβῇ τροπαίαν A. 212. *showing a change of purpose*.

Πνεῦμα *breath*, S.c.T. 446. E. 132. 538. — *a blast* (of wind), P.V. 1049. 1088. P. 110. S. 158. 172. Met. λύσεως πνεύματι P.V. 886. α' *paroxysm of madness*. δαίμων ἂν ἔλθοι θαλερωτέρῃ πνεύματι S.c.T. 690. *with milder influence*. δέξαιθ' ἱκέτην αἰδοίῃ πνεύματι χώρας S. 29. *with a respectful feeling on the part of the country*. πνεῦμα βίου P. 499. *the breath of life*. Without βίου in the same sense, S.c.T. 966.

Πνεύμονες *the lungs*, S.c.T. 61. Brunck here reads πνευμόνων, according to the rule of the Atticists. On Soph. Trach. 567., however, he admits that this form belongs to the *later*, not the earlier Attic. See Pors. on Eur. Or. 971.

Πνοή *breath*. ἔξει πνοάς P.V. 802. *will live*. — *a breeze or blast*, P.V. 88. A. 185. 640. S. 129. Met. πνοάς Ἄριος S.c.T. 63. 100. *the breath of*

was.—*smoke*. *πίονας πλούτου πνοάς* A. 794. *the smoke from the burning treasures*.

Ποδαπός of what country, C. 568. 646. S. 231.

Ποδένδυτος drawn over the feet, C. 992.

Ποδήρης pertaining to the feet. τὰ ποδήρη A. 1576. *the lower extremities. —reaching from the top to the bottom. στύλον ποδήρη* A. 872.

Ποδιστήρ entangling the feet, C. 990.

Ποδόψηστρον a mat for the feet, A. 900.

Ποδώκης swift of foot, hence, *Met. quick*, S.c.T. 605. C. 569.

Ποδώκία swiftness, E. 37.

Ποθεῖν to regret, feel the loss of, P. 504. 534. 945. A. 531. — *to want or desire*, P.V. 787. A. 334. But in this last passage Dind. adopts *πορθεῖν* from two MSS.

Πόθεν whence? (of place), A. 1121. 1125. C. 254. 646. 842. S. 773. — *from what cause? by what way? how?* P.V. 594. A. 533. C. 508.

Ποθέν from somewhere, P. 346. C. 1069.

Πόθος longing, regret. P. 63. 130. 133. A. 403. — *lust*, P.V. 657.

Πόθος, personified, *Desire*, S. 1022.

Ποῖ whither? (with verbs signifying motion), P.V. 577. A. 1057. 1109. C. 721. S. 120. with gen. *ποῖ φύγωμεν Ἀπίας χθονός*; S. 120. *to what part of the Apian land?* — with verbs implying motion. *ποῖ ἔτι τέλος ἐπάγει θεός*; S.c.T. 142. *ποῖ τελευτᾷ*; P. 721. *ποῖ καταστρέφεις λόγων τελευτήν*; 773. *ποῖ τελευτᾷ λόγος*; C. 521. *ποῖ κρανεῖ μένος ἄτης*; 1071. *ποῖ κεκύρωται τέλος*; S. 598. In all these the notion of *proceeding to a certain point, and then stopping*, is implied. Elliptically in C. 399. *ποῖ νεπτέρων τυραννίδες*; ib. 869. *ποῖ Κλυταιμνήστρα*; *whither are they, whither is she (gone)?* Dind. reads *ποι* for *που* in P.V. 1062.

Ποιεῖν to do or act, P.V. 937. C. 546. S. 889. *ποιεῖν εἰς to benefit*, E. 87. *to provide, ordain*, E. 619.

Ποικιλείμων clothed in varied robes, P.V. 24.

Ποικίλμα a curiously coloured robe, C. 1008.

Ποικίλος variously coloured, P.V. 493. P. 822. A. 897. — *τὰ ποικίλα various-coloured carpets*, A. 910. — *Met. crafty*, P.V. 308. E. 438.

Ποιμαίνειν to tend (as a shepherd his flock), E. 91. — *to traverse*, pass. E. 240.

Ποιμανόριον a herd or multitude, P. 75.

Ποιμάνωρ [ᾱ] a shepherd. *Met. a commander*, P. 237.

Ποιμήν a shepherd. *Met. a commander*. *ναῶν ποιμένες* S. 748. — *ποιμένος κακοῦ* A. 643. (657. D.) an epithet of the storm, which disables ships by its evil influence. Some, as Boissonade, less correctly understand it of the steersman: but this, were it not otherwise objectionable, does not consist with the epithet *κακοῦ*. Stanl. conj. *ποιμένος κακῷ στρόβῳ*.

Ποίμνη a flock or group, E. 188. S. 632.

Ποινάτωρ [ᾱ] an avenger, A. 1254.

Ποινή punishment for crimes, vengeance. *ποινὰς ἀμπλακημάτων* P.V. 112. *the punishment of my offences*. Cf. P.V. 176. 194. 223. 268. 563. 623. A. 1196. 1313. C. 935. E. 236. 614. *ποιναῖσι φιλτάτου πατρός* E. 442. *punishment for the murder of my father. — a requital*. *εὐχὰς ἀγαθὰς ἀγαθῶν ποινὰς* E. 621.

Ποιονόμοι feeding on grass, A. 1142.

Ποιονόμος affording pasturage of grass, S. 49.

Ποῖος what, of what sort? in direct interrogation, P.V. 623. 765. 781. S.c.T. 286. P. 438. A. 1057. 1090. C. 12. 173. E. 625. 636. S. 300. 889. (*ἐκ τίνος* conj. Blomf.) 987. *ποῖον χρόνον*; A. 269. *since what time?* *ποῖω τρόπῳ*; P. 765. *in what manner?* *τὸ ποῖον* ib. 249. in indirect interrogation, P.V. 194. S. 514.

Ποίφυγμα a sod, S.c.T. 262.

Πολεῖν to occupy or frequent, P. 299. mid. v. *πολεῖσθαι* P.V. 648. *to*

come frequently, to resort. Here the vulg. πολεύμεναι is probably an error of the copyists for πολοῦμεναι, which appears in one MS. Dindorf suspects, with much probability, that the mistake arose from the Homeric πολεύμην.

Πολέμαρχος a leader in war, S.c.T. 810. C. 1068.

Πολέμιος hostile, P. 239. S.c.T. 492. A. 594.—belonging to an enemy, S.c.T. 198. 398. 541. 570. πολέμιον φόβον S.c.T. 252. (270. C.) dread of the enemy. Here, however, πολέμιων should be restored from Schol. B.—πολέμοι the enemy. πολέμιων ἐσθήματα S.c.T. 259.

Πολεμιστρία (?) a female warrior. ἔκοψε κομμὸν Ἀρείον, εἶτε Κισσίας | νόμοισι πολεμιστρίας C. 417. seqq. (423. D. seqq.) This is the vulg. reading here, from Turn. Steph., and ἔκοψε is usually referred to the stroke dealt by Clytæmnestra in murdering Agamemnon. An objection to this is, that we hear nothing from antiquity, as Blomf. observes, concerning female Cissian warriors. Moreover the word κομμός refers more appropriately to the smiting of the breast in grief than to a blow given in an assault. It is better to adopt the reading of Ald. and M. ἔκοψα, and refer it to Electra. If this be so, we can no longer translate Ἀρείον warlike, but must have recourse to the Scholiast's interpretation Ἀρείον. Περσικόν. This interpretation is confirmed by the subsequent mention of the Cissians, who are alluded to by Herodotus along with the Arians, being both Persian races, and (at least the Cissians) noted for their lamentations. Cf. Pers. 120. But if Ἀρείον and Κισσίας refer in this sense to ἔκοψα κομμὸν, πολεμιστρίας is wholly unintelligible: and here we conceive no one can refuse to admit Ahrens' conj. ἡλεμιστρίας, who quotes from Hesych. ἡλεμιστρίας. θρηνητρία, the word being derived from ἡλῆμος a lament. This correction is con-

firmed by the metre, which is restored by it, whereas it is violated by the vulg. It would seem as if H had been written incorrectly Π, and the O inserted to make up the word. For εἶτε, which is hardly admissible, Bothe and Herm. prefer ἐν τε, which is very probable. Blomf. Tyrwh. εἶτα. As regards the time of ἔκοψα, we must refer it to the period of Agamemnon's death, her grief on which occasion Electra now describes. The reading and meaning will therefore stand thus, ἔκοψα κομμὸν Ἀρείον, ἐν τε Κισσίας | νόμοις ἡλεμιστρίας h.e. I smote myself with the Arian (or Persian) stroke, and after the manner of a Cissian mourner. Pors. præf. ad Hec. wishes to transpose the former verse, thus, ἔκοψ' Ἀρείον κομμὸν, or κομμὸν δ' ἔκοψ' Ἀρείον, to avoid the anapaest in the third place; but this, in a lyrical passage, is unnecessary. Cf. δαίειν, ἐπιβοᾶν.

Πολεμόκραντος deciding war, S.c.T. 147.

Πόλεμος war, P.V. 906. S.c.T. 23. P. 20. 105. 846. 871. A. 218. E. 826. S. 337. 434. 928. 1028.

Πολεμοφθόρος destroying by war, P. 644.

Πολιαινεσθαι to grow white, P. 109.

Πολίτης a citizen, P. 547.

Πολιός hoary, antient, S. 658.

Πολιοῦχος guarding the city, S.c.T. 294. 804. S. 998.

Πολίπορος the destroyer of a city. Τροίας πολίπορθε A. 757. destroyer of Troy. Here Blomf. πολίπορθ'.

Πόλις a city, e.g. ἔστιν πόλις Κάνωβος ἐσχάτη χθονός P.V. 848. Cf. S.c.T. 2. 9. 14. 29. 46. 57. 71. 74. 77. 89. 102. 126. 136. 141. 148. 153. 158. 162. 165. 172. 197. 200. 203. 215. 236. 256. 284. 300. 303. 312. 400. 409. 416. 434. 453. 521. 554. 564. 595. 609. 614. 629. 634. 731. 743. 747. 756. 775. 777. 785. 786. (in loc. interp.) 797. 802. (820. D.) (Butler considers vv. 802. 803. as spurious: so Dindorf, who further suspects the whole passage from ἔξουσι. The verse com-

monly read as 786 is clearly out of place.) 808. 882. 980. 997. 1000. 1010. 1021. 1033. 1037. 1058. 1062. 1064. 1667. P. 117. 209. 215. 229. 339. 340. 503. 668. 701. 767. 908. A. 29. 126. 258. 269. 312. 322. 384. 463. 487. 518. 566. 591. 624. 626. 633. 693. 719. 783. 786. 792. 798. 818. 1035. 1077. 1140. 1144. 1173. 1260. 1261. 1308. 1328. 1386. 1568. C. 287. 210. 1042. E. 435. 453. 498. 542. 587. 657. 668. 671. 703. 742. 848. 875. 877. 909. 933. 938. 948. 963. 971. S. 7. 23. 245. 270. 340. 352. 353. 351. 365. 383. 398. 405. 613. 614. 627. 646. 655. 664. 756. 833. 881. 891. 920. 933. 988. 1002. pl. P. 107. 848. 863. E. 77.

Πόλισμα *a city*, P.V. 119. S.c.T. 63. 113. 229. 324. 460. P. 119. 245. 481.

Πολισσονόμος *dwelling in a city, governing a state*, C. 851.

Πολισσούχος(?) *protecting a city*. So Ald. Guelph S.c.T. 804. Here πολιοῦχοι is usually read for the corrupt vulg. πολισσοῦχοι.

Πολισσοῦχος *protecting the city*, S.c.T. 69. 104. 167. 253. A. 329. S. 488. — *living in the city*, E. 745. 843. 964.

Πολίτης [i] *a citizen*, S.c.T. 1. 173. 214. 281. 299. 906. 1053. A. 697. 783. 829. 1183. 1623. C. 300. 425. E. 663. 758. 785. 816. 887. 932. 946. 967. S. 479. θεοὶ πολῖται S.c.T. 235. *guardians of the city*.

Πολλάκις *often*, P. 743. A. 234. πολλάκι S.c.T. 209. S. 113. *id.*

Πολυαχῇ *in many ways*, S. 463.

Πόλος *the pole of the sky*. by synecd. *the heavens*, P.V. 427.

Πολυαίμων *bloody*, S. 820.

Πολυάνδρος *populous*, P. 73. 867. — *numerous*, A. 678. P. 526.

Πολυάνωρ [ā] *having many husbands*, A. 62. Epithet of Helen, who was married to Menelaus, Paris, and Deiphobus. The Schol. explains it, *having many suitors*.

Πολυβαφής *dipped often in the sea*, P. 267.

Πολύβοτος. See πολυβότος.

Πολύγομφος *fastened with many nails*, P. 71.

Πολύγονος *having much offspring*, S. 673.

Πολύδακρς *tearful*, P. 902. C. 442.

Πολυδάκρυτος *much wept for*, S.c.T. 952. C. 330.

Πολύδονος *very circuitous*, P.V. 790.

Πολύδρομος *very hurried*, S. 718.

Πολυεπής *very loquacious*, A. 1105.

Πολύευκτος *much prayed for*, E. 509.

Πολύθεος *occurred by many gods*, S. 419.

Πολυθρέμων *nourishing many creatures*, P. 33.

Πολύθρηος *very mournful*, A. 694. 696.

Πολύθροος *very clamorous*, S. 800.

Πολυκανής *slaying many*, A. 1142.

Πολύκλαυτος *much mourned*, P. 658. πολύκλαυτην A. 1508. So Pors. for the vulg. πολύκλαυτον τ'.

Πολυκρατής *very powerful*, C. 400.

Πολυκτόνος *slaying many, murderous*, A. 448. 716.

Πολύμιτος *formed of many threads*, S. 427.

Πολύμνηστος *very mindful, grateful*, A. 795. — *much to be remembered*, A. 1438. See under ἐπανθίζειν.

Πολυμνήστωρ *mindful*, S. 530.

Πολυναύτης *having many sailors*, P. 83.

Πολυνείκης *Polynices*, S.c.T. 559. 623. 640. 1004. 1059.

Πολυνεικής *much quarrelling*, S.c.T. 812. (830. D.) an allusion to the name Πολυνείκης as compounded of πολὺν and νείκος. Dind. considers the words καὶ πολυνεικεῖς a gloss upon κατ' ἐπωνυμίαν.

Πολύξενος *hospitable, receiving many*, S. 148.

Πολυπενθής *very mournful*, P. 539.

Πολύπλαγκτος *much wandering*, S. 567.

Πολυπλάνητος *aiming in many directions*, C. 419.

Πολύπλανος *much wandering*, P.V. 587.

Πολύπονος *very wretched*, S.c.T. 991. S. 377. — *very active*, P. 312.

Πολύπυρος *producing much wheat*, S. 548.

Πολύρροθος *noisy*, S.c.T. 7.

Πολύρρυτος *much flowing*, S. 823.

Πολύς *much, large, many*, S.c.T. 80.

P. 246. 247. 737. E. 274. S. 984. πολλή A. 536. 922. 1013. E. 616. S. 290. Dor. πολλά S.c.T. 342. A. 986. πολλοῦ P.V. 963. πολλῆς P. 25. A. 933. E. 798. with art. Dor. τὰς πολλὰς ὑγείας A. 974. πολλῶ P. 501. 734. 766. A. 507. 537. πολεῖ S. 726. (see below) πολλῶ S. 843. πολύν A. 607. C. 957. E. 180. πολλήν P. 394. 734. πολλοί S.c.T. 471. P. 502. 889. A. 762. 845. C. 297. 529. πολλαί P. 529. E. 555. (585.D.) Here the Schol. observes, τοῦτο οὐ πρὸς τὰς τρεῖς, ἀλλὰ πρὸς τὸν χορόν, ἡ γὰρ ἦσαν. πολλῶν P.V. 210. S.c.T. 1054. P. 322. 720. 786. 982. A. 24. 341. 491. 627. 928. 937. 1007. 1345. 1444. C. 920. E. 942. S. 450. 485. 1035. πολλοῖς S.c.T. 932. P. 46. 172. E. 239. S. 446. 970. πολλαῖσι S.c.T. 778. πολλοῦς P.V. 33. 482. A. 627. C. 998. E. 267. S. 727. 887. πολλὰς P.V. 254. P. 280. A. 837. 849. 1431. C. 1008. πολλά S.c.T. 906. P. 232. 261. 505. 693. 766. 829. 831. A. 878. 1061. 1428. C. 269. 275. 578. 682. 802. E. 106. 473. 524. S. 241. 446. 538. 893. 914. — it is followed by καί, e.g. πολλά δυστυχῇ τε πράσσει S.c.T. 320. Cf. P.V. 1009. P. 240. A. 63. E. 139. C. 741. — πολύ adverbially, much, A. 396. C. 1048. with comparatives, πολύ, πολὺ much, etc. P.V. 335. P. 180. A. 1155. 1303. C. 138. — πολλά adv. much, frequently, long, P.V. 45. S.c.T. 553. P. 451. 492. A. 421. 532. 558. 1268. 1640. C. 215. 747. 884. πολία id. A. 705. with this unusual form of πολλά Dind. compares πολίων for πολλῶν in Eur. Hel. 1332. Cf. also πολεῖ S. 726. where Well. cf. πολέσι Iph. T. 1230. Ἐτεοκλέης ἂν πολὺς ὑμνοίτο S.c.T. 6. would be much descanted upon.

Πολύσινος very mischievous. μυχοῦ ἀφερκτος, πολυσίνου κυνὸς δίκην C. 440. (447.D.) Blomf. with Pors. and Dind. read πολυσινούς from πολυσινής. Well. and Klaus. (who refers to Lobbeck on Phryn. p. 184.) retain the form in ος. the meaning is, driven from the interior of the house like a mischievous cur. Klaus. considers that μυχοῦ and πολυσίνου are to be joined, as referring to the bathing vessel in which Agamemnon was murdered, and

which was placed in the interior of the house, from which, in order to conceal her purpose, Clytæmnestra on that occasion drove away all her domestics. This seems very forced and unnatural, as also does Schütz's interpretation of μυχοῦ to mean cella penuariæ. See Butler's note, who remarks, "Queritur scil. Electra se non a cella penuariæ, sed a penetralibus domesticis, laribus, sacrificiis, omnique adeo paternæ domus societate et solatio, tamquam canem, seu noxium et contemptum animal, exclusam esse."

Πολυστεφής adorned with many wreaths, E. 39.

Πολυστομεῖν to talk much, S. 497.

Πολύστονος causing many groans, S.c.T. 827. E. 358.

Πολύτεκνος having many children, P.V. 137. — prolific, S. 1008.

Πολυφθόρος very destructive, P.V. 636. 822. — paes. destroyed in numbers, S.c.T. 908.

Πολυφόντης prop. name, S.c.T. 430.

Πολύχειρ with a large force of soldiers, P. 82.

Πολύχρυσος abounding with gold, P. 3. 9. 45. 53.

Πολύχωστος piled up on high, C. 346.

Πολυψάμαθος sandy, S. 849.

Πομπάιος having the office of conductor, E. 91. an epithet of Mercury.

Πομπή a sending. πομπῇ Διός A. 728. — a conducting or accompanying. ἵπ' εὐθύφρονι πομπῇ E. 987. Cf. P. 58. where Abresch rightly reads ἐπὶ πομπαῖς. — a journey. τείνουσι πομπήν S.c.T. 595. making a journey. See μακρός.

Πόμπιμος conducting, carrying on, S.c.T. 353. 837.

Πομπός one who conducts or conveys. πομπὸς ἴσθι τῶν ἰσθλῶν ἄνω C. 145. send us up what is good. φθιμένων πομπούς P. 618. sending up the dead. — πομποὺς ἀρχάς A. 123. leaders of the expedition. προστροπῆς πομποί C. 84. attending the procession

to the tomb. πομποῦ πυρός A. 290. messenger fire.

Πονεῖν to labour or exert oneself, P.V. 44.342 C.906. τίς αἰνος πονήσει; A. 1529. (1547. D.) what praise will exert itself in his honour? Here Voss leg. αἶνον. — to suffer. δίδωμι ποιοῦντες P. 476. — τίνα πονεῖ πόνον; P. 668.

Πονηρός evil, C. 1041.

Πόνος labour, pain, exertion, suffering, P.V. 66. 75. 84. 118. 183. 267. 282. 298. 326. 339. 423. 618. 687. 751. 778. 782. 874. 902. 933. 1029. S.c.T. 772. 834. 933. 984. P. 319. 501. 668. A. 1. 20. 173. 321. 345. 553. 780. 1139. 1188. C. 135. 365. 459. 615. 659. E. 59. 79. 83. 123. 127. 128. 217. 526. 741. S. 51. 114. 324. 501. 557. 810. 984. — ἀλαρείαις πόνων P.V. 902. toilsome wanderings. Here one MS. and Turn. omit πόνων. πόνον ὀραλίχων A. 54. their young for whom they had suffered such toil. πλοῖτον πόνος P. 737. wealth laboriously acquired. So Schütz, Blomf. and Well. from M. Rob. Steph. Cf. πόρος.

Ποντίζειν to sink in the sea, A. 985.

Πόντιος belonging to the sea, met with upon the sea. πόντιος μυχός P.V. 841. Cf. ib. 89. 429. 584. S.c.T. 192. P. 444. 545. 872. 994. C. 580. E. 864. — ὁ πόντιος ξεῖνος S.c.T. 924. an epithet of foreign iron. πόντιον ἄλσος P. 111. the expanse of the sea. ᾗδην πόντιον A. 653. a watery grave.

Ποντομέδων ruling the sea, S.c.T. 122.

Πόντος the sea, P.V. 728. 794. 1050. 1090. P. 72. 277. A. 551. 1173. E. 77. 241. S. 985. — πόντονδε S. 33. out to sea.

Πόπαξ an exclamation of indignation, E. 138.

Πόποι (al. ποποῖ) an exclamation of grief, P. 542. 552. 717. 838. A. 1042. 1046. 1071. E. 140.

Πορεία a journey, P.V. 735. 825. 843.

Πορεῖν (2 aor. from pres. inus.) to present, give, or furnish. πόρε P.V. 634. πόροις ib. 618. πόροι P.V. 936. S.c.T. 720. πορών P.V. 108. πορόντα ib. 947.

Πορεύεσθαι to go, P.V. 569.

Πόρευμα a going. πορεύμασι βροτῶν E. 230. (239. D.) goings in search of persons. "De variis hic illic ad diversos populos erroribus dicit, dum aliquem convenire voluit a quo lustrari posset." Butler. Others translate, in the paths or haunts of men.

Πορευτός travelling, A. 277.

Πορθεῖν to lay waste, to destroy or overthrow, S.c.T. 565. — pass. ib. 176. A. 269. 576. C. 680. S. 438.

Πορθήτωρ a destroyer or ravager, A. 881. (where Valck. on Phoen. 1548. conj. πορθήτορος, unnecessarily) C. 968.

Πορθμεῖν to convey, C. 674.

Πόρθμευμα a passage. πόρθμευμ' ἀχέων A. 1539. an epithet of the river Acheron.

Πορθμός a strait of the sea, signifying the Hellespont, P. 69. 708. 785. — Σαρωνικοῦ πορθμοῦ A. 298. the sinus Saronicus or gulf of Egea.

Πόριμος passing through, overcoming obstacles. πόλεμος ἄπορα πόριμος P.V. 906. (905. D.) i.e. as Butler translates it, per omnia ibit vel difficillima ut mihi omnino cedendum sit. Others translate it, and probably more correctly, supplying, causing, qu. d. πορίζων. The accusative is governed by the adj. πόριμος, as γλήμονες εὐνάν S.c.T. 346. (but in loc. dub.) πολλά ξυνίστορα αὐτόφωνα κακά A. 1061. τὸ πᾶν μῆχαρ οὐριος Ζεὺς S. 589. Cf. οἰκουρος A. 1608. (but see Lex.) πρόπομπος C. 21. Also Brunck and Erfurdt on Soph. Ant. 783. Matth. Gr. Gr. 346. Obs. 3.

Πόρος a passage or channel by sea, etc. ὥστ' ἔχειν πόρον P. 708. Cf. P. 359. 445. 493. 497. 733. 834. S. 541. 824. Ὠκεανοῖο πόρον P.V. 530. of a river, P.V. 808. S.c.T. 360. P. 485. 848. C. 70. 361. E. 283. 430. — a passage or road by land, S.c.T. 528. A. 895. E. 740. Met. αἰθέρα πόρον οἰωνῶν P.V. 281. δαυλοὶ πρακίδων πόροι S. 88. the designs of the divine mind. — a way of getting free from anything, a means of extrication. ἐξ ἀμηχάνων πόρους P.V. 59. — means for the ac-

complishment of an object, P.V. 111. 475. S. 787. — *a provision or store*. πολλὸς πλοῦτον πόρος οὐμός P. 737. *my large store of wealth*. Here πόρος is read by M. Rob. Steph. Schol. and is certainly a more elegant reading, and adopted by Schütz, Blomf. Well. but nevertheless there does not seem sufficient reason to reject the vulg. See πόρος.

Πορᾶν *to fasten*, P.V. 61.

Πορύνειν [ῥ] *to provide, prepare, or cause*, C. 898. A. 1347. S. 517. mid. v. P. 367. pass. ἄχος πορύνεται A. 1224. *is brought about*. ἐπορύνθη P. 259. 1037.

Πόρτις *a calf*, S. 42. 309. an epithet of Epaphus born of Io when in the form of a cow.

Πορφύρα *purple dye*, A. 931. — *a purple carpet*, A. 933.

Πορφύρεος *purple, red*. πορφυρέα βαφή P. 306. Pors. writes πορφυρέα. So Blomf. but Wellauer rightly observes that it should be pronounced, not however necessarily written thus.

Πορφυροειδής *purple, dark-coloured*, S. 524.

Πορφυρόσπρωτος *spread with purple*, A. 884.

Ποσειδῶν *Neptune*, P.V. 927. S.c.T. 123. 291. P. 736. E. 27.

Πόσις *a husband*, S.c.T. 912. P. 217. A. 586. 590. 1079. 1378.

Πόσις *a draught*, C. 572

Πόσος *how large?* P. 326. where πόσον τι Turn. correctly. πόσον δὲ vulg.

Ποραίνιος *new, unforeseen*, P.V. 102. S.c.T. 221. — *fresh, recent*, C. 1051. E. 272.

Ποράμιος *of a river*, S.c.T. 374.

Ποταμός *a river*, P.V. 89. 368. 432. 719. 722. 811. 848. S. 61. 464. 548. 1006.

Πορᾶνός *winged*, A. 383.

Πορᾶσθαι *to fly*. met. *to hasten on*, S.c.T. 84. A. 562. — *to hover or rest*, (e.g. upon the mind) A. 951. C. 385. — *to issue or proceed from*, S. 644. — *with ἐπὶ, to alight or rest upon*, P. 656. E. 356.

Πόρε *when?* S.c.T. 98. C. 388. 709.

Πορί encl. *sometime, ever*, P.V. 68. and passim. — With interrogatives, answering to the Latin *tandem*, e.g. *whoever, whatever?* etc. P.V. 99. 124. 183. 578. P. 546. A. 667. 1057. 1071. 1470. 1496. C. 10. 167. E. 386. S. 1030. with ὅστις, *whosoever*, A. 155. — οὐδὲν πορ' ἄλλο C. 16 *nothing else at all*. Cf. A. 1100.

Πότερα *whether*, followed by ἤ, A. 616. C. 13. 118. S. 331. — as a simple interrogative without ἤ, S.c.T. 91. P. 235. A. 265. C. 87.

Πότερον *whether*, followed by ἤ, S.c.T. 807. P. 143. 343. A. 612. S. 244.

Πορί for πρὸς S.c.T. 277. 328. A. 707. E. 79.

Ποτινίσσεσθαι for προσνίσσεσθαι *to approach*. θεὸς θόλαις ποτινισσόμενα P.V. 528. *worshipping the gods with sacrifices*. Cf. Pind. Ol. iii. 40. ξεινίαις αὐτοὺς ἐποίχονται τραπέζαις. Pyth. v. 8. θυσίαισιν οἰχέοντίς σφε.

Ποτιπύπτει for προσπύπτει *to fall down at*. with acc. ποτιπύσω S.c.T. 91.

Ποτιτρόπαιος *a suppliant*, for προστροπαῖος qu. v. S. 357. — *one stained with guilt*, E. 168.

Πότμος *fate, destiny*. S.c.T. 881. P. 695. A. 740. 978.

Πόννια *dread, venerable*, S.c.T. 137. 868. 964. C. 711. E. 911.

Πορόν *drink*, P. 607. E. 665. — *a stream*, P. 479. A. 1129.

Πορός *that may be drunk*, A. 1381.

Ποῦ *where?* ποῦ τὰς δ' ἔλειπε; P. 471. — with gen. ποῦ σφε θήσομεν χθονός; S.c.T. 993. Cf. P. 227. The verb substantive is often omitted, e.g. ποῦ τις ἀλκά; P.V. 545. Cf. P. 917. 928. 930. C. 887. 903. E. 400. 405. — ποῦ θράσος νέμεις ἐμοί; S. 500. See νέμειν.

Ποῦ encl. *somewhere*, S. 795. E. 243. — *somewhither*, P.V. 1062. but here Dind. ποι. — *ever*, with εἰ, εἶπον A. 566. S. 395. — *perhaps, methinks, I ween*, P.V. 824. S.c.T. 496. P. 710. 726. A. 694. δὴ που *surely*, P.V. 1066. ἤ που 519. *id.* — in questions, *perchance, possibly*, P.V. 247. A. 1360.

Πουλύβοτος (Ion. for πολύβοτος) cherishing many, prolific, S. c. T. 756.

Ποῦς the foot, P. V. 279. S. c. T. 353. 358. P. 95. (see ἀνάσσειν) 159. 508. 651. A. 881. 919. 922. C. 180. 204. 205. 665. 976. E. 234. 254. 348. 381. 513. S. 31. 817. — πημάτων ἔξω πόδα ἔχειν P. V. 263. Cf. ἔξω κομίζων ὀλεθρίου πηλοῦ πόδα C. 686. proverbial expressions, denoting a secure position. — φονολιβῆ θρόμβον περὶ κάρα περὶ πόδα E. 159. h. e. from top to bottom. Cf. κάρα.

Πράγμα a thing, matter, or affair, S. c. T. 671. A. 1374. 1517. C. 694. 859. E. 122. 286. 448. 455. 460. 466. 545. 554. 600. S. 86. 351. 706. pl. P. V. 973. S. c. T. 41. A. 632. 1300. C. 244. 690. E. 685. S. 339. 463. So vulg. in S. c. T. 785. But here Brunck reads πῶγος from MSS. — τὰ Περσῶν πράγματα P. 711. the fortunes of the Persians.

Πῶγος id. S. c. T. 843. P. 245. S. 230. φυλάσσει πῶγος S. c. T. 2. has charge of affairs. So v. l. in S. c. T. 785. see prec.

Πρακτήριος efficacious. τύχη πρακτήριος S. 518. success in action.

Πράκτωρ avenging, an avenger, A. 111. E. 309. πράκτορα σκοπὸν S. 636. Here Bamberger de Carm. / Esch. p. 14. conj. πράκτωρ ἄτης κότον.

Πράξις an action, C. 801. — accomplishment, P. 725. — state or condition, P. V. 697.

Πραπίδες the mind. εὖ πραπίδων λαχόντα A. 370. endowed with good understanding. Cf. A. 776. S. 87.

Πράσσειν to do, act or perform. e. g. ἄτερ γνώμης τὸ πᾶν ἔπρασσον P. V. 455. πῶσσε τάπεσταλμένα C. 768. Cf. A. 354. 360. (see κρίνειν) 1328. 1353. 1643. 1654. C. 661. 663. 675. 704. 768. 1027. 1040. E. 191. 214. 408. 888. S. 226. 314. 394. 570. pass. P. V. 75. 680. P. 519. 787. 792. A. 537. E. 122. S. 961. mid. v. A. 797. — to cause or produce, A. 1446. S. 987. — to get or procure, S. 266. 755. 1030. followed by ὥς. πράζομεν ὥς αὐτοῖσι μεταμέλῃ πόνος E. 739. by ὥστε. πράξεις ὥστε με σθένειν τόσον; ib. 856. — to destroy. ἔπρασε ὃ ἔπέρ

νιν C. 434. and so Well. explains the vulg. πεπραγμένοι in C. 130. See π-πράσκειν. — to exact a punishment or debt. ἀντίποινα πράξειν P. 468. τοῦ-φειλόμενον πῶσσοῦσα C. 309. — τὸν πατὴρ φόνον πράξαντα E. 594. avenging his father's murder. mid. v. with doubl. accus. τραπέζας ἀτίμωσιν πῶσσομένα τὸ νυμφότμον μέλος ἐκ-φάτως τιοντας A. 688. demanding vengeance from them for the violation of the table (but see ἐκφάτως and τίειν). Cf. A. 786. δικαίων ὧν ἐπραξάμην πόλιν. — with the adverbs εὖ, κακῶς, etc., to fare well or ill. κακῶς πῶσσειν P. V. 265. P. 209. καλῶς πῶσσειν P. V. 981. E. 795. εὖ πῶσσειν S. c. T. 4. 77. 797. P. 208. 847. A. 1178. 1304. with superl. πῶς ἂν πῶσσοιμεν ὥς ἄριστα; P. 775. πράξας ἐν σοὶ πανταχῇ E. 447. in whatever way I come off by your means. πῶς ἄρα πῶσσει; P. 140. how does he fare? εἰ πάντα ὥς πῶσσοιμ' ἂν A. 904. if in all things I shall fare as well as in this (see ἂν, εἰ). εἰκὸς πράξειν ὧδε S. c. T. 499. πράξαντες ὥς ἔπραξε A. 1261. faring as it did fare. with comp. βέλτερα τῶνδε πῶσσειν S. c. T. 319. fare better than this. πολλὰ δυστυχῇ τε πῶσσει ib. 321. undergoes many sufferings. τί δὴ πράξαντες αὐτοῖς ἐτίσταν-άζετε; P. 713. how having fared? ἄτιμα οὐκ ἐπράξαμεν A. 1418. they did not come off without punishment. ἰούσα πράξω, τλήσομαι τὸ καθανεῖν A. 1263. (1289. D.) Here πράξω is generally explained as equivalent to πείσομαι, h. e. I will suffer. This is incorrect. It is put (if the reading be correct) generally, as in v. 1261. to which this refers, sc. πῶσσαν ὥς ἔπραξε, and the meaning is, I will go and meet my fortune, i. e. be it what it may. It seems, however, most probable that πράξω is corrupt. κάγῳ conj. Heath. — ἅπαν' ἐπράχθη πλὴν θεοῖσι κοίρανεῖν P. V. 49. Schütz joins ἐπράχθη with θεοῖσι, h. e. omnia sunt Dīs acquisita præterquam imperare. This is very harsh. It is better to join θεοῖσι with κοίρανεῖν, which

governs a dative, as ἀρχειν in v. 942. *δαρὸν γὰρ οὐκ ἀρχει θεοῖς*. The meaning is correctly given by Grotius, *cuncta assequaris præter imperium in Deos*, h. e. *everything has been attained by you except to govern the gods*. In C. 1040. the vulg. εὔτε πράξας is altered by Glasg. into εὔγε πράξας. Tyrwhitt conj. εὔ γ' ἐπραξας, which Well. and Dind. adopt.

Πραῦνεν [ῥ] to soothe, P. 186. 833.

Πρέμνοθεν. See *πρυμνόθεν*.

Πρέπειν to be conspicuous or apparent. Buttm. (Lexil. s. v. *θεοπρόπος*) observes that this word is used by Æschylus to signify anything which forces itself forward, or is evident to any sense, as the sight, hearing, smell. *πρέπουσα ὡς ἐν γραφαῖς* A. 236. Cf. S. c. T. 372. P. 235. A. 378. 420. *οἶμαι βοὴν πρέπειν* A. 312. *ἀτμός πρέπει* ib. 1284. *there is a strong smell*.—joined with participles. *πρέπουσ' ἔχοντες* A. 1195. *ἀγγέλλων πρέπει* ib. 30. *κόλιν πρέψετε διάγοντες* E. 949.—with infin. as an explanation, *δράμημα πρέπει μαθεῖν* P. 243. *is clear to our understanding*, sc. that he is a bearer of tidings. *πρέπουσι μελαγχίμοις γυῖσιαιν ἰδεῖν* S. 700. *are plain to be seen*.—with dat. of the thing by which one is distinguished. *πρέποντες σαγαῖς* S. c. T. 117. *φάρεσιν πρέπουσα* C. 12. *πένθει πρέπουσαν* ib. 18. *πρέπει παρηγῆς ἀμυγμοῖς* ib. 24. *to resemble*, with dat. *πρέποντα ταύρῳ δέμας* S. 297.—*πρέπει* impers. *it is befitting*, S. c. T. 638. A. 510. 622. 631. C. 448. E. 176.—with dat. *γυναικὸς αἰχμῇ πρέπει* A. 470. *τοῖς ὀλβίοις νικᾶσθαι πρέπει* A. 915. *πρέποντ' ἀρχαῖς βίου* C. 77. See *ἀρχή*.—with acc. *ὡς ἐπήλυδας πρέπει* S. 192.—with acc. and infin. *θρασυστομεῖν οὐ πρέπει τοὺς ἥσσανας* S. 200. Cf. id. 909. In A. 1368. (1395. D.) *εἰ δ' ἦν κρεπόντων ὥστ' ἐπισπένδειν νεκρῷ, τὰ δ' ἂν δικαίως ἦν*, the gen. *κρεπόντων* is supposed by some to be equivalent to *ἐν τῶν κρεπόντων*, h. e. *πρέπον*. In this well-known construction, however, the article is indispensable. (On the pas-

sage C. 355. see *πυμπλάναι*.) For *κρεπόντων* Voss. and Stanl. conj. *κρέποντως*. This is probably correct, *ὥστε* being used before the infin. after ἦν, as in Soph. Phil. 656. Cf. Matth. Gr. Gr. 531. obs. 2.

Πρεπόντως aptly, consistently, A. 673.

Πρεπτός distinguished, E. 874.

Πρεσβεία seniority. κατὰ πρεσβείαν P. 4. *by right of seniority*. Stanl. with Hesych. and the Schol. translates it, *on account of their dignity*.

Πρεσβεύειν to honour pre-eminently, C. 481. E. 1. pass. *πρεσβεύεσθαι to be chiefly honoured, to have the chief place*, E. 21. *κακῶν πρεσβεύεται τὸ Δῆμιον* C. 622. *is most notorious. ὁ ὑστατος τοῦ χρόνου πρεσβεύεται* A. 1273. *has the advantage in respect of the time*.

Πρέσβιστος most august, S. c. T. 372.

Πρέσβος an object of veneration, P. 615.—*an assembly of venerable men*, A. 829. 1366.

Πρέσβυς a chief or honoured person, P. 826. A. 516. S. 597.—In A. 177. 198. it means the elder of the two.—*an ambassador*, S. 708.

Πρεσβύτες [ῥ] an old man, E. 611.

Πρεσβύτες an old woman, E. 701. 981.

Πρεσβυτοδόκος received or attended by old men, S. 654.

Πρεμμένης favourable, A. 814. 1631. S. 132. 207.—*affectionate, friendly*. *πρεμνεῖς χοάς* P. 601. 671.

Πρεμνεῖς kindly, affectionately, P. 220. A. 924. E. 227. 883. In P. 216. (220. D.) *πρεμνεῖς* is read for *πρεμνεῖς* by Barocc. Turn. and as a var. lect. in A. B. Porson marks *πρεμνεῖς* as spurious. So Dind. however, put in the same manner as *πρεμνεῖς χοάς* in P. 601. 671.

Πριαμίδης a son of Priam, A. 523. 727. C. 923.

Πρίαμος proper name, A. 41. 125. 258. 693. 787. 909. 1309.

Πρίν before, P. V. 966. S. 393. *πρίν*

ᾧν A. 164. *having been aforetime*, h.e. *being now gone by*.—as an attrib. with article and nouns, e.g. τὰ πρὶν πελώρια P.V. 151. Cf. ib. 702. A. 878. E. 30. 533.—τὸ πρὶν *aforetime*, P.V. 441. P. 490. A. 636. C. 53. 552. S. 326.—*until, before that*, with indic. aor. P.V. 479. with infin. pres. A. 1037. S. 683. with inf. aor. P.V. 827. S.c.T. 63. 267. 436. 1039. P. 494. 698. A. 1458. 1520. 1643. C. 568. S. 31. 37. 753. 770. 779.—with ἄν and subj. after a negative, P.V. 165. 175. 721. 758. 993. 1029.—The quantity of πρὶν appears as long in P.V. 479. 772. (770.D.) but this is disputed. In the former passage from M. Rob. etc. Blomf. and Dind. prefer πρὶν γ'. In the latter Dind. adopts πλὴν with Elmsl. from M. and four other MSS. reading οὐ δῆτα, πλὴν ἐὰν ἐγὼ 'κ δεσμῶν λυθῶ, which is less probable than Elmsley's conj. πλὴν ἐγὼγ' ὅταν δεσμῶν λυθῶ. Blomfield reads οὐ δῆτα, πρὶν γ' ἐγὼγ' ἂν ἐκ δεσμῶν λυθῶ.

Πρό with gen. *before, in front of*, S.c.T. 148. A. 356. 804. S. 470. 614. 855.—denoting superiority, C. 779.—*in behalf of*. τὸ μὲν πρὸ χρημάτων κτησίων ὅκνος βαλῶν A. 980. (1008.D.) h.e. *to save the rest of the property*. Here ὅκνος βαλῶν is the nom. absol. Cf. E. 799.—*before*, denoting time, A. 135. 1239. S. 785. πρὸ καιροῦ A. 356. *too soon, before the right place*. πρὸ τοῦ φανέντος A. 471. *before direct evidence*. πρὸ τοῦ *aforetime*. A. 1177. τὸν πρὸ τοῦ χρόνον E. 440.—*before*, h.e. *more than, beyond*, S.c.T. 910. 987.—γῆν πρὸ γῆς P.V. 685. (682.D.) *from land to land*. literally, *to land in front of land*, denoting the transition to another region lying *beyond*, and therefore *in front of the land already passed*. Matth. (Gr. Gr. 575.) however considers the phrase equivalent to εἰς γῆν ἐκ γῆς πόρρω.

Προβαίνειν *to proceed*, P.V. 274. A. 1402. See παρήκειν.

Προβάλλειν *to cast out*, read according to some by tmesis in A. 980. but see πρό.

Προβατογνῶμων *a judge of sheep*. Met. *one who can judge of men's characters*, A. 769.

Πρόβλημα *a defence placed before anything*, S.c.T. 522. πετρῶν προβλήματα ib. 658. *defences against the stones*.

Προβουλόπαις *a fore-counselling child*. κειθῶ προβουλόπαις ἔφερος ἄτας A. 376. This word is well explained by Klausen, "Noxa quæ mentem læsit, progignit persuasione suppetitantes argumenta quibus ad exsequenda noxæ consilia commovetur aliquis."

Πρόβουλος *a counsellor*, S.c.T. 997.

Πρόγονος *an ancestor*, S. 43. 528.—πρόγονοι *ancestors*, P. 397.

Προδεικνύναι *to signify*. πρόδειξον P.V. 781.

Προδέρκεσθαι *to foresee*, P.V. 248.

Προδιδόναι *to betray, give up*. fut. προδώσω S.c.T. 100. P. 837. C. 267. E. 64. προῦδωκε P.V. 38. προδῶ E. 225. προδῶς S.c.T. 233. C. 882. S. 415. προδῶτε S.c.T. 153.

Πρόδικος *avenging, asserting just rights*, A. 439.

Προδότης *a traitor*, P.V. 1070.

Προδούλος *doing service*, A. 919. See ἔμβασις.

Πρόδρομος *running onward*, S.c.T. 80. 193.

Προεννέπειν see προυννέπειν.

Προεικπίσταςθαι see προῦκπίσταςθαι.

Προθεσπίζειν *to predict*. προντε-θεσπίζει P.V. 211.

Προθυμεῖσθαι *to be anxious*, P.V. 381. 633. 788.

Προθυμία *eagerness*, P.V. 341.

Προθύμως [ῥ] *eagerly*, A. 1573.

Πρόθυρον *the vestibule of a house*, pl. C. 960.

Προιάπτειν *to send or hurl*. προιάψαι S.c.T. 305.

Προίτιδες *a gate at Thebes*, S.c.T. 359. From seq.

Προῖτος *proper name*, S.c.T. 377.

Προκακοπαθεῖν †. The word occurs in a corrupt passage in S. 844. Schütz conj. πρὶν κακοπαθεῖν.

Πρόκακος *very bad*, P.948.951.

Προκάλυμμι *a veil or curtain*, A. 675. "προκαλύμματα h.l. eadem sunt quæ alias παρακαλύμματα, vela quibus januæ thalamorum aut cubiculorum obtendebantur. Itaque ἐκ προκαλυμμάτων est i.q. ἐκ θαλάμων." Butler.

Προκάμνειν *to faint before the time*, E. 78.

Προκείσθαι *to lie prostrate*, S.c.T. 948. — *to be appointed*, P.V.257.757. P.263.

Προκήδεσθαι *to care for*, P.V. 632.

Προκλύειν *to listen for a thing beforehand*, A. 243. The passage is probably interpolated. See ἡλυσίς.

Πρόκωπος *drawn, grasped by the hilt*, A. 1638. — *holding a drawn sword*, A. 1637.

Προλέγειν *to declare*, S.c.T.319. — *to foretell*, P.V.1073.

Προλείπειν *to leave*, S.728. aor.2. P.V. 280. P.18.

Πρόλεσχος *garrulous*, S.197.

Πρόμαντις *predicting*, C.747.

Προμάτωρ [α] Dor. *an ancestress*, S.c.T.127. (140.D.) "γένους προμάτωρ Venus dicitur quia Harmoniam Cadmi uxorem Marti pepererat." Dind.

Πρόμαχος *a champion*, S.c.T.401. 464.

Προμήθεια *caution, prudence*, S.175. See λαμβάνειν.

Προμηθεΐσθαι v.l. in P.V.381. Cf. προθυμείσθαι.

Προμηθεύς adj. *providing for, fore-counselling*. Dor. προμαθεύς εύκοινόμητις ἀρχά S.681.

Προμηθεύς proper name, P.V.66. 85.144.243.278.285.307.319.377.391.398.503.543.615.617.953. In v. 85. ψευδωνύμως σε δαίμονες Προμηθεά καλοῦσιν· αὐτὸν γάρ σε δεῖ Προμηθείως ὄψιν τρέψῃ τῇσδ' ἐκκυλισθήσει τέχνης, the words ὄψιν τρέψῃ κ.τ.λ. are governed by Προμηθείως, which is here equivalent to a participle, sc. τοῦ προμηθησομένου h.e. *you have need of one who may contrive by what means*, etc. For similar allusions

see Elmsley on Eur. Bacch. 506. Cf. also under μήτις.

Πρόμνος † *a prince*, S. 882. but here Stanl. πρόμοι, correctly.

Πρόμος *a chief*, A.193.398. E.377. Cf. prec.

Προναία *dwelling before the temple*. an epithet of Minerva, E.21. This is the vulg. reading: but Lennep on Phalaris, p.143. in a most learned dissertation, to which the reader is particularly referred, shews that the word should be written πρόνοια, an epithet sc. of Minerva the goddess of providence.

Πρόναος *before the temple*, S.488.

Πρόνοια *foresight*, A.669. — *device, forethought*. πυρδαῖν τινα πρόνοιαν C. 598. (607 D.) said of the resolution of Althæa by which she destroyed the life of her son.

Πρόνομος *grazing, feeding with the head downwards*, S.672.

Πρόνοος *providing, counselling*, S. 947.

Προνωπής *falling forwards*, A.226.

Πρόξενος *a protector, one who entertains strangers in the name of the city*, S.414.486.897. — Met. *providing*, h.e. *causing, leading to*. φροῖμα πρόξενον πόρων S.810.

Προοίμιον *the commencement of a song or a tale*, P.V.743.

Προομνύναι *to swear before-hand*. προϋμώσας A.1169.

Πρόπαρ *before*, S.772.

Προπάροιθε *before*. νομίμων προπάροιθεν S.c.T.316. *before the marriage rites*. — *afortime*, A.992.

Πρόπας *all, the whole*, P.V.405. P.426.540. A.983. E.858.

Προπέμπειν *to cast forth*. γαπότους τιμὰς προπέμψω P.614. *I will pour out libations*. σκοδὸς προπέμπει πνοάς A.704. — *to accompany or conduct*, S.c.T.1051. P.622. On S.c.T.899. see under ἤχῃ.

Προπιτνεῖν *to fall prostrate*, P.680. On the forms πίνω and πινῶ see πινεῖν.

Πρόπολος *a minister or attendant*, C.353.

Πρόπομπος *an attendant*, S.c.T. 1061. P.993. E.197.959. — governing an acc. *χοὰς πρόπομπος* C.23. *conveying libations*. See πόριμος. Here, however, Casaubon conj. *χοᾶν*.

Προποντίς *the Propontis*, P.854.

Προπράσσειν *to exact in behalf of*, C.821. See *λυπρός*.

Πρόπρυμνα *from the poop*. Met. *πρόπρυμνα ἐκβολὰν φέρι* S.c.T.751. *is cast out from the poop*. “*Scilicet opes e puppi ejiciebantur*.” Blomf.

Πρόπυργος *in behalf of the towers*, i.e. of the city, A.1141.

Πρόρριζος *from the very foundations*, P.798.

Πρός with gen. signifying *that from which anything proceeds as its author or cause*, e.g. *τάδ' ἔσται πρὸς θεῶν* S.c.T.199. Cf. C.832. E.427. S.992. *τὸ πρὸς γυναικῶν γένος* S.526. *derived from a woman*. *τέρψιν πρὸς ἀνδρός* A.598. *pleasure from a man*. — *that by which anything is done*, with passive verbs, as *πρὸς φίλου ἐφθισο* S.c.T.934. *thou wast slain by a friend*. So passim. — *with verbs signifying passively*, e.g. *πρὸς θεῶν πάσχω* P.V.92. *I suffer from or at the hands of the gods*. Cf. C.413. etc. — *ἐκπίπτειν πρὸς τινος to be expelled by*, P.V.950.998. *ὀνήσκειν πρὸς τινος to be slain by*, A.1192. E.597. *ᾤλετο πρὸς χειρὸς ἔθεν* S.64. *πρὸς ἡμῶν κάππεσε, κάτθανε* A.1531. *πρὸς γυναικὸς ἀπέφθισεν βίον* A.1429. *πρὸς νεωτέρας αἰμος ἔρρειν* E.842. — *denoting towards or on the side of*. *πρὸς δύνοντος ἡλίου* S.252. *towards the setting sun*. *πρὸς τῶν κρατούντων ἔσμεν, οἱ δ' ἡσσωμένων* S.c.T.498. *on the side of the victorious. — like, consistent with*. *πρὸς γυναικὸς αἵρεσθαι κέαρ* A.578. *it is like a woman to be excited*. Cf. A.1619. *πρὸς δυσσεβείας ἦν ἐμοί* C.693. *it was regarded by me as an impiety. — in the sight of*. *πρὸς ὑμῶν τῶς τιθεῖς' ἀμορφος ᾧ*; E.648. *blameless in your sight*. *σίβας τὸ πρὸς θεῶν* S.391. *that which is pious in the sight of the gods*. — *with dat.* signifying *at or close to a place or*

person, e.g. *πρὸς Ἥλιον πηγαῖς* P.V.810. etc. *πρὸς πέτραις ὀχμάσαι* P.V.4. *to bind to the rocks*. *παίονσι πρὸς κύμασι* ib.888. *beat upon the waves*. *νεῶς καμούσης πρὸς κύματι* S.c.T.192. *labouring against the waves*. *ἔργον ᾤπασεν πρὸς ἀσπίδι* ib.474. *wrought it upon the shield*. *τάσσει πρὸς ἀρίστοις*. A.322. *arranges them at meals*. *ναῦς πρὸς ἀλλήλαις* Ὀθήναι *πνοαὶ ἤρεικον* ib.640. *dashed them against each other*. *πρὸς ἐνδίκους φρεσὶ κυκλούμενον κέαρ* ib.968. *whirled round against my breast*. *πρὸς πύλαις πεπτωκέναι* S.c.T.482. *to rush upon the gates*. *πταίσας πρὸς κακῷ* P.V.928. *falling into a disaster*. — *denoting in*. *πρὸς γῇ Πλαταιῶν* P.803. *πρὸς ἄλλοις οἴκοις* E.229. (238. D.) 429. In the former passage Well. wrongly considers *πρὸς* to be used adverbially. It is placed in the end of the verse as *ἐν* in Œd. Col. 495. quoted by Dind. Cf. also (if the reading be correct) A.1244. — *πρὸς δόμοις Ἐρεχθέως* ib.817. *οὐδ' ἔχει μύσος πρὸς χειρὶ τῇ* μῆ E.424. *no stain attaches to my hand*. — *in addition to*, e.g. *πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις* P.V.321. Cf. P.V.776. etc. — *With accus.* *denoting towards*. *ἡλίον πρὸς ἀντολάς* A.1153.1155. Cf. P.V.348.709.793. *πρὸς πράγμ' ὀρώσας* S.706. *looking at the thing*. — *to*, with verbs of motion, e.g. *ἐπεὶ ἦλθες πρὸς Μολοσσὰ δάπεδα* P.V.831. etc. — *with verbs or words implying motion*. *μνημεῖα πρὸς ἄρμα ἔστεφον* S.c.T.50. *placed them around the chariot*. *μὴ πρὸς ἀγνὰν στείρας ἀρουραν* S.c.T.735. *sowing in an unholy soil*. *θιγγάνει πρὸς ἥπαρ* A.421. *it touches to the heart*. *ἀντιάσασα πρὸς πόρθμευμα* A.1538. *having come to meet him at the river*. perhaps in *πρὸς ἔρυμα τόδε* C.152. but see ἀποτρόπος. *πρὸς δέρην τεμῶν* E.562. *cutting in the neck*. *πρὸς ἡμάς ὀπτήρες* S.181. *spies coming to us*. *πρὸς ὃν γίγνεται χιών* S.774. *on which snow falls*. *πρὸς αὐτὸν τόνδε* σὲ σφάζει C.819. *to slay you beside*

him. brennēin prōs tūmbon C. 913. *to complain to one deaf as the grave.*—*against.* *πρὸς κέντρα κῶλον ἐκτενεῖς* P.V. 323, etc. — *in the sense of in reply to.* *ἔπος πρὸς ἔπος* E. 556, *word for word.* *τί πρὸς τὰδ' εἰπεῖν θέλεις;* E. 414. *in the sense of hostility or opposition,* e.g. *ζὺν δὲ γενοῦ πρὸς ἐχθροὺς* C. 453, etc. On C. 152. see above, and under *ἀποτρόπος*. — *to-wards,* e.g. *πρὸς ἀλλήλους ἐχθραὶ* P.V. 489. *πρὸς ὑμᾶς εὐσεβίης* S. 335. — *concerning.* *τὰ ἄλλα πρὸς πόλιν τε καὶ θεοὺς βουλευσόμεσθα* A. 818. — *to, in the sense of speaking to, reporting to, etc.* e.g. *πρὸς εἰδότας λέγω* A. 1375, etc. — *before, h.e. in presence of.* *πρὸς οἰκέτας θέτο σκυθρωπὸν ἐντὸς ὀμμάτων γέλων* C. 726. Cf. P.V. 614. — *denoting a purpose or object.* *ἔσθηκε μῆλα πρὸς σφαγίς πυρός* A. 1027. *stand ready for the sacrifice.* *ὅπως γένοισθε πρὸς χρέος τόδε* S.c.T. 20. *devote yourselves to this matter.* *ἦρθην πρὸς μακάρων λιτάς* S.c.T. 196. *to go and pray to the gods.* — *in accordance with, by, denoting the manner.* *πρὸς οὐδὲν ἐν μέρει τεκμήριον* A. 323. *according to no regular adjustment.* *πρὸς αἷμα ἐκμαστεύομεν* E. 238. *trace it out by the blood.* *πρὸς λόγον τοῦ σήματος* S.c.T. 501. *according to the device.* *πρὸς τί τυγχάνω κατευγμάτων;* C. 216. *in what sense or manner do I attain my wishes?* *πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν* P.V. 1002. *learn wisdom by misfortunes.* *πρὸς φῶς ἱερὸν τῶνδε προσόμπων* E. 959. *by the light of.* *πρὸς ὕστατον φῶς* A. 1297. *by the last light, i.e. in my last moments.* *πρὸς ἡδονὴν agreeably, in an agreeable manner.* *πορευτοῦ λαμπάδος πρὸς ἡδονήν* A. 492. (see *ὑπερτελής*) *χροῖων τίνα ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἡδονήν* P.V. 492 — *πρὸς ταῦτα, πρὸς τὰδε, on account of these things, therefore.* *πρὸς ταῦτα βούλενε* P.V. 1032. *τί δῆτα πρὸς ταῦτ' ἀλοχος ἰσχυρὰ Διός;* S. 298. *what does she in consequence of these things?* *πρὸς τὰδε αἰδόμενός τις ἔστω* E. 516.

πρὸς ἔπος C. 408. *in consequence of what is said.*—*πρὸς βίαν* P.V. 208. etc. *πρὸς τὸ βίαιον* A. 129. *πρὸς τὸ καρτερόν* P.V. 212. *violently, by force.* *πρὸς ἀνάγκην* P. 561. *by necessity.* *πρὸς κόρον* A. 372. *insolently.* *πρὸς δίκην* C. 871. *justly.* *πρὸς ἀλκὴν* S.c.T. 480. *with violence, with all his might.* — *with anastr.* *βρέτη πεσούσας πρὸς,* for *πρὸς βρέτη* S.c.T. 167. — *placed by itself adverbially it signifies besides, moreover, e.g.* P.V. 73. *ἢ μὴν κελεύσω κάπιθωῶξ γε πρὸς.* Cf. P.V. 831. C. 299.

Προσάγειν to fasten down. pass. προσηγμένον S. 436.

Προσαγορεύειν to call, C. 938. pass. P.V. 836.

Προσαΐσσειν to come suddenly upon. προσῆξε P.V. 145.

Προσαιοτεῖν to demand in addition, C. 395.

Προσάμβασις a step, S.c.T. 448. So Canter. Here the vulg. is πρὸς ἀμβάσεις, incorrectly.

Προσάπτειν to join to. κεκόλληται γένος προσάψαι A. 1547. (1566. D.) This is probably corrupt. Schütz conj. *γένους προσάψει* h.e. *agglutinatū enim communi generis vel sanguinis vinculo.* Blomf. conj. *πρὸς ἀτq* h.e. *the race is joined to woe.* So Dind. Klausen suggests that *γένος* is the accus. governed by *προσάψαι*, and *γονή ἀραιός* the nom. to *κεκόλληται*, s.c. *adhaeret ita, ut etiam sobolem sum adjungat aedibus.* But this is very forced and improbable.

Προσαναίνεισθαι mid. v. *to wither upon, P.V. 147.*

Προσανδᾶν to salute or address, P. 150. A. 500. C. 237. προσηύδων P.V. 986.

Προσβαίνειν to approach or visit. Dor. προσέβα P.V. 130. A. 754.

Προσβάλλειν to impose or inflict upon, P.V. 953. P. 767. — to bring up to, S.c.T. 442 — intrans. to assail. δοκῶ σφε μὴδὲ προσβαλεῖν πύλαις S.c.T. 507. — *to run aground, sc. as a vessel. τὸν ὄλβον ἔρματι προσβαλὼν Δίκας* E. 534.

Προσβλέπειν *to look upon*, P.V. 214.
 Προσβολή *an attack or assault*, C. 281. E. 570.—*abstr. for concr. an assailing party*, S.c.T. 28. it is better to translate it thus, because *νυκτηγορεύεισθαι* and *ἐπιβουλεύειν* refer rather to persons conducting an assault, than to the assault itself.—*attrition or collision*, as in the trial of metals one by another. *προσβολαῖς δικαιοθ-εῖς* A. 380.

Προσγελαῖν *to smile upon*, E. 243.
 Προσδέρκειν (*inus. in pr.*) *to behold*. aor. 2. *προσδρακεῖν* E. 160. mid. v. *προσδέρκεσθαι* P.V. 798. 905. A. 926. pass. in mid. sense, *προσδερχθῇ* P.V. 53.

Προσδέχεσθαι *to receive or admit*, E. 626.

Προσδοκᾶν *to expect*, P.V. 932. 990. 1027. A. 661.

Προσδοκητός *to be expected*, P.V. 937.

Προσεδάφίζω *to rane or make solid*. Met. pass. *προσηδάφισται* S.c.T. 478.

Προσιδεσθαι *to resemble*. *ἐκείνου βοστρύχους προσιδεται* C. 176.

Προσεικάζω *to liken*. *προσήκασε* (*προσείκασε* vulg.) S.c.T. 413. Cf. A. 1102. C. 12.—*to conjecture*, A. 158. Cf. *εικάζειν*.

Πρόσειλος *sunny*, P.V. 449. On the etymology of this word cf. Blomf. Gloss. in loc.

Προσεῖναι *to attach to*. τὰ δ' αὖτε χέρσῃ καὶ προσῆν A. 544. *there were also further annoyances experienced on shore*.

Προσεικεῖν aor. 2. *to salute or address*, S.c.T. 649. A. 344. 759. 785.—*to call*. τί νιν προσείπω; C. 991.

Προσεννέπειν *to speak to or address*, A. 233. 314. 1264. C. 222.—*to speak of to another, to name*. τίνας τῶν φίλων προσεννέπω; C. 108. *which of my friends must I mention to him?*—*to call*, A. 157.

Προσέρπειν *to approach*, P.V. 127. 272.

Προσέρχεσθαι *to approach*. *προσ-ῥηθον* E. 275. 452.

Προσέυνχεσθαι *to adore*, P.V. 939. with dat. A. 308.

Προσείχειν *to present*. *προσείσχε* C. 524.

Προσήγορος *speaking*, P.V. 834.

Προσῆκειν *to become*. *χρεῖα προσῆκει* P. 139.—*προσῆκει it becomes, it is a duty*. with dat. C. 171. with acc. and inf. A. 1530.—*οὐδὲν προσῆκοντ' ἐν γόοις παραστατεῖν* A. 1049. *although it is not his office*, etc. So τοῖς κυρίοις καὶ προσῆκουσι C. 678. *persons properly qualified*, or it may here mean *relatives*.

Προσῆσθαι *to sit near or by*. with dat. A. 1164. 1600. S. 378.—*to be adjacent*, P. 857.—with acc. A. 808. On this constr. see Lobeck on Aj. v. 191.

Πρόσθε πρόσθεν *before*.—denoting time, P.V. 423. 497. P. 467. A. 128. C. 1000. *φόνῃ τῇ πρόσθεν* C. 830. *the former murder*. τῶν πρόσθε πόνων S. 51. *ἔχνος τὸ πρόσθεν φρενός* ib. 995.—*τὸ πρόσθεν* A. 1409. τὰ πρόσθε ib. 19. *aforetime*.—with gen. *ἐμοῦ πρόσθεν* P. 521. *before me*.—denoting place, in front, S. 697. with gen. S.c.T. 507. P. 439. E. 46.

Προσθήκη *an addition, accession*, A. 486.

Προσθιγγάνειν *to touch*. with gen. aor. 2. *προσθιγών* C. 1055.

Προσθόδομος *a champion of a house*, C. 319.

Προσθροεῖν *to speak to*, P.V. 598.

Προσιδεῖν aor. 2. *to behold*. *προσιδ-οῦσα* P.V. 553. mid. v. *προσιδέσθαι* P. 48. 680. *id.*

Προσιέναι *to approach*. in fut. sense, *πρόσειμι* E. 233. See *ιέναι*. *προσῆι* A. 792.

Προσιζάνειν *to rest upon, cling to*, P.V. 277. S.c.T. 678.

Προσίζειν *to sit down on*, S. 186.

Προσικνεῖσθαι *to penetrate*, A. 766.—*to attain*. *τόξῃ οὐτὶς πημάτων προσίεται* C. 1029. *by conjecture no one will reach the misfortunes I allude to*.—*to approach as a suppliant*, C. 1031.

Προσίκτω *a suppliant*, E. 419. On the passage E. 118. (119. D.) Müller (Dissert. on Eumen.) rightly

observes, "as προστρόπαιος denotes both him who προστρέπεται, and him to whom a person προστρέπεται, the words formed from ἴκω have the same twofold signification. Not only the suppliants are ἰκέται, ἰκτορες, ἀφίκτορες, but Jupiter also is ἰκτωρ, or ἰκτήρ, ἀφίκτωρ. Æsch. Supp. 1. 474." Hence he explains E. 118. *my enemies have found προσίκτορας*, i. e. gods who protect them as προσίκτορας. See under ἐμός, and also under φίλος.

Προσιπτασθαι (inus. in pr.) *to fly to, to approach*. aor. 2. Dor. προσέπτα P. V. 115. 554. προσέπτωτο 647. *came upon me*.

Προσιστασθαι *to stand by*, S.c.T. 519. with dat. S.c.T. 119. κάμοι προσέστη καρδίας κλυδώνιον χολῆς C. 181. *has come upon me*. — with acc. βωμὸν προσέστην P. 199. *I have approached the altar*. Cf. the constr. of προσῆσθαι with acc.

Πρόσκοπος† E. 105. but here ἀπρόσκοπος (q. v.) must be read with M. Ald.

Προσκυνεῖν *to adore*, P. V. 938. P. 491.

Προσκυρεῖν *to happen*, C. 13.

Προσλαμβάνειν *to take with one*, P. V. 218. Here four MSS. have προσλαβόντα for προσλαβόντι. So Pors. Schütz. Blomf. Dind. On this constr. see Matth. Gr. Gr. 536. Obs. — *to take in addition*, P. V. 321.

Προσμανθάνειν *to learn in addition*, P. V. 699.

Προσμένειν *to await*. with dat. E. 474.

Προσμηχανᾶν *to fasten by an instrument*. pass. S.c.T. 523. 625.

Πρόσμορον†. In S.c.T. 558. (576. D.) the vulg. is καὶ τὸν σὸν αὐθις πρόσμορον ἀδελφεὸν | ἐξυπτιάζων ὄνομα ... καλεῖ, where πρόσμορον (which MSS. and Edd. give with no important variation) is evidently corrupt. The word ἀδελφεός likewise is a form unknown to the tragic senarius, and may very likely (if the supposition about to be stated be correct) have been introduced from a marginal

gloss ἀδελφός (ἀδελφὸν Rob.) explaining ὁμόςμορον. Two MSS. (A. B.) appear to give πρόσμορον as a various reading, whence Brunck conjectures ὁμόςμορον to be the word lost. This seems to be indicated by the gloss τὸν ἐκ τοῦ αὐτοῦ σκάρου, ἐκ τῆς αὐτῆς σκορᾶς γεννηθέντα. Possibly ὁμόςμορος may have been preceded by some word now lost, which began with πρ from προς, the termination of which being dropped, together with the beginning of ὁμόςμορον, the corrupt πρόσμορον, or πρόσμορον may have arisen, and ἀδελφεός been adopted from the margin to complete the verse. Dindorf approves Dobree's conj., καὶ τὸν σὸν αὐτ' ἀδελφὸν ἐς πατρὸς μόνον ἐξυπτιάζων ὄνομα, h. e. *alla voce inclamans nomen ejus de patris morte*; but this seems hardly satisfactory.

Προσνέμειν. (?) τοὺς μὲν καθαρὰς χεῖρας προσνέμοντας E. 303. (313. D.) This is shewn by the metre to be corrupt. Turn. has a various reading ἔχοντας for προσνέμοντας. Herm. conj. τὸν μὲν καθαρὰς χεῖρας προνέμονται, h. e. *the man who puts not forth his hand to impurity*. Herm. afterwards conj. τοὺς μὲν καθαρὰς καθαρὰς χεῖρας προνέμοντας, which is perhaps better.

Πρόσπαιος νευ, A. 338.

Προσπασσαλεύειν *to fasten with nails*, P. V. 20.

Προσπιέζειν *to oppress in addition*, C. 299. Dind. with Abresch writes πρὸς πιέζει, *divisim*.

Προσπιτνεῖν *to fall down before, to worship*. βασιλεία δ' ἐμή, προσπιτνῶ P. 148. In this verse, on account of the spondee preceding the catalectic syllable of the paræmiac, where an anapaest usually occurs, Heath conj. τὴν προσπιτνῶ. So Brunck, Schütz. προσπιτνῶμεν Pors. προσπίτνειν δ' ἡμᾶς Blomf. who otherwise would strike out the word altogether. Dind. thinks the passage interpolated. προσπίττωμεν Well. Butler retains the vulgate, referring for

instances of a spondee in this situation to P. 32. S. 7, on which latter passage he cites also other instances. qu. v. Cf. Gaisford. ad Heph. p. 313. ed. Lips. The penult. of *προσπινῶ* is long, as in *προπινῶ* Soph. El. 1372. ed. Herm.—τοξικῆς ἀπὸ θάμυγος τοὶ προσπινόντες (*προσπίπτοντες* vulg. *προσπίπτοντες* Cant. 2. Rob.) ὥλλυσαν P. 453. *attolis, striking upon them, destroyed them.* Herm. on Eur. Herc. fur. 1371. defends the aorist, but in Class. Journ. xxxviii. p. 286. retracts this opinion, and prefers the present, conjecturing *προσπινούντες*. On the forms *πίτνω* or *πιτνῶ* see *πιτνεῖν*.

Πρόσπλαστος to be approached, P.V. 718. Dind. prefers with Elmsley the form *πρόσπλατος*. See *πλαστός*.

Πρόσπολος a minister, S.c.T. 558. — an attendant, E. 978.

Προσκορπῦρος fastened to, P.V. 141.

Προσσαίνειν to fawn upon or flatter, A. 1650. — to please. μέλλουσ' ἔσεσθ', εἰ τῶνδε προσσάινει σέ τι P.V. 837. (835. D.) This is the reading of Turn. Many MSS. with Ald. have ἔσεσθαι τῶνδε, others τῶν δέ. Blomf. follows the latter. The elision of *αι* is very suspicious. Well. reads τῶν δέ προσσάινει σέ τι; interrogatively, which is perhaps the best. Dind. considers the verse spurious. Cf. *κόμπος*.

Προσσίβειν to honour, S.c.T. 1014.

Προστάσσειν to station at. pass. *προσταχθέντα* S.c.T. 509. — to impose an office, pass. *προστεταγμένον* E. 199.

Προστατεῖν to defend. with gen. S.c.T. 378.

Προστατήριος standing in front of. Met. A. 950. — protecting. *προστατηρίας* Ἀγρέμιδος S.c.T. 431.

Προστάτης a defender, S.c.T. 390. 780. S. 942. — a chief, S.c.T. 1017.

Προστίλλεσθαι to place before oneself as a protection, S.c.T. 397.

Προστενάζειν to groan before the

time, by tmesis, *πρό γε στενάζεις* P.V. 698.

Προστένειν id. A. 244.

Πρόστερνος worn upon the breast, C. 29.

Προστιθέναι to add to. subj. C. 112.

— to confer upon. *προστίθει* P.V. 83.

— to inflict upon, C. 475. — to apply, C.

228. S. 607. *προστίθεις μέτρον* C. 785.

imposing a limit. mid. v. *ψῆφον προσ-*

τίθασθαι E. 705. to vote in one's favour.

πρὸς κακοῖσι πρόσθῃται κακόν P. 523.

bring on himself some new misfortune.

Προστόμιον the mouth of a river,

S. 3.

Προστρέπεσθαι to approach as a

suppliant, aor. 2. mid. E. 196.

Προστρέφειν to bring up in. pass.

δόμοις προσεθρέφθη A. 718.

Προστρίβειν [i] to inflict. pass. P.V.

329. — to wear out. pass. *προστειρι-*

μένος E. 229. worn out.

Πρόστριμμα an affliction, A. 384.

Προστρόπαιος a suppliant, one (1.)

who turns towards a God or other

protector to escape the consequences

of guilt committed, as in E. 41. 225.

228. 423. or (2.) to obtain protection

under affliction, h. e. an un-

fortunate, as in A. 1569. C. 285. Cf.

προσέκτωρ.

Πρόσφαγμα a previous sacrifice,

A. 1221. (1278. D.) referring to the

murder of Cassandra, which was to

take place before that of Agamem-

non.

Πρόσφατος new, recent, C. 793.

Προσφέρειν to bring to, C. 248. — to

inflict upon. *προσήνεγκαν* C. 74.

Προσφερέης resembling, A. 1192. C.

174.

Πρόσφθεγμα an address, A. 877.

— an exclamation, C. 863.

Πρόσφθογγος saluting, courteous,

P. 149. — *πρόσφθογγόν σοι νόστου* P.

898. *saluting you on your return.*

Προσφιλεία friendship, S.c.T. 497.

Προσφιλής pleasing, S.c.T. 562.

Πρόσφορος suitable, fitting, C. 703.

E. 198. — with gen. *μακρὰς κελεύθον*

τὰ πρόσφορα C. 700. *what is fitting*

after a long journey. See *ήμερεύειν*.

Προσφύειν *to confirm or assert*, S. 279.

Προσφωνεῖν *to address or call*, C. 1010. S. 233.

Προσχαίνειν *to gaze at, to bawl out*. χαμαιπετές βόαμα προσχάνης ἔμοι A. 894.

Προσχεῖν *to desire*, P.V. 645. 789.

Πρόσχωμα *an accumulation of mud by a river*, P.V. 849.

Πρόσχωρος *adjacent*, P. 265.

Πρόσω (πρόσω poet. C. 364.) *further*, S.c.T. 988. P. 694. A. 285. 298. S. 269. — *to a distance*, A. 827. — *further on*, i.e. *in future*, E. 717. — *afar off*, E. 65. 117. with gen. πρόσω δικαίων E. 392. sc. ἐστὶ *it is far from what is just*. In the passage C. 364. (370.D.) the constr. is unintelligible. Dind. (who for τῆθαψαι rightly adopts Ahrens' conj. τεθάψθαι) observes that a verb is lost before θανατηφόρον governing the preceding infinitives. So the Schol. correctly, δαμῆναι· λειπεῖ τὸ ὠφελον· πρὸ τοῦ ἀποθανεῖν τὸν πατέρα.

Πρόσωθεν *from afar*, A. 921. 926. C. 683. E. 287. 375.

Πρόσωπον *the countenance*, A. 625. pl. 768. E. 945. S. 196. id.

Προταρβεῖν *to fear beforehand*, S.c.T. 314.

Προτάσσεσθαι *to place oneself before, to protect*, S. 815.

Προτείνειν *to hold out*, P.V. 779. intrans. *to hold out (itself), to stretch (itself) forth*, A. 1081. (1110. D.) but here Dind. adopts from Herm. ὀρέγμα, for ὀρεγομένα.

Προτέλειον *a preparatory rite or sacrifice*. προτέλεια ναῶν A. 219. *sacrifices for the ships*. Met. *the beginning of anything*. προτέλεια βίотου *the beginning of life*, ib. 702. ἐν προτελείῳ (sc. μάχης) ib. 65. *in the beginning of the battle*. Cf. τέλος.

Πρότερος *before, former*, in time or place, A. 1146. E. 553. 957. οἱ πρότεροι *those who were before, ancestors*, A. 1311. C. 397. E. 894. λέγουσα κέρδος πρότερον ὕστερον μόρον S.c.T. 679. (see κέρδος). τοῦ γὰρ προτέρᾳ μῆτις

S. 948. *it is for him first to deliberate*. — πρότερον *before*, A. 332. with gen. πρότερον φήμης S.c.T. 548.

Προτίειν *to prefer, to honour pre-eminently*. τοκίων σίβας εὖ προτίων E. 516. τὸ δοκεῖν εἶναι προτίουσι A. 763. (788.D.) This is incorrectly explained by some to be for τὸ δοκεῖν προτίουσι τοῦ εἶναι. But in that case (cf. Herm. on Vig. p. 703.) the article must have been used. τὸ δοκεῖν εἶναι is esse videri, h.e. *species sinceritatis*.

Προτιθεσθαι *to place before oneself*, sc. as an object. ἐν οἴκῳ προβέμενος P.V. 239. *regarding with pity*.

Προτιμᾶν *to care about, regard*. with gen. A. 1657. — with acc. A. 1389. E. 610. 709.

Πρότονος *a cable extending on either side from the mast to the prow and poop of a vessel*, A. 871.

Προτρέπεσθαι *to urge*, P.V. 992.

Προτύπτειν *to forge beforehand*. Met. pass. στόμιον προτυπέν A. 131. Προυυνέπειν *to foretell*, E. 814. — *to declare*, E. 98.

Προυξεπίστασθαι *to know beforehand*, P.V. 101. 701.

Προῦπτος *manifest*, S.c.T. 830.

Προυσελεῖν *to treat with ignominy*, P.V. 436. The origin of this word is doubtful. The vulg. προσελούμενον was altered by Pors. into προυσελούμενον from a remark in the Etym. M. προυσελεῖν (vulg. προυσελλεῖν) λέγουσι τὸ ὑβρίζειν. This has been adopted by Blomfield and Dindorf, the latter of whom has restored προυσελούμεν in Ar. Ran. 730. from Cod. Rav. Dawes (Misc. Cr. 163.) conceiving that this word originally had the digamma, writes προς Wελούμενον, which he absurdly supposes to come from ἔλος *a marsh*, i.e. *the mud of a marsh*, and thus connects it with προπηλακίζειν in the sense of *to bespatter with mud*. Buttmann suggests another explanation, sc. to derive it from σφάλω, *to trip up the heels*; and accordingly he assigns to προσφελεῖν the sense of *kicking or trampling with the feet*. Passow

proposes as a derivation σῆλλός, a *contumelious poem*. See the discussions upon this word in Buttm. Lexilog. and Pass. Lex. Gr.

Προφέρειν to bring forward as a reason. προφέρων "Αρτεμιν A. 194.—to order, enjoin. pass. προυνεχθέντος A. 938.

Προφήτης a prophet or interpreter, S.c.T. 593. A. 1070. E. 19. On A. 397. (409.D.) Musgrave well observes, "vates hi sunt vates Trojani: dein sequitur vaticinium, quod Helena adveniente, ediderunt, usque ad v. 414." (419.D.)

Προφθάνειν to anticipate, A. 999.

Προφοβεῖσθαι to dread, S. 1029.

Προφρόνως with hearty zeal, A. 167. C. 471. E. 887. 926. S. 1.

Πρόφρων kind, zealous, S. 213. 344. 612. (see παχύνειν) 946. C. 1059.

Προφωνεῖν to declare or announce, P. 355. A. 855. E. 444. 479. perhaps in S. 612. see prec.

Προχαίρειν in imp. προχαίρετω A. 243. let us bid adieu with it, away with it.

Προχαλκεύειν to forge, C. 637. So Herm. for vulg. πρυσχαλκεύει.

Πρόχειρος ready to hand, P.V. 54.

Προχόη the mouth of a river, pl. S. 1005.

Πρύμνα the poop of a ship. Met. πρύμνα πόλεως S.c.T. 2. 742. the helm of the state. In S. 340. (344.D.) πρύμνα πόλεως alludes to the sacred hill on which the Danaïdæ were sitting, and which, being the residence of the tutelar gods, contained, as it were, the safety of the state. Schütz (qu.v.) likewise so explains it, but refers the expression πρύμνα to the situation of the hill in the extreme part of the city.

Πρύμνηθεν from the poop, S.c.T. 191. See πρῶρα.

Πρυνμήσια the cables of a ship, A. 956.

Πρυνμήτης a steersman. Met. one commanding or ruling, E. 16. 736.

Πρυννόθεν from the very bottom, S.c.T. 71. 1048. But here Blomfield

rightly restores πρέμνοθεν, an emendation of Voss, confirmed, as Dind. on v. 71. observes, by ἐκθαμνίσθητε in the next verse.

Πρύτανις a chief or ruler, P.V. 169. S. 366. On this word Dissen, Comm. in Pind. Nem. xi. 3. observes, "erant prytanes antiquiores, quales olim in civitatibus Ionum, Æolum, Doriensium multis summam rerum tenebant, insigni et fere regia dignitate, unde Charon Lampasacenus Spartanos reges πρύτανις dixerat, similiterque Jupiter aud it πρύτανις θεῶν P.V. 169. Creabantur ex optimatibus, erantque vel duo vel unus in civitate, quemadmodum etiam in Tenedo, exigua insula, unus tantum fuit duodecim menses regens. Plane differunt Atheniensium prytanea."

Πρῶν any projection, generally a promontory or peak, A. 298. In P. 129. (130. D.) τὸν ἀμφίζευκτον ἐξαμείψας ἀμφοτέρως ἄλιον πρῶνα κοινὸν αἶας. Schütz understands the Thracian Chersonesus, which runs out from Europe towards Asia, and may therefore be said to be common to both continents. With this, however, the epithet ἀμφίζευκτος can hardly be reconciled. Neither can the singular πρῶνα refer, as some suppose, to a promontory on each side of the strait. The Schol. understands πρῶνα ἄλιον by a very harsh metaphor to mean the Hellespont itself. Blomfield is probably correct in supposing πρῶνα ἄλιον to be a metaphorical expression for the bridge of boats, projected from one continent to the other, and fastened at each end. The metaphor πρῶνα is qualified by ἄλιον, according to the observation of Blomf. on A. 82. qu. v. Bl. cf. v. 69. λινοδέσμῳ σχεδία πορθμὸν ἀμείψας Ἀθαμαντίδος Ἑλλάς. In P. 856. (879.D.) νᾶσοι θ' αἱ κατὰ πρῶν' ἄλιον περίκλυστοι, the Schol. likewise understands πρῶν ἄλιος of the Hellespont. This is clearly wrong. Schütz understands it of a promontory on the Asiatic coast,

e.g. Canse. Blomf. of the peninsula of Ionia, opposite Chios, which is perhaps the best explanation.

Πρῶρα *the prow of a ship*, S. 697. Certain images of the gods were kept in this part of the vessel, hence the allusion in S.c.T. 191. ἐς πρῶραν φυγῶν πρύμνηθεν. — Met. πάροιθεν πρῶρας καρδίας C. 385. *in front of my heart*, an expression taken from a gale of wind blowing in front of a vessel.

Πρωταρχος *original*, A. 1165.

Πρωτοκτόνος *committing the first murder*, E. 678.

Πρωτόμαντις *the first prophetess*, E. 2.

Πρωτόμορος *dying first*, P. 560. referring to those who were killed in the battle, as opposed to those who perished in flight.

Πρωτοπήμων *being the first source of evil*, A. 216.

Πρῶτος *first, chiefest*. ἔζηυξα πρῶτος ἐν ζυγοῖσι κνώδαλα P.V. 460. Cf. ib. 493. 890. P. 308. 435. E. 625. — ὁ πρῶτος *the first*. ὁ πρῶτος ἡγεμὼν στρατοῦ P. 751. Cf. P. 222. A. 305. 574. — πρῶτον adv. *firstly, in the first place*, P.V. 709. 735. 790. S.c.T. 483. P. 249. 380. 391. A. 661. 784. 835. C. 109. 481. 1064. E. 1. 421. 557. S. 895. — τὸ πρῶτον *at the first*. φιλόφρων σάλινουσα τὸ πρῶτον P. 98. ἐπεὶ τὸ πρῶτον εἶδον Ἰλίου πόλιν A. 1260. *since first I saw*. — πρῶτα *in the first place*, P.V. 445. 703. 1018. P. 843. A. 826. S. 194. 405.

Πρατεῖν *to stumble*. πρᾶσας A. 1607. — *to light on (a misfortune)*, with dat. P.V. 928.

Πράξ *a timid animal*, A. 135.

Πτέρνα *the heel*, C. 207.

Πτερόεις *winged*, S. 552. 978.

Πτερόν *a wing*, P.V. 395. P. 204. A. 414. E. 382. 955. — Met. *a sort or species*, birds being distinguished by their plumage. πόνου ἰδοὺς ἀν οὐδαμοῦ ταὐτὸν πτερόν S. 342. *the same description or sort of labour*. Cf. ὁμόπτερος.

Πτεροφόρος *winged*, A. 1118.

Πτερυγῆς *swift-winged*, P.V. 286. Πτέρυξ *a wing*, P.V. 126. 128. A. 52. S. 764.

Πτερωτός *winged*, P.V. 135. πτερωτά *winged creatures, birds of prey*, S. 505.

Πτηνός *winged*, P.V. 1024. C. 584. E. 172. — Dor. A. 134.

Πτήσις *flight*, P.V. 486.

Πθήσσειν *to cover through fear*, P. 205. — *to dread*, P.V. 174.

Πταίσθαι *to be scared or affrighted*, pass. part. C. 528. ἐπτοημένοι φρένας P.V. 858.

Πτόλεμος S. 77. See πόλεμος.

Πτολιπόρθης *a destroyer of cities*, A. 459.

Πτολίπορθος *id.* A. 757. So Blomf. for the vulg. πολίπορθ'.

Πτόλις S.c.T. 6. 106. 232. 320. 328. 465. 543. 825. A. 581. E. 79. S. 680. See πόλις.

Πτυχή *a fold or page*, S. 925.

Πτώξ *a timid creature, a fugitive* E. 315.

Πτώμα *a fall*, S. 778. πεσεῖν πτώματα P.V. 921. — *a dead body*, S. 648. — *an accident*, C. 13.

Πτωσίμος *fallen*, A. 648. — *sinking, dropping, falling*, A. 1093. (1122. D.) Here for καὶ δορία, καὶ διπρία, καὶ δωρία, which are manifest corruptions, Dind. has ingeniously restored καυρία, which suits both the sense and metre. The passage will then stand, ἄτε καυρία πτώσιμος ξυνανύτει (so Pors. Blomf. for ξυναντεύ) βλοῦν δυντὸς ἀνγαῖς h.e. *the pallid drop rushes to my heart, which sinking at the fatal moment, stops in its course along with the rays of departing life*. It is an allusion to the sudden arresting of the circulation by violent emotion. It is better to make ἄτε refer to καρδίαν than to σταγῶν, as is usually done. There will then be no necessity to translate with Klausen πτώσιμος by *affusa*, in the same sense as περιπιπτεῖ in S.c.T. 816. κακὸν με καρδίαν τι περιπιπτεῖ κρύος, a meaning which the simple πτώσιμος will scarcely admit.

Πτωχός *a beggar*, A. 1247.

Πυθικός *Pythian*, S.c.T. 728.

Πύθιος *id.* A. 496.

Πυθμήν *a root or foundation*. Met. P.V. 1048. Δίκας πυθμήν C. 636. — *a stock or race*, C. 202. 258. In S. 98. (105. D.) πυθμήν refers to the aged Ægyptus, the father of the family of suitors. Schol. ἡ ρίζα τῶν πενήκοντα παίδων, ὃ ἐστὶν Αἰγυπτος αὐτός. See under θάλλειν.

Πυθόκραντος *made by Apollo, oracular*. τὰ Πυθόκραντα A. 1228. *the oracles of Apollo*.

Πυθόμαντις *a Pythian prophet*, C. 1026.

Πυθοχρήστης *warned by Apollo*. Dor. ὁ Πυθοχρήστας φηγάς C. 888. Schol. ὁ ἐπὶ Πυθούς χρησθῆς Ὀρέστης.

Πυθόχρηστος *uttered by the Pythian god*, C. 888.

Πυθώ *Pytho*, P.V. 661.

Πυκάζεσθαι *to get ready, as an equipment*. τόξον πυκάζου S.c.T. 134. *equip thyself with thy bow*.

Πυκνός *frequent, many*, P.V. 661. 681. S.c.T. 543. C. 1046.

Πύκνωμα *a veil or covering*, S. 233.

Πυλάδης *Pylades*, C. 20. 555. 886.

Πύλη *a gate*, pl. πύλαι *the gates of a city, or the door of a house*, S.c.T. 30. 33. 56. 58. 118. 145. 195. 231. 358. 359. 377. 405. 433. 439. 442. 444. 458. 468. 482. 484. 507. 509. 520. 539. 552. 579. 613. 696. 779. 937. A. 395. 590. C. 554. 564. 721. — ἄδου πύλας A. 1264. — πύλῃσι C. 562. *out of doors, at the gate*, where πύλαισι Blomf. γυναικείας πύλας C. 865. *the door leading to the women's apartments*. — Met. λίμνης πύλαις P.V. 731. *the entrance of the lake*.

Πύλωμα *a gateway*, S.c.T. 390. 781.

Πυλωρός *a gate-keeper*, S.c.T. 603.

Πυνθάνεσθαι *to hear of*, P.V. 746. C. 364. — *to ask of*. with gen. C. 835. For other tenses see πείθεσθαι.

Πῦρ *fire*, P.V. 7. 109. 252. 253. 368. 583. 615. 948. 1046. S.c.T. 25. 204. 476. 924. A. 9. 21. 273. 286. 290. 295. 302. 462.

476. 483. 574. 637. 1027. 1229. 1410. C. 322. 850. 1033. E. 108. 133. 983.

Πυρά *sacrificial fires*. dat. πυροῖσι C. 478. (485. D.) But here Dind. rightly adopts ἐμπύροισι from Canter. ἐμπύροισι is the dat. governed by ἄτιμος, h.e. *not honoured with burnt sacrifices*.

Πυργηρείσθαι *to be besieged*, S.c.T. 22. 166.

Πύργινος *belonging to towers, and by synecd. belonging to a city, civil*. ἡδὲ νομίσματα πύργινα πάντ' ἐπέθυνον P. 844. (859. D.) (ἐπέθυνεν Dind. with Bothe, rightly). For ἐπέθυνον Pauw and Blomf. read εὔθυνον, to correspond with the vulg. εἶδ' ὁ γεραίος in the strophe: but here γεραίος is restored by Brunck, Pors. Schütz, Herm. Pass. Dind. from A. So Ald. Rob. Turn. In this passage Well. incorrectly explains νομίσματα πύργινα to mean *the laws which regulate the capture of towers or cities*. There is nothing about capture in πύργινα. Schütz explains it, *civilia instituta quibus urbes, muris et turribus munitæ, reguntur*. This is possibly correct, unless πύργινα be corrupt, as Dind. supposes. πύργοι often by synecdoche denotes a city, cf. S.c.T. 408. 531. etc. The other interpretation entirely destroys the meaning of the passage. The Chorus contrasts the evil policy of Xerxes with the blessings enjoyed under Darius, in whose time the highest military glory (v. 843.) was united with the tranquil administration of the state at home (v. 844-5.), and attended by no such disastrous consequences as now (v. 846-7.). He then describes the conquests made by Darius, without, like Xerxes, leaving his home (v. 848. seqq.); and finally (v. 871.) contrasts with this the confusion which had now happened in consequence of the latter so doing. The passage means, *the laws of the state continued to regulate everything* (sc. in time of war, as before in peace). The plural after the neuter

νόμιμα is explained by Herm. to be put as if νόμοι had preceded, but probably Bothe's conj. ἐπεύθυνεν mentioned above ought to be admitted.

Πυργοδάκτος *destroying towers*, P. 105.

Πύργος *a tower*, S.c.T. 33. 198. 216. 277. 296. 408. 449. 531. 611. 616. 779. 805. 883. A. 127. 348. 801. S. 187. 934. ἐλλ-αμέναι περί πύργον P. 852. See ἐλαύνειν. πύργος ἐν εὐρεί S.c.T. 745. *a tower's breadth*.

Πυργοῦσθαι lit. *to be built as a tower*. Met. *to exalt oneself, to behave with dignity or majesty*. χῆ μὲν τῇδ' ἐπυργοῦτο στολῇ P. 188.

Πυργοφύλαξ *the guardian of towers or cities*, S.c.T. 152.

Πύργωμα *a tower*, S.c.T. 30. 233. 451.

Πυργῶτις *having the form or nature of a tower*. ὀρκάνη (qu. v.) πυργῶτις S.c.T. 318. *a tower brought up to the walls of a city in order to take it*. Cf. ὀρκάνη.

Πυρδαῖς *burning with fire*, C. 598.

Πυριγενεῖς *forged in the fire*. Dor. S.c.T. 189.

Πυρίδαπτος *consumed by fire, burning*, E. 993.

Πυρίφατος *id.* S. 627.

Πυροῦν *to burn*. πυρώσας P.V. 495. pass. πυρωθέν A. 428. — Met. *to warm or excite*. φλογὸς παραγγέλμασι πυρωθέντα καρδίαν A. 468.

Πυρπνός *breathing fire*, P.V. 371. 919. S.c.T. 475. 493.

Πυρρός *red, ruddy*, P. 308. But here πυρσὴν Pors.

Πυρφορεῖν *to carry fire, to burn*. S.c.T. 323.

Πυρφόρος *bearing fire*, S.c.T. 414. — *fiery*, 426. ib.

Πυρπός *fiery*, P.V. 670.

Πύστις *the hearing of news*, S.c.T. 53.

Πῶ separated by tmesis from the negative οὐ, with which it means, *not as yet*. ὁ λωφῆσων οὐ πέφυκέ πω P.V. 27. 509. S.c.T. 647. E. 560. — οὐ τί πω P. 175. C. 736.

Πῶ (?) *where? whither?* P.V. 577. A. 1489. So the vulg. which Well retains as one of those Sicilian forms (v. Pass. Lex.) which Æschylus sometimes employs. Dind. rejects it altogether, writing in the former passage ποῖ, πόποι, ποῖ, and in the latter πῶς πῶς.

Πῶγων *a beard*, Met. *a cone of flame*, A. 297.

Πωλικός *of a colt*. Met. *belonging to a young girl*, S.c.T. 437. Cf. seq.

Πῶλος *a young horse, a colt*, P.V. 1012. A. 1625. E. 383. — Met. *a young man, a son*, C. 783.

Πῶμα *a drink, liquid*, S.c.T. 290. E. 256. S. 1007.

Πῶς *how? in what manner?* e. g. P.V. 41. and *passim*. — in indirect question, E. 647. S. 459.

Πῶς (encl.) *in some way, somehow*, P.V. 224. S.c.T. 684. A. 1222. 1320. C. 130. 952. S. 95. 794. — separated from the word to which it refers, S. 973. See εὐπετής.

Πώρημα *a flight*, pl. E. 241.

P

Ῥά an illative particle, as interrog. with ἦ, ἦ ῥ' αἶτι μιν; P. 625. *does he then hear me?*

Ῥάβδος *a rod*. τηρὸν ἱεροῦ ῥάβδον (so vulg.) S. 245. (248. D.) If this be correct, ῥάβδος seems to be used for ῥαβδοῦχος, ῥάβδος being *a badge of office*. But Schütz properly corrects ἱερόραβδον.

Ῥαδινός *soft*, P.V. 399.

Ῥαίνειν *to bruise or afflict*, pass. Ῥαισθῆ P.V. 188..

Ῥαίνειν *to sprinkle or wet*, perf. pass. ῥραπται P. 563. (571. D.) This word has been rightly introduced here by Hermann from v. 573. (580. D.) where it injures both the sense and the metre.

'Ραιστήρ *a hammer*, P.V. 56.

'Ράκος *a rent*, P.V. 1025.

'Ρανθήριος *sprinkling*. ἀνδρὸς σφαγεῖον καὶ πίδον ρανθήριον A. 1063. (1092. D.) This is usually translated *a blood-besprinkled floor*; but it is clear from the form ρανθήριος, that it must have an active signification. See under καθάρσιος. Hence Pears. conj. πίδον for πέδον, but this, as Blomfield remarks, does not suit with the copulative καί. This observation appears correct; though Dindorf approves Pearson's emendation. Do-bree conj. ἀνδρὸς σφαγεῖον for ἀνδρὸς σφαγείον, after which manner Dind. remarks πεδορρανθήριον may also be conjectured. This is not at all improbable, when we consider the fondness of Æschylus for strange compounds, many of which, as Well. observes, have possibly disappeared from his writings. Cf. μετωποσώφρων, ῥάβδος, κ. τ. λ.

'Ρᾶστα sup. of ῥαδίως. ὥς ῥᾶστα P.V. 103. *as easily as possible*.

'Ραφεύς *a sewer or contriver*, A. 1586.

'Ραχία *a rocky shore*, P.V. 715.

'Ραχίζειν lit. *to rip up the back*, from ῥάχης. thence *to tear or rend*, P. 418.

'Ράχης *the back-bone*, E. 181.

'Ρία proper name, P.V. 839.

'Ρέγειν *to snore*, E. 53.

'Ρέεθρον *a stream*. P. 489. παρθεν-σφαγαίῳσι ρέεθροις A. 203. *the blood of the slaughtered virgin*.

'Ρίξειν *to do*. ῥίξεις S.c.T. 100. C. 314. E. 758.

'Ρεῖθρον i. qu. ῥέεθρον P.V. 792.

'Ρεῖν *to flow*. P. 732. Met. *to hurry forward*. ῥεῖ πολὺς ὁδε λεώς S.c.T. 80. — γλώσσαν ἐργμάτων ἄτερ ἔσω πυλῶν ῥέουσιν S.c.T. 539. *a tongue without deeds, flowing on within the gates*. See ἔργμα. — On S. 486. see εἶ.

'Ρέος *a stream*, P.V. 399. 679. 814. A. 875.

'Ρέπειν *to incline*, as a balance. εὖ ῥέπει θεός S.c.T. 21. *is favourably inclined*. τὸ μηρὸς ἐς σέ μοι ῥέπει

στέργηθρον C. 238. *turns towards or devolves on thee*. συμφορὰν κακῶν ῥέπουσαν ἐς τὰ μᾶσσονα P. 431. *tending to still farther woes*. — ῥέπεισθαι pass. ἐξ ἴσου ῥεπομένων S. 400. *being equally balanced*.

'Ρεῦμα *a stream*, P.V. 139. 300. Met. *a stream of men, an advancing host*. ῥεύματι φωτῶν P. 88. ῥεῦμα Περσικοῦ στρατοῦ P. 404. Cf. Soph. Ant. 129. where Erfurd quotes Eur. Iph. T. 1448.

'Ρηγνύναι *to rend*, P. 195. 460. — Met. mid. v. intrans. ἔρρωγε *has burst*. πέλαγος ἔρρωγεν P. 425. pass. ῥαγισῶν ἐλπίδων A. 491. *frustrated hopes*.

'Ρῆσις *a speech*, A. 1295. S. 270. 610.

'Ρητός *that may be spoken*, P.V. 767. (766. D.) οὐ ῥητὸν αὐδᾶσθαι τάδε ib. 768. *it is not lawful to speak*. Here Dind. from M. and seven other MSS. properly corrects τόδε for τάδε. See his note.

'Ρίζα *a root or foundation*, P.V. 365. 1049. — Met. S.c.T. 737. A. 940.

'Ρίζωμα *a root*. Met. *an origin*, S.c.T. 395.

'Ρίμφα *swiftly*, A. 395.

'Ρινηλαεῖν *to scent, to snuff out*, A. 1158.

'Ρική *a stroke* (as of a bird's wing), P.V. 126. A. 867. — *a blow or onset*, P.V. 1091.

'Ρίπτειν *to hurl*, P.V. 750. 1063. C. 900. — *to utter, speak*, P.V. 312. A. 1038. — pass. *to be hurled*, P.V. 995. 1044.

'Ρίψοπλος *causing to throw away their arms*, S.c.T. 297.

'Ρόδος *Rhodes*, P. 863.

'Ροή *a stream*, P. 791. A. 283.

'Ροθιάς *resounding*, as an oar in the waves, P. 388.

'Ρόθιον *the surging of waves*, P.V. 1050. S.c.T. 344.

'Ρόθος lit. *the noise of oars in water*. Cf. ῥοθιάς. ἐξ ἐνὸς ῥόθου P. 454. *with one impulse*. — any sound. Περσίδος γλώσσης ῥόθος P. 398.

'Ροιζδεῖν *to brandish with a hissing noise*, E. 382.

ῥόος *a stream*, P. 732.

ῥοπή *the inclination of a scale*, δις ἀντισηκῶσαι ῥοπή P. 429. *to be more than an equivalent in the balance*.—Met. ῥοπή δ' ἐπισκοπεῖ Δίκας ταχέϊα τοῖς μὲν (corr. τοὺς μὲν) ἐν φάει κ.τ.λ. C. 59. *the scale of justice (or retributive power) makes its visitation to some*, etc. Here Well. incorrectly prefers δίκαν with Ald. Rob. Steph., but Δίκας is necessary to qualify ῥοπή. See ἀκραντος and ἐπισκοπεῖν.

ῥοφεῖν *to gorge or swallow*, E. 254.

ῥύεσθαι *to preserve or protect*, S.c.T. 285. 806. fut. ῥύσομαι S.c.T. 90. E. 223. ῥύοιτο S. 504. ῥύσαιτο E. 290.

ῥυθμίζειν *to reduce to order*. Met. *to chastise or punish*. ὧδ' ἐρρύθμισμαι P.V. 241.

ῥυθμός *a regular step, order, succession*, etc. C. 786. (797. D.) Here it is quite impossible that σωζόμενον ῥυθμόν can mean *preserving moderation*, h.e. *becoming moderate*, as some have attempted to render it. ῥυθμός and μέτρον have a distinct signification in this passage; ῥυθμός probably refers to the *constant and regular series of woes* in which Orestes was placed, coming one after another as the steps of a horse scouring the plain. See under σώζειν.

ῥῦμα *a drawing* (sc. of a bow). πότερον τόξον ῥῦμα τὸ νικῶν P. 143.—*a protection*, S. 77.

ῥυσιάζειν *to seize, take by force*. pass. ἐξ ἰδρῶν ῥυσιασθεῖσαν S. 419. See ῥύσιον.

ῥυσίβωμος *preserving altars*, E. 880.

ῥύσιον *that which is carried off*, chiefly as a reprisal for something committed; but also simply, *that which is carried off* as a booty or prize. τοῦ ῥύσιον ἤμαρτε A. 521. (535. D.) speaking of Helen, whom Paris had carried away as his prize. ἀγειν θέλοντες ῥύσιων ἐφάπτορες S. 709. (728. D.) *seizing our persons as their prizes*. The reading of Rob. ἐφάπτορας which Well. approves, would require us to understand ῥύσιων as in S. 141. sc. *laying hold on some to deliver us*.—Hence the verb ῥυσιάζειν, and the adj. ἀρρυσίαστος *invulnerable*, qu. v.

ῥύσιος (ῥύεσθαι *to protect*) *protecting, a protector or protectress*. ἀδμήτας ἀδμήτα ῥύσιος γενέσθω S. 141.—*τὰ ῥύσια the act or circumstances of deliverance*. Ἐπαφος ἀληθῶς ῥύσιων ἐκώνυμος S. 310. (314. D.) referring to the *touch* of Jupiter which caused his deliverance, h.e. his being born in human shape. "Liberationis per ἔφαψεν scilicet. vid. v. 46." Stanl.

ῥυσίπολις *preserving the city*, S.c.T. 121.

ῥυτήρ *a protector*, S.c.T. 300.

ῥυτός *flowing*, A. 1382. E. 430.

ῥώμη *strength*, P. 877.

Σ

Σάγη *a suit of armour*, S.c.T. 118. 373. P. 236.—*dress or equipment*, C. 552. 664.

Σαίνειν *to fawn upon or blandish, to coax*, P. 97. A. 707. 772. C. 414. Cf. ἄσαντος.—*to seek to avert* (prop. by flattery, met. by any other means), S.c.T. 365. 686.—pass. *to be flattered or cajoled*, C. 192.

Σάκος *a shield*, S.c.T. 43. 371. 504. 521. 624.—pl. S.c.T. 145.—Met. S. 187.

Σάκτωρ *one who fills*. with double genitive, Ἄδων σάκτωρι Περσῶν P. 888. *filling Hades with the Persians*.

Σαλαμινιάς *of Salamis*. ἐπ' ἀκραῖς Σαλαμινιάσι P. 926. So Herm. for the vulg. Σαλαμινίσι, which violates the metre.

Σαλαμίς *Salamis*, P. 265. 276. 438.—*Salamis in Cyprus*, P. 864.

Σαλεύειν *to shake*. pass. σισάλευται P.V. 1083.

Σαλμυδήσιος of *Salmydessus*, P.V. 728.

Σάλπιγξ a *trumpet*, S.c.T. 376. P. 387. E. 538.

Σάμος *Samos*, P. 858.

Σαργάνη the *mesh of a net*, S. 769.

Σάρδεις *Sardis*, P. 45. 308.

Σὰρξ *flesh, the body*, S.c.T. 604. A. 72. pl. σάρκες *id.* S.c.T. 1026. A. 1068. C. 278.

Σαρπηδόνιος of *Sarpedon*. Σαρπηδόνιον χῶμα S. 848. the *promontory of Sarpedon*.

Σαρωνικός *Saronic*, A. 297.

Σάσσειν to *crum, load with*. Met. pass. πημάτων σεσαγμένον (ἀγγελον) A. 630. (644. D.) *laden with ill news*. Here Schütz corr. σεσαγμένον for vulg. σεσαγμένων. So Pors. Blomf. Dind.

Σαυτοῦ contr. of σεαυτοῦ, *thou thyself*, P.V. 506. σαυτῆς P.V. 778. C. 225. σαυτόν P.V. 68. 309. 336. 344. 967. σαυτήν P.V. 710. Cf. σεαυτοῦ.

Σάφα clearly, *distinctly*, P.V. 502. P. 330. A. 1341. 1599. C. 567. S. 721. comp. σαφέστερον C. 724. 756. S. 462. 908. superl. σαφέστατα A. 38. In C. 195. (197. D.) for the vulg. ἀλλ' εὖ σαφηνῇ τόνδ' ἀποκτύνσαι πλόκον Well. reads ἀλλ' εὖ σάφ' ἦν ἤ. Pors. conj. ἀλλ' εὖ σάφ' ἦδη. Schütz σάφ' ἦν μοι which Dind. adopts, with Canter's conj. ἦ for εὖ. Perhaps ἀλλ' ἦ σάφ' ἦδη from Cant. and Pors. may be better.

Σαφήνεια *distinctness*, S.c.T. 67.

Σαφηνῆς clear, *distinct*, P. 626. 724.

Σαφηνίλειν to *declare distinctly*. fut. σαφηνιώ P.V. 227. σαφηνίσαι *ib.* 624. ἐξιστορήσας καὶ σαφηνίσας ὁδόν C. 667. *having inquired whither I was going, and then told me the way*.

Σαφηνῶς *distinctly*, P.V. 783.

Σαφῆς *distinct, certain*, S.c.T. 40. 85. 644. P. 245. A. 1017. S. 925.

Σαφῶς clearly, *distinctly*, P.V. 387. 667. 819. 842. 969. 916. P. 511. 770. A. 1619. C. 20. 904. 1050.

Σαυτοῦ *thou thyself*. σαυτόν P.V. 374. σαυτήν C. 910. Cf. σαυτοῦ.

Σέβας *reverence, respect*, C. 241. E. 660. In periphr. Διὸς σέβας C. 635. the *majesty of Jupiter*. τοκέων σέβας E. 516. the *sanctity of parents*. pl. θεῶν σέβη S. 736. Πειθοῦς σέβας E. 845. δαιμόνων σέβας S. 79. τὸ τεκόντων σέβας S. 688. μητρὸς ἐμῆς σέβας P.V. 1093. — an *object of reverence*, A. 501. C. 53. 154. 619. E. 670. S. 757. σέβει τοι Ζεὺς τόδ' ἐκ νόμων σέβας E. 92. where σέβας τόδε either refers to the suppliants (abstr. for concr.) whom Jupiter is obliged to regard with respect, or rather to the office of Mercury. Cf. under ἐκ.

Σέβειν to *respect or reverence*, S.c.T. 512. 578. A. 755. 807. C. 628. 954. E. 22. 92. 146. 413. 499. 592. 656. 695. 857. 973. 1005. ἐν τιμῇ σέβειν P. 162. (166. D.) to *hold in esteem*. This expression is very harsh, and possibly is corrupt. If it be correct, τιμὰ is understood before σέβειν. — to *consider of importance*. ονείρων φάσματα σέβεις; A. 265. — to *honour*, A. 899. — to *use, to exercise as an office*, etc. ὑβρίζειν ἐν κακοῖσιν οὐ σέβω A. 1594. αἵματηρά πράγματ' οὐ λαχὼν σέβεις E. 685. τὸ μὴ δίκειν σέβοντες E. 719. — to *cultivate or affect*. τὸ μήτ' ἀναρκτον μήτε δεσποτούμενον σέβειν E. 667. — σέβεσθαι mid. v. to *reverence*, P.V. 542. 939. S. 220. 899. 968. — to *fear*. σέβομαι μὲν προσιδέσθαι, σέβομαι δ' ἀντία λέξαι P. 680.

Σεβίζειν to *honour, do homage to*, A. 249. 759. E. 12. — to *celebrate, commemorate*. λαοπαθῇ σεβίζων ἀλίτυπα βάρη P. 907. — mid. v. σεβίζεσθαι to *reverence*, S. 795. 900. — to *respect, care for*. οὐδὲν σεβίζει γενεθλίου ἀράς, τέκνον; C. 899.

Σελεῖν to *shake*, S.c.T. 367.

Σειραφόρος a *horse in harness* running on each side the chariot beside those fastened to the shaft, which were called ζύγιοι. σειραφόρον κριθῶντα πῶλον A. 1624. — Met. a *companion*, A. 816. The vulg. has σειρασφόρος. The other form is rightly restored from Poll. vii. 24.

Σείριος *Sirius*, A. 941.

Σεισάμης prop. name, P. 313. Here M. has Σησάμης. Cf. Σησάμης.

Σέλας light, P.V. 7. 356. A. 272. 280. E. 886.

Σελασφόρος brilliant, E. 976.

Σελήνη the moon, A. 289.

Σέλμα a flat plank, hence, the floor of a building, S.c.T. 32.—the cross bench of a ship, P. 350. A. 1417. —a seat or throne, A. 176.

Σεμνός dread, venerable, S.c.T. 782. A. 176. 505. C. 969. E. 361. 419. S. 133. 138. 1020. —solemn, important, P.V. 519. P. 385. E. 351. 960. —favorable, goodly, C. 107. Schol. ἀγαθά.

Σεμνόστομος pompous in speech, P.V. 955.

Σεμνότιμος highly honoured, C. 352. E. 797.

Σεμνῶς in a reverential manner, S. 190.

Σεπτός sacred, P.V. 814.

Σεσωφρονισμένως modestly, S. 705.

Σενάλκης proper name, P. 924.

Σεύεσθαι to hasten, to rush, aor. 1. pass. σύθην P.V. 135. συθείς P. 849. —εκ πυρός συθείς S.c.T. 924. forged in the fire. —poet. συμένα A. 727. σύμμαι E. 961.

Σῆμα a sign or token, P.V. 496. C. 257. —a device on a shield, S.c.T. 369. 380. 386. 414. 501. 573. 625.

Σημαίνειν to give a signal, A. 284. 483. —to indicate, shew, or declare, P.V. 295. 563. 621. 685. 765. P. 471. 805. A. 943. C. 656. S. 242. —to direct, A. 26.

Σημαντήριον a seal, A. 595.

Σηματοῦργος a maker of devices, S.c.T. 473.

Σημεῖον a sign or indication, P.V. 844. A. 1328. S. 215. 501.

Σήπειν to putrefy, C. 987.

Σησάμης proper name, P. 945. One MS. has Σεισάμης. Cf. Σεισάμης.

Σθένειν to be powerful, P.V. 1014. A. 912. E. 589. 856. —σθένουσα λαμπάς A. 287. burning with undiminished brilliance.

Σθένος power, strength, P.V. 55. 105. 362. P. 163. 869. 992. C. 836. E. 29. 87. S. 333. 571. —periphr. Ἀθηναίος

σθένος E. 289. On P.V. 426. see *ὑπείροχος*.

Σῖγα in silence, A. 438. C. 94. In S.c.T. 232. (250. D.) Elmsley (on Med. 1120.) rightly places the interrog. after πτόλιν, the expression being, as Dind. observes, a shortened form for οὐ σῖγ' ἀνέξει μηδὲ ἐρεῖς μηδέν; coll. v. 234. —σῖγα A. 1317. silence!

Σιγᾶν to be silent, P.V. 198. 434. S.c.T. 214. 244. 245. 601. P. 282. A. 254. 575. C. 263. E. 541. —τὸ σιγᾶν A. 534. silence. —met. σιγῶν ὄλεθρος E. 895. σύριγγες οὐ σιγῶσι S. 178. —σιγᾶν τι to conceal a thing. ἀλλ' αὐτὰ σιγῶ P.V. 106. 439. A. 36. οὐκ ἐς φθόρον σιγῶσ' ἀνασχῆσει τάδε; S.c.T. 234. (252. D.) will you not, with a mischief to you, be content to hold your tongue about these things? Blomf. rightly observes on this passage, "Cum Attici dicerent ἀπαγε ἐς φθόρον et similia, Æschylus παρὰ προσδοκίαν dixit ἀνασχῆσει σιγῶσ' ἐς φθόρον." Dind. observes that the expression is equivalent to οὐκ ἐς φθόρον εἰ καὶ σιγῶσ' ἀνασχῆσει τάδε; coll. Soph. O.T. 1146.

Σιδηρομήτωρ producing iron, P.V. 301.

Σιδηρονόμος dividing by the sword, S.c.T. 770.

Σιδηρόπληκτος struck by the sword, S.c.T. 894. 895.

Σίδηρος iron, P.V. 500. S.c.T. 712. 799. 925. —Met. the sword, S.c.T. 865.

Σιδηροτέκτων working in iron, P.V. 716.

Σιδηρόφρων iron-hearted, P.V. 242. S.c.T. 52.

Σιδόνιος Sidonian, S. 115. 126.

Σικελία Sicily, P.V. 369.

Σιλήνια a part of Salamis, P. 295. Here Dind. corrects Σιληνίων for Σιληνίων from M.

Σιμόεις the Simois, A. 680.

Σίνις a mischievous creature, A. 700.

Σίνος a mischief or destruction, A. 378. 716. —σίνος ἐσθημάτων A. 547. ruining our raiment.

Σειεσθαι to feed on, A. 1653.

Σκαλμός the peg to which the oar is fastened, P. 368.

Σκάμανδρος *the Scamander*, A. 497. 1129. C. 361. E. 376.

Σκάφος *the hull of a vessel, a vessel*, P. 411. A. 647. 985. S. 436.

Σκεδάζειν *to scatter or disperse*. fut. contr. σκεδᾶ P.V. 25. 927. pass. σκεδασθῆναι P. 494.

Σκεθρῶς *accurately*, P.V. 102. 486.

Σκέλος *the leg*. pl. P.V. 74. E. 37.

Σκέπτεσθαι *to consider, regard*. imp. σκέψαι P.V. 1015. C. 228.

Σκηνή *a tent*, E. 656. — according to some, *a car or hearse* used by the Persians at funerals, P. 961. See θάπτειν.

Σκήνημα *a nest*, C. 248.

Σκήπτειν *to light or descend, to glance* (as flame), A. 293. 299. 301. — ἐίδω σκήψασα P.V. 761. S.c.T. 411. *falling on the ground*. — trans. *to hurl*, A. 357. mid. v. σκήψησθε E. 768. id.

Σκηπτός *an infliction, a stroke of misfortune*. λοιμοῦ σκηπτός P. 701. Butler cf. Soph. Œd. T. 26. ἐν δ' ὁ πυρφόρος θεὸς σκήψας ἐλαύνει λοιμὸς ἔχθιστος πόλιν.

Σκηπτουχία *an office of command, the badge of which was a sceptre*, P. 289.

Σκήπτρον *a staff or rod*, A. 75. — *a sceptre of authority, a badge of office*, P.V. 171. 763. P. 750. A. 1238. E. 696.

Σκήψις *an allegation or excuse*, A. 860.

Σκιά *a shade*, A. 941. — Met. *one wasted to a shadow*, E. 292. (302. D.) here a comma should be placed with Schütz after δαιμόνων. — *the shade of one departed*, S.c.T. 961. — *a trifling or light thing*, A. 813. 1301.

Σκυρᾶν *to leap*, P.V. 1087.

Σκίρτημα *a leap*, P.V. 601. 678.

Σκληρός *rugged*, P. 311.

Σκοπεῖν *to observe, mark*, S. 229.

Σκόπελος *a rock*, P.V. 142.

Σκοπή *a looking out. παρὸς σκοπαὶ δέ μ' ἔλλον* S. 767. — *a beacon or place of observation*, A. 280. 300. S. 694.

Σκοπός *a scout*, S.c.T. 36. Metaphorically applied to God *who observes all things*, S. 376. 636. — *a mark*, A. 614.

Σκοτεινός *dark*, C. 284. 650.

Σκότος *darkness*, S.c.T. 646. P. 219. A. 1001. 1625. C. 283. 317. 529. 804. E. 72. S. 83. — φυγόντα μητρόθεν σκότον S.c.T. 646. *the darkness of the mother's womb*. Cf. ἐν σκότοισι νηδύος τεθραμμένη E. 635. ἐν μεταίχμιῳ σκότου C. 61. *in the interval between light and darkness*, h.e. in the twilight.

Σκύθης *a Scythian*, P.V. 711. Met. ἀνὴρ Σκύθης C. 158. *prosop. for iron, found in Scythia*. Cf. S.c.T. 710. — adj. *Scythian*, P.V. 1. 415. S.c.T. 799. E. 673.

Σκυθρωπός *stern*, C. 727.

Σκύλλα *Scylla*, A. 1206. C. 605.

Σκύλλεσθαι *to be torn*, P. 569.

Σμερδνός *terrible*, P.V. 355.

Σμήγος *a swarm of bees*, P. 128.

Σμικρός *small, petty*, C. 202. 260. — οὐ σμικρὸν τρόπον S.c.T. 446. σμικρᾷ χειρὶ S. 936. *by the hands of a few*. σμικρὰ κερδανῶ A. 1274. *I shall gain but little*. Cf. μικρός.

Σόλοι *Solî a town of Cyprus*, P. 864.

Σός *thine*. with the article, e.g. τὸ σὸν ἄνθος P.V. 7. Cf. 38. 282. 288. 391. 407. 735. 843. 741. 774. 968. 1021. 1029. S.c.T. 101. 558. P. 662. 941. A. 536. 804. 881. 1598. C. 135. 221. 225. 473. 489. 905. E. 66. 87. 233. 416. 422. 424. 582. 610. 638. 732. S. 287. — without the art. e.g. σῶν ὑπερ στένω πόνων P.V. 66. Cf. ib. 146. 182. 243. 387. 411. 532. 556. 631. 638. 830. S.c.T. 214. 567. P. 217. 348. 683. A. 249. 952. 1130. C. 132. 229. 436. 770. E. 639. S. 514. 802. — ὡς νῦν τὸ σὸν δὴ A. 536. *as you just now observed*.

Σούσα *Susa*, P. 16. 527. 716. 747.

Σούσας *proper name*, P. 920.

Σοῦσθαι *to hurry, to speed on*. σοῦνται P. 25. σοῦσθε S.c.T. 31. S. 816. 822.

Σουσιγενής *born at Susa*, P. 635.

Σουσιδης *an inhabitant of Susa*, P. 549. Here the vulg is Σουσιδος, but Σουσιδαίς is found in Schol. Barocc. Ald. Turn. So Blomf. Well. Dind.

Σουσίς *ec. γῆ Susa*, P. 118.

Σουσιस्कάνης [*ā*] *proper name*, P. 921. Cf. ib. 34. ἄλλους δ' ὁ μέγας καὶ

πολυθρέμῳ Νείλος ἐπέμψεν Σουσι-
κάνης. Πηγασαγῶν Αἰγυπτογενής.
Here the change of case is remark-
able. Comp. Pind. Nem. vi. 32.
ᾠοῖδοι καὶ λόγοι τὰ καλὰ σφιν ἔργ'
ἐκόμισαν, Βασσιδαῖσιν ἄτ' οὐ σπανί-
ζει· παλαίφατος γενεά, ἴδια ναυστολ-
έοντες ἐγκώμια. Π. κ. 436. τοῦ δὲ καλ-
λίστους ἵππους ἴδον ἡδὲ μεγίστους·
Λευκότεροι χιόνος, θέλειν δ' ἀνέμοισιν
ὁμοῖοι.

Σόφισμα a device or art, P.V. 457.
468. 1013. Comp. Pind. Ol. xiii. 16.
πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἔβαλον
Ὀφραι πολάνθεμοι ἀρχαῖα σοφί-
σματα.

Σοφιστής an artful contriver, P.V.
62. 946.

Σοφός wise, prudent, clever, P.V.
889. 938. 1040. 1041. S.c.T. 364. 577. A.
1268. E. 269. S. 751. with gen. σοφός
κακῶν S. 448. skilled in bad things. —
τὰ σοφὰ i. q. ἡ σοφία. τῶν σοφῶν γὰρ
οὐ πίνει E. 409. Here, however, per-
haps we should read τῶν σοφῶν γὰρ
οὐδ' πίνει. Comp. σοφωτέρα E. 811.

Σπάθη an instrument for pressing
close the threads in weaving, C. 230.

Σπᾶν to draw (e. g. a lot), A. 324.
— to suck, C. 528.

Σπανίζειν to be in want of. with
gen. C. 706. pass. σπανίζεσθαι to be
deprived of. ἐσπανίσμεθ' ἀρωγῶν P.
983.

Σπαράσσειν to tear, P.V. 1020.

Σπάργανα swaddling clothes. A.
1588. C. 522. 537. (see ὄφις) 744. 748.

Σπαρνός rare, seldom, A. 542.

Σπαρτός sown, S.c.T. 396. 456. al-
luding to the fabled dragon's teeth
sown by Cadmus, which sprung up
armed men. — begotten, mortal, E. 488.

Σπείραμα the coil of a serpent, C.
246.

Σπείρειν to sow. Met. S.c.T. 736.

Σπέρμα seed, E. 770. Met. A. 614.
C. 202. E. 178. 869. — race, offspring,
progeny, P.V. 707. S.c.T. 456. C. 234.
498. S. 133. 142. 272. 287.

Σπερχιός the Sperchius, P. 479.

Σπερχνός swift, S.c.T. 267.

Σπείδειν to be anxious, to do one's

endeavour, P.V. 192. 203. P. 728. A.
587. — σπείσαι τι τῶν δούλιος φέρε
φρήν S. 594. to perform anything which
the mind of his vassals desires. — mid.
v. σπενδομένα θυσίαν ἐτέραν A. 147.
preparing, wishing for.

Σπλάγγνον any of the inward parts
of the body, e. g. the lungs, E. 240.
the womb, S.c.T. 1022. — τὰ σπλάγγνα
the intestines, P.V. 491. A. 1194. the
parts about the heart, the heart, A.
967. C. 407. σπλάγγνων νέων E. 821.
youthful hearts.

Σπόγγος a sponge. ἰὼ βρότεια
πράγματα· ἐντυχόντα μὲν σκιά τις ἂν
τρέψειεν· εἰ δὲ δυστυχῇ, βολαῖς ὑγρώ-
σων σπόγγος ὤλεσεν γραφήν· καὶ ταῦτ'
ἐκείνων μᾶλλον οἰκτεῖται πολύ A. 1301.
(1329. D.). Heath absurdly explains
this passage as alluding to a game of
dice, and places the comma after
βολαῖς, but confesses that he cannot
understand what is meant by γραφή.
Butler translates, "Eheu res homi-
num: quas prosperas quidem vel
umbra everterit, sin adversæ fuerint,
madens spongia iis adhibita scriptu-
ram delet, h. e. cum ex rebus pro-
peris in adversas quis inciderit, om-
nis prioris felicitatis tanquam spongia
adhibita, memoria deletur. Atque
hæc multum præ illis doleo. Multo
magis deploro statum rerum huma-
narum, quam cædem mihi imminen-
tem." Schütz, "Prosperitatem enim,
si fuerit, vel umbra quælibet everterit;
sin adversæ fuerint, madida quæ in-
jecta fuerit, spongia scripturam delet,
h. e. adversitatis adeo facile oblivisci
solent homines, ut ejus memoria
tanquam spongia deleta prorsus eva-
nescat. Atque hæc equidem multo
magis quam illa misereor. Misera-
bilior igitur Cassandræ videtur in
hominibus cita malorum oblivio,
quam bonæ fortunæ fragilitas." Blom-
field appears more correctly to ex-
plain γραφή to mean a painting, which
painters used to obliterate with a
sponge. He translates, in adversis
vero rebus, sicut spongia tabula li-
neas penitus delere solet, ita omnis

spes meliorum prorsus aboletur. Atque hunc rerum adversarum statum magis deploro quam instabilem prosperitatis conditionem.—The meaning is, according to Schütz's explanation, "*such are human affairs, that when prosperous a mere shadow might overthrow them, yet, if misfortunes come, their impression is as easily effaced as a painting by a sponge, and this, sc. that men should so soon forget the lessons of adversity, I pity far more than the former case.*" It is simpler, however, to consider *ἐκείνων*, with Butler, as referring to the fate of Cassandra, who deplores the misery of human affairs more than her own individual misfortunes. See under *οἰκτεῖρω*. Perhaps also Butler may be correct in referring the two clauses of the former sentence (1) to the instability of human happiness, (2) to the entire destruction of that happiness by adversity, both of which Cassandra considers a greater subject for lamentation than her own particular case. For *δυστυχῇ*, h. e. *ἐστὶ*, Pors. reads *δυστυχῇ*. Abreath suggests *δυστυχῇ* as equally good with *δυστυχῇ*, to which the chief objection is the less usual construction of *εἰ* with the subj. See *εἰ*. Dind. prefers Blomfield's conj. *δυστυχῶ*.

Σποδεῖν lit. *to throw into the dust*. Hence, *to beat or bruise*, pass. A. 656.

Σποδός ashes, S.c.T. 305. 795.—*the ashes of a man*, A. 424. 431. C. 676.

Σπονδή a libation, E. 996. S. 980.

Σπορά a sowing. Met. birth, origin, P.V. 873.

Σπορητός the seed sown, corn, A. 1365. See *γάνος*.

Σπονδή haste, S.c.T. 356. adv. *σπονδῇ* S.c.T. 353. *with haste*.—*exertion, endeavour*, S.c.T. 567.

Στάγμα liquid, P. 604.

Σταγών a drop (e.g. of blood), A. 1093. C. 394.—*a tear*, A. 863. C. 184.

Σταδαῖος standing, as in close conflict, S.c.T. 495.—*suitcd for such conflict*. *ἔγχει σταδαῖα* P. 236.

Στάζειν to drop or trickle, A. 172. E. 42.—trans. *to drop*. *στάζουσιν αἷμα* C. 1054. Met. *to be fully ripe*, S. 979.

Σταθεντός scorched, P.V. 22.

Στάθμη a carpenter's line. Met. *παρὰ στάθμην* A. 1015. *irregular, violent in conduct*.

Σταθμός a stall, where horses or other animals are kept, P.V. 399.—*a sheep-cote*, A. 870.

Στάλαγμα a drop, E. 769.

Σταλαγμός id. S.c.T. 61. E. 238. *ἀντιπαθῇ σταλαγμόν* ib. 753. 780. Cf. *ἀντιπαθής, ἀντιπενθής*.

Στασιάρχος the leader of a company, S. 12.

Στάσις the act of standing, the foot, E. 36. But here Dind. rightly prefers *βάσιν*, a var. lect. in M. recorded by Steph.—*a company, a band*. *στάσις ἀκόρετος γένει καπολολυξάτω θύματος λενσίμον* A. 1088. (1117. D.) *let the company* (sc. of Furies) *unsated yet, shout over our family a song of triumph for this foul slaughter*. *θύμα λεύσιμον*, i.e. "*cædes Agamemnonis, lapidatione Clytæmnestræ vindicanda.*" Blomf.—*dissension, faction*, P.V. 200. 1089. P. 184. 701. E. 933.—*dispute*. *τοῦτό γ' οὐκ ἐνὶ στάσις* P. 724. *there is no disputing this*.

Στάχης an ear of corn, S. 742. see *κρατεῖν*.—Met. *the fruit or effect of anything*. *σταχὺν Ἀτης* P. 807.

Στεγανός close, A. 349.

Στέγαστρον a covering, C. 978.

Στέγειν to be proof against anything, as against a spear, S.c.T. 198. or against water. *ἄλα στέγων* S. 128.—abs. *στέγει πύργος* S.c.T. 779. is a safe defence. Pind. Pyth. iv. 81. uses the mid. v. *καρδαλέα στέγετο φρίσσοντας ὄμβρους*.

Στέγη the roof of a house, A. 871. Hence, *a house*, P.V. 712. A. 3. 504. 1057. 1159. E. 56.

Στέγος i. qu. *στέγη* P. 137. A. 301.

Στείχειν to walk or go, P.V. 81. C. 11. 17. 96. 547. E. 958. S. 495. — to traverse, to tread. *στείχ' ἀνηρότους γύας* P.V. 710. *κλίμακος προσαμβάσεις στείχει* S.c.T. 449. (466. D.) Here Blomf. needlessly interprets *στείχει* in an active sense, sc. *admonet*, referring to Pors. on Orest. 1427. — with prep. om. *στείχετ' εὐερκῇ πόλιν* S. 933. *go to*. with ἐπὶ P.V. 1092. C. 753. with *πρὸς* (i. e. *πρὸς*) S.c.T. 279. A. 1642. with *διὰ* S.c.T. 516. S. 491. with *ἐς* C. 664. — *τρίποδας ὁδὸν στείχει* A. 81. *walks on three feet*.

Στέλλειν to send, P.V. 387. — to fit out, as an army, etc. P. 173. A. 773. — to *fit a sail*, S. 704. — to *make a journey*. *κέλευθον τήνδ' ἔστειλα* P. 601. — mid. v. *στέλλεσθαι* to *set out*, to *go away*, P.V. 392. pass. *to be sent*, to *come*, A. 1104. — *ἑσταλμένος* C. 755. *equipped*.

Στεναγμός groaning, P. 865.

Στενάζειν to groan, P.V. 698. (cf. *προστενάζειν*) P. 1003. E. 757.

Στενάχειν to groan *for*. with acc. P.V. 99.

Στένειν to groan, P.V. 430. S.c.T. 229. 883. 951. P. 277. 503. 604. 563. 669. A. 396. 433. 694. 811. — with acc. *to groan for*. *Ἴνυν, Ἴνυν στένουσα* A. 1115. Cf. P.V. 407. 433. P. 463. A. 18. C. 919. *στένω σε τᾶς οὐλομένης τύχας* P.V. 397. sc. *ἔνεκα*. — with *ὑπέρ* P.V. 66. 67. — with dat. *καὶ στένεις κακοῖς ὁμῶς* P. 287. — mid. v. *στένεσθαι* id. S.c.T. 854. P. 62. On A. 543. see under *λαγχάνειν*.

Στενόν a narrow space, P. 405.

Στενόπορος affording a narrow passage, P.V. 731.

Στένος groaning, sorrow, E. 495.

Στενωπός a narrow strait, P.V. 363.

Στέργειν to like, S.c.T. 694. 699. E. 871. 927. S. 270. — to *acquiesce in*, to *be content with*, P.V. 11. A. 1551. — to *adopt*, *maintain*. *στέργειν τὰ πιστὰ τῶνδε τοὺς ἐπισπόρους* E. 643.

Στέργηθρον affection, C. 239. pl. P.V. 490. E. 183.

Στερεῖν to deprive, P.V. 864. pass.

ἐστερημένων E. 725. *στερηθεῖς* P. 571. A. 1312. — from another form, *pass.*

στέρεσθαι P. 363. *στερομένην* A. 1407.

Στερεός stern, P.V. 173.

Στήρνον the breast, pl. P.V. 65. P. 1011. C. 735. E. 76.

Στεροπή lightning, P.V. 1036.

Στερρός hard, harsh. Met. P.V. 1054.

Στεύεσθαι to profess, feel confident.

στεύνται P. 49. The note of Casaubon, quoted by Stanley upon this word, is worth citing: “*στεύω*,

στεύομαι. *promitto, firmo, prae me fero, jacto*. Ita vulgatiore Lexica:

nam apud Stephanum, quod mirum, neque in Indice nec alibi reperio.

Est autem verbum Homero usitatissimum. Inter alios locus hic notabilis: ἴσχεσθ' Ἀργεῖοι, μὴ βάλλετε, κούροι Ἀχαιῶν στεύται γάρ τι

ἔπος ἐρέειν κορυθαῖολος Ἑκτωρ. Sunt Agamemnonis de Hectore Paridis ad Græcos mandata ferente verba.

Longa opus est periphrasi, ut vis verbi στεύται exprimatur. Id enim vult, Hectorem prae se ferre speciem locuturi.

Sed inest præterea huic verbo παραστήματος (ita vocant Græci quandam præfidentis animi orisque pro re nata præsentiam et audaciam: ex eodem quo στεύομαι illud fonte) et confidentiæ significatio: ut si uno verbo utendum sit, non aliud Latinum melius respondeat huic loco quam minatur: (quomodo Horatius, Sat. ii. 3. Atqui vultus erat pulchra et præclara minantis, alibique: unde et Gallicum mine pro vultu et exteriore specie). Hector minatur (id est, ipsa præfidentis oris specie promittit) se aliquid locuturum. In aliis locis Homericis ubi idem verbum occurrit, non eadem difficultas, quod manifestior in illis jactantiæ et confidentiæ indicatio: ut cum de eodem Hectore ait, στεύται γὰρ νηῶν ἀποκόψειν ἄκρα κύρυνμβα κ.τ.λ. et Il. β'. στεύτο γὰρ ἐνχόμενος νικήσειεν κ.τ.λ. et Il. φ'. στεύτο δ' ὃ γ' ἀμφοτέρων ἀποκόψειεν οὐατα χαλεπῶ. In his et similibus, de aperta jactatione et

insolentior gloriatio verbum usurpatur. Hinc Angli finxerunt suum stout, quo hominem audacem et præfidentem indicant."

Στέφειν to crown. pass. ἑστεμμένος crowned, E. 44. S. 340.—to hang round after the manner of a chaplet, S.c.T. 50.

Στέφος a chaplet or garland, S.c.T. 97. A. 1238. C. 93. 1031.

Στήθος the breast, S.c.T. 545. 847.

Στημορραγεῖν to burst, the threads being broken, P. 822.

Στίβος a trace or foot-mark, P.V. 682. C. 203. 208. 226. — στίβοι φιλόνορες A. 399. the traces of a (once) loving wife.

Στιγμός a pricking, S. 819.

Στίφος a dense body of men or ships, P. 20. 358.

Στίχες (inus. in nom. sing.) ranks or rows, S.c.T. 907.

Στίχος a row, P. 358.

Στοιχηγορεῖν to relate in order, P. 422.

Στοιχιζειν to arrange, ordain, P.V. 482.

Στολή a dress or equipment, P. 189. — a force of troops or ships, P. 977. S. 745.

Στολμός drapery, C. 29.—the cloth of sails, S. 696.

Στόλος any species of equipment, as an armament or fleet, P. 392. 781. A. 45. 563. — a company of travellers or voyagers, S. 2. 28. 184. 231. (234. D. here Bothe conj. for ἀνέλληνα στόλον the compound ἀνελληνόστολον. The Schol. seems to take στόλον as the accusative. τὸν οὐχ "Ἑλληνα κατὰ στολήν.) 319. 456. 482. 911. 922. 1018. — a company engaged in any celebration, E. 818. 981. — χαλκήρη στόλον P. 400. the brazen beak of a ship. κωπήρη στόλον P. 408. the oars. Butler well observes on the former passage, "στόλος pro instrumentis nauticis cujusvis generis ponitur, non a συστέλλω, ut volunt grammatici, sed a simpl. στέλλω ὄρνο, apparo. χαλκήρης στόλος h.l. apparatus æneus, h.e. rostrum ære præfixum denotat ut mox v. 408. κωπήρης στό-

λος apparatus remigandi, h.e. ipsos remos, significat."

Στόμα the mouth, P.V. 614. 1034. S.c.T. 51. 423. 475. 561. P. 189. A. 226. 1220. 1454. C. 709. 1040. E. 277. 929. S. 623. 644. 677. κατὰ στόμα C. 566. face to face.—the mouth of a river, P.V. 849.

Στόμαργος garrulous, S.c.T. 429.

Στόμιον the bit of a bridle, P.V. 287. 1011. Met. A. 131.—the mouth of a cave, C. 796.

Στόμωμα the mouth or entrance to a sea. στόμωμα Πόντου P. 855. the Thracian Bosphorus.

Στονόεις mournful, P. 1010. στονόεν adv. P.V. 405. mournfully.

Στόνος a groan, S.c.T. 132. 882.

Στορενύναι to calm. στορέσας P.V. 190.

Στόχος conjecture, S. 240.

Στρατεία a warlike expedition, A. 589. E. 601.

Στρατεύεσθαι to go on an expedition, P. 776.

Σράτευμα an army, S.c.T. 203. 565. 1010. P. 116. 327. 415. 461. 777. 784.—In P. 744. i. qu. στρατεία, an expedition. Cf. Herod. iii. 49. συνελάβοντο τοῦ στρατεύματος τοῦ ἐπὶ Σάμον.—In P. 706. (720. D.) the vulg. reading διπλοῦν μέτωπον ἦν δυοῖν στρατηλάτων, is corrupt, although Blomf. asserts that it refers to Xerxes, "qui quum et πεζὸς et ναῦτης ἐστρατηλάτει, speciem præ se ferebat δυοῖν στρατηλάτοιιν." But μέτωπον cannot refer to the appearance of the man, but to the front presented by the army. The position of the accent also indicates that the vulg. is spurious. στρατευμάτοιιν is read by some MSS. So Brunck, Schütz, Well. Dind στρατεύματων Rob. v. l. ap. Steph.

Στρατηγεῖν to lead in war, E. 25.

Στρατηγός a leader of an army, S.c.T. 798. A. 567. 1610.

Στρατηλατεῖν to lead an army, P. 703. E. 657.

Στρατηλάτης a commander of forces, E. 607. On P. 706. see σράτευμα.

Στρατιά P. 5. 55. 526. 843. 882. A. 773.

Στρατιώτης fem. military, A. 47.

Στρατόμαντις *the soothsayer to an army*, A. 121.

Στρατόπεδον *a camp*, S.c.T. 79.

Στρατός *an army*, S.c.T. 36. 40. 59. 64. 79. 117. 132. 154. 166. 351. P. 67. 92. 127. 154. 173. 231. 232. 237. 240. 251. 275. 277. 337. 347. 376. 404. 431. 444. 458. 474. 493. 509. 648. 702. 707. 714. 717. 734. 751. 759. 766. 783. 789. 963. 975. 1019. A. 332. 336. 503. 524. 531. 533. (see below) 599. 610. 613. 620. 625. 638. 929. 960. S. 177. 726. 745. 752. — *a multitude or people*, e.g. Αἰγείω στρατῷ E. 653. *the people of Ægeus*. δάιος στρατός P.V. 421. *a warlike people*. Cf. P.V. 725. 806. S.c.T. 284. E. 536. 539. 638. 732. 849. On A. 533. πόθεν τὸ δύσφρων τοῦτ' ἐπὶν στύγιος στρατῷ; see δύσφρων, and Emper. in Zimmerm. Diar. there quoted. Possibly for στρατῷ we ought to read φράσσον, placing the interrogative after στύγιος. Cf. P.V. 767. P. 703. S. 459.

Στρατοῦσθαι *pass. to be sent as an army*. Met. στόμιον Τροίας στρατωθῆν A. 132. *a bridle for Troy sent in the manner of a military expedition*.

Στρέβλη *a shipwright's implement, a windlass or screw*, S. 434.

Στρέφειν *to turn*, P.V. 710. ἄνω τε καὶ κάτω στρέφων τιθῆσι E. 621. *turns up and down*, h.e. *arranges at his pleasure*.

Στροβεῖν *to whirl round, to agitate*, A. 1189. C. 1048. — *pass.* 201.

Στρόβος *a storm or whirlwind*, A. 643. — *a girdle*, S. 452. But here στρόφους is rightly corrected by Scalig. Spanh.

Στρόμβος *a whirlwind*, P.V. 1086.

Στρουθός *a bird*, A. 143. In this passage στρουθῶν is absurdly referred by Pauw to the *young of the hare*, and by Heath with equal absurdity to the apparition of the sparrows mentioned by Homer in Il. β'. 300. seqq. Schütz refers them to the *eagles* mentioned above. So the Scholiast. Eustathius (quoted by Schütz) on the passage in the Iliad, observes that στρουθός is there put specifically for *a sparrow*, but that the term

itself is a generic one. ἰστέον ὅτι ἡ μὲν τοιαύτη στρουθός εἰδικῶς οὕτω λέγεται. ἔστι δὲ ἄλλως γενικῇ ἡ λέξις. Porson rejects the word altogether, as an interpolation from the passage in the Iliad. So Blomf. Dind.

Στροφή *a crafty speech*, S. 818.

Στρόφιος *proper name*, A. 855. C. 667.

Στροφοδινεῖσθαι *to whirl oneself about*, A. 51.

Στρόφος *a girdle*, S.c.T. 853. Cf. στρόβος.

Στρυμόνιος *of the Strymon*, P. 850.

Στρυμών *the Strymon*, P. 489. A. 185. S. 252.

Στρωμνή *a couch*, C. 660.

Στρωννύναι *to spread*, A. 883. στρώσασα 895.

Στρωφᾶσθαι *to turn oneself about*, A. 1197.

Στυγάνωρ [α] *man-hating*, P.V. 726.

Στυγεῖν *to hate, regard with abhorrence*, P.V. 37. 46. 980. S.c.T. 217. (see νέμεσις) 392. 1037. A. 136. C. 109. 604. 894. E. 941. S. 75. 527. — *pass.* στυγούμενον P.V. 1006. στυγηθέν S.c.T. 673.

Στυγερός *odious, horrible*, S.c.T. 317. P. 873. C. 372. 1002. E. 298. S. 1015.

Στυγητός *hated*, P.V. 594.

Στύγιος *Stygian*, P. 656.

Στυγνός *odious*, P.V. 888. P. 464. 936. with dat. P. 278. — *mournful*, A. 695.

Στύγιος *a feeling of horror or sadness*, A. 533. (see δύσφρων) C. 387. φρενῶν στύγιος A. 1281. C. 79. — *an object of dislike or abhorrence*, A. 544. θεῶν στύγιος C. 1024. *an object of hatred to the gods*. Cf. S.c.T. 635. E. 615. — in periphr. δεσπότην στύγει C. 759. *our odious master*. — *an odious act*, C. 981.

Στύλος *a column*, A. 872.

Στύξ *a horrid creature*, C. 525.

Στύφος *rough*, P. 926. — *severe, stern*, id. 79.

Στύφος *rough*, P.V. 750. P. 296. Brunck, Schütz, Blomf. accent στυφ-λούς, which Elmsley on Bacch. 1135. condemns.

Σύθου, *passim*. — gen. σου *passim*. poet. σέθεν S.c.T. 128. etc. — σοί *passim*. — σέ *passim*. — dual. σφῶν P.V. 12. — pl. ὑμεῖς P.V. 1060. etc. — ὑμῶν ib. 1063. etc. — ὑμῖν ib. 440. etc. — ὑμᾶς ib. 1076. etc. poet. ὕμμε E. 590. — In E. 413. (435. D.) for the corrupt vulg. ἀξίαν τ' ἐπ' ἀξίων. Wakefield for ἀξίαν τ' reads ἀξίαν σ', which Dind. approves. — In P.V. 340. τὰ μὲν σ' is properly read in the older editions, σ' being for σέ, not for σά, as some have imagined.

Συγγενής *kindred*, P.V. 14. τὸ συγγενές P.V. 39. 289. *the tie of kindred*. συγγενῇ γάμον P.V. 857. *a marriage with relatives*. — innate, A. 806. φόβος συγγενής E. 662.

Συγγίγνεσθαι *to assist*, C. 243. 449. — by tmesis, σὺν δὲ γενοῦ C. 454.

Συγγιγνώσκειν *to have a fellow or kindly feeling towards another, to excuse or forgive*. συγγνώμη S. 212. — mid. συγγοῖτο 213. *id.*

Σύγγονος *kindred*, S.c.T. 1025. A. 1163. — innate, A. 858.

Συγκαθελκείν *to drag down along with others*. pass. συγκαθελκυσθήσεται S.c.T. 596.

Συγκαθεύδειν *to sleep with*, C. 893.

Συγκαθιστάναι *to assist in establishing*, P.V. 305.

Συγκαλεῖν *to call together*, S. 512.

Συγκαλυπτίος *to be concealed*, P.V. 522.

Συγκαλυπτός *covered over*, P.V. 494.

Συγκάμνειν *to condole*, P.V. 413. 1060.

Συγκαταβαίνειν *to come down with*. Met. *to enter the lists as an assistant in a contest*, C. 716. E. 998.

Συγκεραννύναι *to mix up with or compose*. pass. ἄλλη συγκεκραμένα C. 733. *mixed up with my lot, having happened to me*.

Συγκοιμᾶσθαι *to lie with*, A. 1231.

Συγκόλλως *consistently, agreeing with*, C. 635. S. 306.

Συγχαίρειν *to rejoice with*, A. 767.

Σύγχορος *adjacent*, S. 5.

Συγχωννύναι *to confuse or mingle*, συγχώσειε P.V. 1051.

Σύδην *hurriedly, pell-mell*, P. 472.

Συέννεσις *proper name*, P. 318.

Σύζυγος *conjugal*, C. 691.

Σύζωμα *a girdle*, S. 465.

Συλᾶν *to steal*, P.V. 83. — with acc. *to plunder*, P. 796. — pass. with acc. *to be deprived of*. τύραννα σκῆπτρα συληθήσεται P.V. 763.

Συλήτωρ *a spoiler*, S. 905.

Συλλαβή *a band, a means of confining a robe*, S. 452. — *a syllable*, S.c.T. 450.

Συλλαμβάνειν *to assist*. ξυλλάβοι C. 799.

Συλλήβδην *shortly, concisely*, P.V. 503.

Συλλήπτωρ *an assistant*, A. 1489.

Συλλύειν *lit. to unyoke horses together, h.e. to put up together at an inn, to lodge together for the night*. δέχεσθαι δ', οὔτε συλλύειν τινα C. 292. (294. D.) So Porson as recorded by Dobree, *una diversari*.

Συμβαίνειν *to coincide, agree*, C. 208. 573. — συμβαίνει γὰρ οὐ τὰ μὲν, τὰ δ' οὐ P. 788. *not some things coincide and some things do not, h.e. everything coincides*.

Συμβάλλειν *to close*, A. 15. 1267. — *to engage in combat*, C. 454. — *to meet with*, C. 668. — mid. v. συμβάλλεσθαι *to coincide*, C. 1007.

Συμβολεῖν *to meet*, S.c.T. 336.

Συμβολή *a conflict*, P. 342.

Σύμβολον *a sign or token*, A. 8. 306. — *an omen met by the way*, A. 142.

Σύμβολος *id.* P.V. 485. — *one who meets*, S. 497.

Σύμβουλος *a counsellor*. σύμβουλοι λόγου τοῦδε μοι γένεσθε P. 166. *advise me upon this subject*. — with περί C. 84. — ξύμβουλος εἰμι μηδαμῶς ἀτιμάσαι E. 682. *I advise not to, etc.*

Συμμαχεῖν *to assist in battle*, P. 779.

Συμμαχία *alliance in war*, A. 206.

Σύμμαχος *an assistant in battle, an ally*, P.V. 221. S.c.T. 248. 568. C. 19. 490. E. 281. 641. — συμμάχῳ δορί E. 743.

Σύμμετρος *agreeing with*, C. 225. — *consistent, just*, E. 505. — *contemporary*, C. 602.

Συμμιγῆς mixed with, S.c.T. 723.

Συμμιγνύναι to mingle with, A. 634. met. pass. ἀνοσίοισι συμμιγείς S.c.T. 593. mixed up with.

Συμπαρastaεῖν to stand by as an assistant, P.V. 218.

Συμπέμπειν to send along with, S. 488.

Συμπενθεῖν to condole with, C. 197.

Συμπίπτειν to happen. ξυμπίσωσι E. 322.

Συμπιπνεῖν to fall or sink, P.V. 430. — to coincide, C. 297. See πιπνεῖν.

Συμπνεῖν to breathe with. Met. to agree with or yield to, A. 180.

Συμπολίτης [i] a fellow-citizen, S.c.T. 587.

Συμπονεῖν to condole with, P.V. 274.

Συμπράσσειν to assist, P.V. 296.

Συμπρεπής befitting. ὥστε συμπρεπές S.c.T. 13. — befitting, consistent with dat. τύχη γυναικῶν ταῦτα συμπρεπῇ πέλει S. 453. Cf. Pind. Nem. iii. 67. βοὰ δὲ νικαφόρῳ σὺν Ἀριστοκλείδῃ πρέπει i. e. συμπρέπει.

Συμφάναι to assent, P.V. 40.

Συμφέρειν to bring together, S.c.T. 492. — συμφέρειν βουλευματα P. 520. to engage in counsel. — to bear with, to forgive. ὀργὰς ξυνοίσω σοί E. 810. — to suit, profit. καλῶς γ' ἂν ἡμῖν ταῦτα συμφέροι E. 495. συμφέρει impers. it is useful, E. 495. mid. v. συμφέρεσθαι to engage with, S.c.T. 618. — to assent to, to conclude. μόνον τόδ' Ἑλλὰς χθὼν συνοίσαται στόχῳ S. 240. Schol. συμφωνήσει.

Σύμφθογγος singing in concert, A. 1160.

Συμφορά an event, either happy or unhappy, P.V. 391. 760. 976. S.c.T. 5. P. 283. 431. 437. 832. 988. 1001. A. 18. 24. 558. C. 12. 31. 707. 919. 1060. E. 415. 485. 857. 974. 985. — συμφορά πάθους P. 428. a disastrous event. συμφορὰ κακοῦ ib. 987. id. In A. 315. (325 D.) καὶ τῶν ἀλόγτων καὶ κρατησάντων δίχα φθογὰς ἀκούειν ἐστὶ συμφορὰς διπλῆς, the two last words may be either in the gen. abs., οὔσης being under-

stood, or they may have an abstract reference to what has gone before, sc. τὸ ἀλῶναι and τὸ κρατῆσαι. In P. 463. τοιάνδε σοι πρὸς τῇ πάροιδε συμφορὰν πέρα στένειν, for συμφορὰν several MSS. have συμφορᾶ, which, as regards the construction, is equally good. See Lobeck on Soph. Aj. 277. and cf. P. 430. quoted under τύχη. Σύμφρων unanimous, A. 110. C. 791.

Σύμφυτος born with, growing up with, attached to anything. In A. 107. σύμφυτος αἰὼν is the period of time affixed by God to the fulfilment of the omen. The Scholiast wrongly explains it to mean old age. See the explanation of the whole passage under πειθῶ. In ib. 145. (152 D.) νεκρῶν τέκοντα σύμφυτον is generally said to be put by enallage for νεκρῶν τέκοντα συμφύτων h. e. a worker of family quarrels, but this is incorrect: τέκοντα σύμφυτον denotes that agent of discord which had ever attached to the family since the slaughter of the children of Thyestes, to which circumstance the words θυσίαν ἐτέραν allude. This first θυσία was the πρῶταρχος ἀτῆ or original cause of quarrels in the family, and Calchas fears lest another similar one may become such too. The words παλίνωρος and οἰκονόμος refer primarily to the same idea as τέκων σύμφυτος. See under παλίνωρος and οἰκονόμος.

Σύν with, along with, S.c.T. 31. 245. 264. 454. 456. 469. 643. 746. P. 127. 198. 763. 766. A. 111. 151. 444. 605. 642. 752. 1194. 1528. C. 23. 136. 242. 254. 757. 1018. 1031. E. 435. 905. 978. S. 21. 32. 83. 150. 173. 180. 605. 728. 932. 953. 1018. — with h. e. by means of, denoting the instrument. πρᾶγμ' ἐλέγχειν ξὺν νεοορνῆρ ξίφει A. 1324. Cf. S.c.T. 865. P. 741. — denoting the manner of an act. ξὺν δίκῃ S.c.T. 426. E. 580. with justice. σὺν ἀληθείᾳ P. 462. Cf. ib. 761. A. 1548. C. 825. S. 184. 609. 824. 825. — with, that is, with the aid of, S.c.T. 432. A. 887. 935. C. 146. 771. S. 129.

1068.—*with*, h. e. *opposed to*, S. c. T. 657.—*redund.* *σὺν χρόνῳ συμβάλλεται* C. 1007.—*σὺν χρόνῳ* A. 1351. E. 527. *at length, after a lapse of time.*—separated from its verb by a particle. *ξὺν δὲ γενοῦ πρὸς ἐχθρούς* C. 453. *ξὺν δὲ πλουτίζειν ἐμέ* A. 752.

Συνάγειν to bring together, S. c. T. 490. 738.

Συναινεῖν to agree to, promise, A. 1181.—*to assent to or admit*, A. 471.

Συναίρεσθαι to take up with another. *συναίρεσθαι Κίπριν* P. V. 653. *to indulge in love.*

Συναίτιος an accomplice, A. 1087.

Συναλγεῖν to condole, P. V. 288.

Συναλλάσσειν to associate, S. c. T. 579.

Συναμπέχειν to conceal, P. V. 519.

Συνανύτειν to close or end with, A. 1094. See *πώσιμος*.

Συνάπτειν to join together. *Μετ. μάχην συνάψαι* P. 328. *to engage in battle.* *συνάψας μηχανὴν δυσβουλίας* A. 1591. *having contrived.—to be contiguous, with dat.* P. 859. cf. *Eur. Hipp.* 187. and *Monk's note.*—*συνάπτεσθαι to take hold of with, to assist*, P. 729.—*γνώμης ξυνήψατο* P. 710. *assisted him in his design.*

Συναρμύζειν to join to, make ready for, E. 472. See *εὐκέρεια*.

Συναρπάζειν to carry off with oneself, P. 191.

Συνασχαλᾶν to condole with, P. V. 61. 243. 303.

Συναυλία a conflict, S. c. T. 821.

Συνδαίτωρ a guest at a banquet, E. 331.

Συνδικεῖν to defend a cause, E. 549.

Σύνδικος an advocate or defender of a cause, E. 731. S. 707.

Συνδίκως in defence of a cause, or justly. *λάκτισμα δειπνου ξυνδίκως τιθεῖς ἀρᾷ* A. 1583. (1601. D.) The construction of this passage is obscure. For the meaning of *λάκτισμα δειπνου* see *λάκτισμα*. It appears clear that *τιθεῖς ἀρᾷ* cannot mean *involving in a curse*, h. e. *cursing*, even supposing the words *λάκτισμα δειπνου* to mean *violation of the ban-*

quet. Neither, supposing, as is more probably the case, that *λάκτισμα δειπνου τιθεῖς* means simply *overturning the table*, can *ἀρᾷ* be taken without great awkwardness for *μετ' ἀρᾷς* h. e. *with a curse*. Peile suggests that the dative may be governed by the preposition in *συνδίκως* h. e. *doing it in aid or support of his curse, suiting the action to the word.* This seems likely to be correct, unless the reading is corrupt.

Συνδρόμως agreeing with, A. 1157.

Συνδρόα society, P. V. 490.

Συνειδέναι to be conscious, τίνα σύνοισθά μοι καλουμένη βροτῶν C. 214. *whom do you know me to be calling upon?*

Συνεῖναι to assist, S. c. T. 653.—*to be conversant with, to meet with*, P. 173.

Συνεισβαίνειν to embark with another. *ξυνεισβάς* S. c. T. 584.

Συνεμβολή an united cast or stroke, as of an oar, P. 388. On A. 957. see under *παρηβᾶν*.

Συνέμβολον † A. 957. see *prec.*

Συνέμπορος a fellow-traveller, C. 206. 702. S. 917. *Met.* C. 722.

Συνεξελαύνειν to expel along with, A. 1588.

Συνεπαινεῖν to advise at the same time, S. c. T. 1065.

Συνέπεσθαι to accompany, A. 929.

Συνέστιος one living along with another, S. c. T. 755.—*ξυνεστίου Διός* A. 687. *Jupiter, the protector of domestic life.*

Συνεύδειν to sleep with τοῦ ξυνεύδοντος χρόνου A. 868. *the time occupied in sleep.*

Σύνευνος the partner of a bed, P. V. 868. A. 1087. 1417.

Συνέχεσθαι to be occupied or conversant with, P. V. 659.

Συνήγορος a patron, a voucher, A. 806.

Συνῆλιξ one of the same age, P. 770.

Συνθάλλειν to soothe, P. V. 688.

Συνθύπτειν to assist in burying, S. c. T. 1018.

Σύνθεσις *connexion, putting together*, P.V. 458.

Σύνθετος *feigned, made up*, P.V. 689.

Συνθήκη *an agreement*, C. 548.

Συνθνήσκειν *to die along with*, fut. ξυνθανουμένην A. 1110. ξυνθανείσθαι C. 973. ξυνθνήσκουσα A. 793. *as it dies*.

Συνιέναι *to understand. οὐ ξυνεῖς* P. 353. aor. 1. ξυνῆκα *I understand*, A. 1083. 1216. 1226. C. 874. S. 462.

Συνίστασθαι *to engage in battle*, S.c.T. 417. 491. 654.

Συνίστω *conscious of. with acc. A. 1061. See πόριμος.*

Συνναίειν *to dwell with*, S.c.T. 177.

Σύννοια *anxiety*, P.V. 435.

Σύννομος *united or connected with*. C. 590. — *subst. a partner*, S.c.T. 336, P. 690.

Συνουκεῖν *to dwell together*, C. 896.

Συνουκῆτω *one living with*, E. 797.

Συνουκία *a living with, society*, E. 876. S. 264.

Σύνουκος *living with*, S.c.T. 170. C. 999. S. 410. — *Met. joined with*, A. 1626.

Συνουαλμῶν *a connexion by blood*, P.V. 408.

Συνομνέναι *to conspire*, A. 636. ξυνώμοσαν θάνατον πατρί C. 972. *conspired to murder my father*.

Σύνορθρος *coming with the dawn*, A. 245. *See αὐγή.*

Συνόρνυσθαι *to set out together*, A. 418. (429. D.) In this passage Pears. and Schütz read *συνορμένων*, which Butler approves. This is unnecessary. The dative refers to *πένθεια*, and assigns the cause, sc. *there is everywhere mourning on account of those who together left the land of Greece to go to Troy*. It is by some less properly referred to Paris and Helen, as being the cause of this grief.

Σύνουρος *contiguous, closely connected*, A. 481.

Συνουσία *a living with, connexion*, E. 275.

Συντραπάζειν *to confound*, P.V. 1090.

Συντέλεια *a society. ὁ ξυντέλεια* S.c.T. 233. *said of the tutelar gods of the city*.

Συντελής *associated in the payment of anything. συντελής πόλις* A. 518. *the city upon which part of the debt of crime devolved*.

Συντέμνειν *to cut short, to diminish*, E. 218. — *to limit or define*, S. 255.

Συντερπαίνειν *to bore at each end so that the bore meets in the middle. Μετ. δι' ὧτων συντέρπειναι μῦθον* C. 444. *cause my speech to enter in at thy ears*.

Συντιθέναι *to add*, S. 63.

Σύντομος *concise*, P. 684.

Συντόμως *concisely*, E. 398. 555.

Συντυγχάνειν *to happen. εἰ ξυντυχόντων* S.c.T. 256. *if things happen favorably*.

Συνωμότης *a conspirator*, E. 123.

Συνώνυμος *called by the same name, related*, S. 196.

Συνωρίς *a pair, as of horses, etc. Met. a pair of calamities*, A. 629. — *a fetter*, C. 976.

Σύρδην *lit. dragging with violence, Met. impetuously*, P. 54.

Συρία *Syria*, S. 5.

Σύριγξ *the bore in the wheel in which the axle turns*, S. 178. S.c.T. 187.

Συρίζειν *to hiss. συρίζων φόνον* P.V. 355. *hissing in a deadly manner*. Cf. S.c.T. 445.

Σύριος *Syrian*, P. 84. A. 1285.

Σφαγεῖον *the vessel in which the blood of a slaughtered victim is received*, A. 1062. Cf. *ρανθήριος*.

Σφαγή *a sacrificing or slaughter*, A. 1027. 1067. E. 178. 428. — *pl. σφαγαί the throat (being the part in which the incision is made). ἐν σφαγαίσι βάψασα ξίφος* P.V. 865. — *the flesh of one slain. ἀπὸ σφαγῆς ἐμῶν* A. 1581. — *αἷμαρος σφαγῆν* in A. 1362. (1389. D.) is by enallage, as Blomfield observes, for *αἷμα ἀπὸ τῆς σφαγῆς, blood from the slaughter*. Cf. Lobeck on Aj. v. 918.

Σφάγιον *a sacrifice*, S.c.T. 212. 361. E. 960.

Σφαδάζειν *to struggle*, P. 190.

Σφάζειν *to sacrifice*, A.1408. C.891. pass. σφαγείς E.295.

Σφάκελος *any very acute pain or emotion*, P.V.880. — *the violence of the storm*, P.V.1047. See Blomf. Gloss.

Σφαλερός *slipping, stumbling*, E.349.

Σφάλλῃσθαι *to be deceived*. σφάλ-
λεται βουλευμάτων E.687. *is deceived*
in his counsels.

Σφενδόνη *a sling, the cast of a*
sling. Met. *any casting out*, A.983.
See εὔμετρος.

Σφετερίζεσθαι *to appropriate to*
oneself. aor. σφετεριζάμενον S.39.

Σφέτερος *his own*, P.868. — *their*
own, A.738.

Σφήν *a wedge*, P.V.64.

Σφίγγειν *to bind fast*, P.V.58.

Σφίγξ *the Sphinx*, S.c.T.523.

Σφοδρύνεσθαι *to be violent or obsti-*
nate, P.V.1013.

Σφραγίζειν *to seal up*. pass. E.792.

Σφρυγᾶν *to swell*, P.V.380.

Σφυρήλατος *forged by the hammer*,
S.c.T.798. P.733.

Σχεδία *a raft, a hastily made boat*,
P.69.

Σχέδιος *fit for close conflict*, C.161.

Σχεθεῖν *to have*, P.V.16. C.819.
E.819. — *to confine*. ζυγοῖσι δουλείοισι
σχεθεῖν S.c.T.75. ἐκποδὼν σχεθεῖν
S.c.T.411. *to keep out of the way, to*
deter. The aorist only of this verb
is in use. See Herm. on Soph. El.
744. Elmsl. on Med.995. Blomf. on
C.819. for σχεθὼν needlessly writes
κατασχεθὼν, the aorist being used
precisely as in P.V.16. and the pre-
sent in neither case being necessary
to the sense.

Σχέσις *the manner of a thing*,
S.c.T.489.

Σχέτλιος *wretched*, P.V.647.

Σχήμα *a figure*. In periphr. Ἰπ-
πομέδοντος σχήμα S.c.T.470. See
Ἰππομέδων.

Σχηματίζειν *to adorn with devices*.
pass. S.c.T.446.

Σχίζειν *to separate*. pass. σχισθέντα
A.609.

Σχισμός *cutting, slaying*, A.1120.

Σχολάζειν *to loiter, be idle*, S.204.860.

Σχολή *leisure*, P.V.820. A.1025. —
delay, hindrance, A.1029.

Σώζειν *to preserve or save*, P.V.
374. S.c.T.731. P.339. A.589. C.500.
(see βυθός) E.631.724.731. — *to keep*
or observe, as commandments, E.232.
— *to retain*, P.V.392. — *to keep con-*
cealed, P.V.522. — pass. σώζεσθαι *to*
be preserved, S.c.T.254.802. P.495.
980. A.604. C.502. σώζεσθαι πρὸς τι
P.703. *to escape safe to*. σωθείς S.c.T.
964. P.210. In C.786. (797.D.) is com-
monly read τίς ἂν σωζόμενον ῥυθμόν
τοῦτ' ἰδεῖν δάπεδον ἀνομένων βήματων
ὄρεγμα; where σωζόμενον is by some
supposed to be the mid. v. governing
ῥυθμόν, h.e. *keeping moderation*. But
this, as observed under ῥυθμός, is
quite improbable. The words τίς ἂν
ἰδεῖν are wholly unintelligible. It
may be suggested as a conjecture
to read the passage thus, τίς ἂν
σώζοι νιν (sc. τὸν Ὀρέστην) ῥυθμοῦ
τοῦδ', ἰδὼν διὰ πέδον ἀνομένων βημά-
των ὄρεγμα; see the explanation
assigned to ῥυθμοῦ under the word.
διὰ πέδον is conjectured by Blomf.
for δάπεδον, and avoids the necessity
of an awkward ellipsis.

Σωκεῖν *to be strong*, E.36. Cf. Soph.
El.119.

Σῶμα *the human body*, P.V.461.
1025. S.c.T.12.522.877.930. P.195.267.
821.833. A.217.426.1451. C.713. φθό-
νον σωμάτων ἔξει θεός P.V.861. Here
σωμάτων refers to the *persons* of the
Danaidæ, not to the *bodies* of their
murdered cousins. See φθόνος.

Σωματοφθορεῖν *to spoil the body*
with indulgence, A.922. In this pas-
sage Schütz reads δωματοφθορεῖν,
h.e. *domum fastu perdere*. Aurat.
στρωματοφθορεῖν, which Dindorf ap-
proves.

Σωσθάνης [ᾱ] proper name, P.32.

Σωτήρ *a preserver*, S.c.T.502. A.
498. C.2.262. S.960. — of inanimate
things σωτήρα ναὸς πρότονον A.871.
In S.c.T.808. (826.D.) something is
evidently lost. Scholef. suggests
τύχη, which Blomf. approves. Dind.
τύχη. — with feminine nouns, τύχη

σωτήρ A. 650. εὐπραξίας σωτήρος S.c.T. 207. Cf. πενθητήρ. Jupiter was peculiarly worshipped as Ζεὺς σωτήρ, or the guardian of happiness, and to him as such the third libation at feasts was offered. τοῦ πάντα κραίνοντος τρίτον σωτήρος E. 730. Ζεὺς σωτήρ τρίτος S. 26. In allusion to this in A. 1360. the third blow is said to be given in honour of Ἄδον νεκρῶν σωτήρος. Also in C. 1069. Orestes is called τρίτος σωτήρ. See under τρίτος.

Σωτηρία safety, S.c.T. 191. P. 500. C. 201. E. 869. — νόστιμος σωτηρία a safe return, P. 783. A. 334. 1211. — πεισμάτων σωτηρία S. 746. the protection of cables.

Σωτηριός salutary, S.c.T. 16. S. 5 210. 402. 412. — having a preserving power, C. 498. E. 747. σωτηρίων πραγμάτων εὐάγγελον A. 632. bringing

tidings of safety. — σπέρματος σωτηρίου C. 234. a preserving or perpetuating seed.

Σωφρονεῖν to be wise or discreet, P.V. 984. A. 1603. E. 495. 954. — τὸ σωφρονεῖν discretion, A. 1399. S. 991. — without the article, as the subject to a verb, παρ' ἄκοντας ἦλθε σωφρονεῖν A. 174. wisdom comes to persons against their will. Cf. αἰεὶ γὰρ ἡβῶ τοῖς γέρονσιν εὐ μαθεῖν A. 370. On the passage in P. 815. πρὸς ταῦτ' ἐκείνον σωφρονεῖν κεχρημένοι πινύσκετε, see under χρῆσθαι.

Σωφρόνισμα an admonition, S. 970.

Σωφρόνως wisely, with discretion, S.c.T. 627. E. 44.

Σώφρων wise, discreet, S.c.T. 168. 592. A. 342. 1649. C. 775. E. 131. S. 691. — comp. σωφρονέστερος S.c.T. 550. C. 138.

T

Ταγεῖν to be commander of. with gen. P. 750.

Ταγεῖσθαι to station. mid. v. τάγευσαι S.c.T. 58.

Ταγή [ā] command. abstr. for concr. those in command, A. 110.

Ταγός [ā] a ruler or commander, P. 26. 316. 472. ταγὸς μακάρων P.V. 96.

Ταλαίπωρος miserable, P.V. 231. 315. 698. 628.

Τάλαντον a balance, P. 338. S. 803. Cf. II. ó. 69.

Ταλαντοῦχος holding the scales, A. 425.

Τάλας wretched, P.V. 108. 467. 595. P. 705. τάλαινα S.c.T. 244. 790. P. 437. 509. A. 216. 375. 1040. 1078. 1136. 1220. 1247. 1268. C. 597. 732. τάλαν S.c.T. 969. C. 752. τάλαινης S.c.T. 1023. Dor. τάλαινας A. 1107. τάλαιναν P.V. 566. P. 567. A. 1109. 1233. τάλαινας A. 1114. τάλανα S.c.T. 969. — ó τάλας P.V. 157. wretch that I am. Cf. ib. 571. S.c.T. 1055. E. 750. 777.

Τανταλίδης a descendant of Tantalus. διφνύοισιν Τανταλίδαισι A. 1448. h.e. Agamemnon and Menelaus.

Τανύδρομος exerting the limbs in running. σφαλερά τανυδρόμοις κῶλα E. 349. (371. D.) Here τανυδρόμοις seems to be used as a verbal adjective governing κῶλα in the accusative, exerting in running their stumbling limbs, h.e. stumbling in the attempt to run away from the fate which pursues them. Dind. with Herm. writes σφαλερά γὰρ — and considers σφαλερά . . κῶλα to be put parenthetically; but this is certainly very awkward. Perhaps we should read σφαλερά περ τανυδρόμοις κ. τ. λ. Cf. not. ad loc. ed. Linw.

Τάξις a post or station, P. 290. E. 374. — a company or party, P.V. 128. τάξις νεὼς μακρᾶς P. 372. a line of ships of war.

Ταπεινός humble, P.V. 320. 910.

Ταραγμός disturbance, C. 1052.

Ταράκτωρ a disturber, S.c.T. 554.

Ταράσσειν to disturb or excite, P.V. 996. A. 1189. C. 287. — γόος ἀμφιλαφῆς παραχθείς C. 328. excited, stirred up. See ἀμφιλαφής.

Ταρβεῖν to fear or dread, P. V. 934.

P.671. E.385. S.754. — with acc. P.V. 900.962. S.c.T.35. E.670.684.

Τάρβος *fear, dread*, P.682. A.833. C.540. S.717. — μέριμναι ζωπυρούσι τάρβος τὸν ἀμφιτειχὴ λέων S.c.T.271. Here the accusative is used πρὸς τὸ σημαίνονμενον, the words μέριμναι ζωπυρούσι τάρβος being in sense equivalent to ταρβῶ. See under κλύειν.

Ταρβόσυνος *timid*, S.c.T.222.

Ταριχεύειν lit. *to dry for preserving*, hence, *to wither, emaciate*. pass. ταριχευθέντα C.294.

Τάρταρος *Tartarus*, P.V.154.219. 1031.1053. E.72.

Ταρφύς *thick*, S.c.T.517. pass. P.373.

Τάσσειν *to station or place*. with εἰς, S.c.T.266. τάσαι ἐν στήχοις τριῶν P.358. *to place in three rows*. with πρὸς, S.c.T.562. A.323. with ἐπὶ, *to place in opposition*, S.c.T.430. — ἐπὶ σκηπτουχίᾳ ταχθεὶς P.290. *placed in a post of command*. — *to appoint or order*, S.964. pass. τεταγμένος A.996. E.269.609. S.499. χρόνῳ τεταγμένῳ E.906. *in the appointed time*. — mid. v. *to arrange or station oneself*. τάσσεσθε, φίλοι δμῳίδες S.955.

Ταύρειος *of bulls*, S.c.T.43.

Ταυροκτονεῖν *to slay a bull*, S.c.T.258.

Ταῦρος *a bull*, S.297. Met. A.1097.

Ταυροσφαγεῖν *to slay a bull*. ταυροσφαγούντες εἰς μελάνδετον σάκος S.c.T.43. h.e. *receiving its blood into the hollow of the shield*. Cf. Arist. Lys. 190

Ταυροῦσθαι *to be fierce as a bull, to be enraged at*, with dat. C.272.

Ταφεῖν (aor. 2. from pres. inus.) *to be astonished*. ἔταφον, ἔταφον P.961.(1000.D.). Here Dindorf is probably right in supposing ἔταφον to be the first person of the aorist from ταφεῖν, not the third person plural from θάπτειν. See the passage explained under θάπτειν, where it is suggested that ἔπομένους or ἔπομένους may be the correct reading in the next line, as governed by ἔταφον.

Ταφή *burial*, S.c.T.800.

Τάφος *a tomb*, S.c.T.1028.1037. P.670.672. A.493.1284. C.106.166.333. 347.481.494.533.881. E.588. pl. S.c.T.897. E.737.

Τάχα *quickly*, e.g. τάχ' εἶσομαι S.c.T.243. Cf. ib. 641. P.242. A.475. 1133.1145.1633. C.303.959. E.392. 432.567.699. S.841.887. — *perhaps, probably*, joined with ἀν. τάχ' ἀν τις εἴποι S.c.T.896. *some one perhaps may say*. Cf. P.V.312. S.c.T.384. E.488. S.181.481. — with indic. τάχ' ἀν τοῦδ' ἦν S.c.T.645. — superl. τάχιστα. P.V.961. P.499. — ὅσον τάχιστα A.591. δπως τάχιστα A.591.1323. C.734. 865. S.460. ὡς τάχιστα S.c.T.243. E.712. S.188.927. *as quickly as possible*. — ἐπεὶ τάχιστα P.V.199. *as soon as*. ὅπως τάχιστα P.V.228. id.

Τάχος *swiftness*. ὑπέροκμοι τάχει P.334. *excelling in swiftness*. τίς τοῦδ' ἐξίκοιτ' ἀν ἀγγέλων τάχος; A.272. *what messenger could come at this speed?* ἐν τάχει P.V.749. A.1213. 1423. *quickly*. τάχος acc. S.c.T.58. A.919.1081. E.121.170. id. ὡς τάχος S.c.T.657. A.27. C.876. *as quickly as possible*.

Ταχυήρης *swiftly rowed*, S.32.

Ταχύμορος *swiftly perishing*, A.474.

Ταχύνειν [ῶ] *to hasten*, P.678. C.649.

Ταχύομπος *swiftly conducting*, S.1031.

Ταχύπορος *swiftly moving*, A.474.

Ταχύπτερος *swift-winged*, P.V.88.

Ταχυρροθος *swiftly spreading a report*, S.c.T.266.

Ταχύς *swift*, P.725. A.1095. C.60. S.745.

Τε *and*, used in the following constructions, *passim*. — 1. joining two words, e.g. Κράτος Βία τε P.V.12. — 2. joining more than two, e.g. ἀριθμὸν ἔξοχον σοφισμάτων, γραμμάτων τε συνθέσεις, μνήμην τε P.V.493. — 3. followed by καί, *both—and*, e.g. οὐρανοῦ τε καὶ χθονὸς τέκνα P.V.305. — ἄλλως τε καί P.V.539.696. P.675. E.451. S.749. see ἄλλως and πάντως.

The reverse construction sc. καί . . τε is very rare. It appears in S.c.T. 562. 563. (580. 581. D.) where Scholefi. quotes Plat. Crit. 8. sub fin. Here Blomf. needlessly reads ἡ θεῖον from Rob. — 4. τε καί . . τε, e.g. Γῆ τε καὶ Ἑρμῇ βασιλεῦ τ' ἐνέρων P. 621. — 5. τε καί . . καί, e.g. ἔχθραι τε καὶ στέργηθρα καὶ συνεδρίαί P.V. 490. — 6. τε καί . . τε . . τε, e.g. πόλει τ' ἀρήγειν καὶ θεῶν ἐγγυρῶν βωμοῖσι . . τέκνοις τε γῇ τε μητρὶ S.c.T. 14. — 7. τε καί . . καί . . τε, e.g. σοὶ τε καὶ τέκνοις σέθεν καὶ πόλει φίλοις τε πᾶσι S.c.T. 69. Cf. P. 214. — 8. τε . . τε, e.g. ὄξος τ' ἀλειφά τ' ἐκχέας A. 313. Cf. not. ad Eum. 645. ed. Linw. — 9. followed by ἡδέ, S.c.T. 844. P. 26. 933. 957. — 10. preceded by ἡ instead of τε E. 498. vid. not. ad Eum. 826. ed. Linw. — 11. it also joins periods and clauses, as well as words, e.g. P.V. 25. etc. So when followed by καί, e.g. P.V. 178. — or by τε, e.g. P.V. 289. or when preceded by a negative, as οὔτε or οὐδέ. e.g. P.V. 244. 261. S. 236. or when followed by δέ, e.g. P. 616. — 12. It also follows participles redundantly, and has then the sense of *et* then. Cf. A. 99. C. 550. 851. See Herm. on Vig. 772. These passages are, however, emended, or differently explained by some. It is often placed before the word in the sentence to which it precisely refers, e.g. ἔς τ' ἐπάλλξεις καὶ πύλας S.c.T. 30. for ἐς ἐπάλλξεις τε καὶ πύλας. Cf. P.V. 661. etc. See Elmsley on the Heraclidæ, v. 622. Wellauer on Prom. 42. It is usually placed second or third in the sentence, but sometimes fourth, e.g. P.V. 138. E. 281. 464. — It is joined to δέ in C. 490. but Dind. considers this corrupt. Cf. δέ.

Τέγγειν *to moisten*, P.V. 400. disjoined from διὰ by tmesis, P. 532. see διατέγγειν. — *to tinge or stain*, P. 309. — mid. v. *to be moist with tears*, P. 1022. — pass. *to be softened, to yield*, P.V. 1010.

Τεθυμμένος. See under τύφειν.

Τείνειν *to stretch* (as a bow), A. 365. — *to extend, to carry on*. βίον τείνειν Q.V. 535. A. 1335. pass. βίονος ἦν ταβῇ P. 694. — *to exert the voice, to deliver a speech*. μακρὰν ἔτεινας A. 1269. sub. ῥῆσιν. Cf. μακρός. τείνειν δυσβάυκτον αὐδάν P. 566. Cf. C. 503. on which see τίμημα. — intrans. *to extend, to stretch out*, S. 88. P. 65. μεταξὺ τείνει πύργος ἐν εὐρεὶ S.c.T. 745. *there is but a tower's breadth between*. φρενῶν βίᾳ τείνουσι πομπήν S.c.T. 594. *pursuing their career in the violence of their spirit*, where τείνουσι πομπήν metaphorically refers to that career of wickedness which these men are represented as pursuing. See μακρός.

Τείρειν *to afflict, to vex*, P.V. 348. 582. — pass. ἐκ πολλέμου τευρομένοις S. 77.

Τείχος *a wall of a city*, S.c.T. 87. A. 440. 545. C. 359. S. 470.

Τεκμαίρειν *to signify*, P.V. 601. — mid. v. *to conjecture*, P.V. 337.

Τέκμαρ *a sign or token*, P.V. 452. A. 263. 306. C. 656. E. 235.

Τεκμήριον *a proof or token*, P.V. 828. A. 343. 1339. C. 203. E. 425. 463. 632. — πρὸς οὐδὲν ἐν μέρει τεκμήριον A. 323. *according to no regular sign or arrangement*.

Τεκνογόνος *bearing children*, S.c.T. 911.

Τέκνον *a child*, S.c.T. 668. A. 201. 706. 872. C. 320. 516. 816. 883. 897. 899. 907. 909. pl. τέκνα *children*, P.V. 205. 817. S.c.T. 16. 767. P. 214. 218. 740. A. 1180. 1278. C. 263. 345. 746. 986. E. 394. S. 720. 734. Met. τέκνον ἐπιεισφέρει δώμασι C. 638. — *used of the young of an animal*, S.c.T. 273. — *of flowers, the product of the soil*, P. 610.

Τεκνόποιος *avenging a child*, A. 150. See καλινόρος.

Τεκνοῦσθαι *to beget children*, Met. A. 732. — pass. τεκνοῦσθαι S.c.T. 639.

Τέκος *a child, offspring*, S.c.T. 185. 659. S. 343. — Met. E. 506.

Τέκτων *a workman*, S. 280. fem. A. 1379. — *an author*, A. 148. S. 589.

Τελέθειν *to be*, A. 100. 454. S. 673. 1024.

Τελεῖν to bring to an end, to accomplish, P.V. 1035. S.c.T. 609. 675. 764. 773. P. 913. A. 947. 1078. 1226. E. 859. *εὖ τελεῖν to bring to a successful issue*, S.c.T. 35. A. 780. — intrans. *to come to an end, to turn out*, S.c.T. 641. C. 1017. *εὖ τελεῖν* P. 221. *to have a good issue*. — pass. *τελεῖσθαι to be brought to an end, to be accomplished*, A. 1466. *τελουμένον* C. 282. 859. *τελείσθω* ib. 308. *τετέλεσται* S. 18. *ἐτελέσθη* C. 1063. *τελεσθέντα* A. 731. — fut. mid. in pass. sense, *τελείται* contr. for *τελέσεται* P.V. 931. A. 68. — *to destroy*, pass. *δεσπτόν τελουμένον* C. 862. *being slain*. In C. 376. seqq. (382. seqq. D.) *Ζεῦ, Ζεῦ, κάτωθεν ἀμπέμπων ὑστερόποινον ἅπαν βροτῶν τλήμονι καὶ πανούργῳ χειρὶ, τοκεῦσι δ' ὅμως τελείται*, if the metre of the antistrophe be correct, *τελείται* must be corrupt. Lachmann conj. *τέλει, τέλει*, sc. as the imperative agreeing with *Ζεῦ, Ζεῦ*. Well. *τέλει τάδε*. If *τελείται* be correct, the preceding words must be explained as an aposiopesis, *ἀμπέμπων* being the nom. abs. and the force of *ὅμως* depending on the word *ὑστερόποινον* sc. *thou that sendest vengeance late — yet still (although late) will it be accomplished for my parent's (Agamemnon's) sake*. Or if *τέλει τάδε* or *τέλει τέλει* be read, the construction will apparently resemble that of the words *βαρεία δ' οὖν ὅμως φράσον* S.c.T. 792. see *ὅμως*. h. e. *it is against a parent* (sc. Clytemnestra) *indeed (that I invoke thy vengeance), yet still even against a parent accomplish this thing*. Either way, however, involves much uncertainty, and the passage may be considered corrupt.

Τέλειος accomplished, S.c.T. 748. 814. 833. S. 804. *κρανθῇ τέλειον* i. e. *ὥστε τέλειον εἶναι* S. 86. — *final, effectual*. *τελεῖα ψήφος* S. 720. — *having the power of finishing or making complete*, A. 946. 1437. E. 28. 360. S. 521. — in allusion to the word *τελεῖν*. *Ζεῦ, Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει* S.c.T. 151. A. 947. *Ἦρας τελείας*

E. 205. See under *τέλος*. In S.c.T. 677. (695. D.) *φίλον γὰρ ἐχθρά μοι πατρός τελεῖ ἄρά | ξηροῖς ἀκλαύστοις ὄμμασιν προσιζάνει*, the words *τελεῖ ἄρά* are undoubtedly corrupt. The *a* in *τελεῖα* if agreeing with *ἄρά* cannot be elided, and *τελεῖα*, as the neuter plural, is without sense. In the absence of better authority from MSS. it is perhaps best to read *τελεῖν* from Turn. So Blomf. This will refer to *τελεῖν* in v. 657. and the infinitive will depend upon *προσιζάνει*. *The hateful curse of my father rests upon my dry tearless eyes* (see *ξηρός*) *in order that I may accomplish* (this murder). Wordsworth conj. *τάλαινα*.

Τέλειος accomplished, final, fulfilled, E. 371. S. 74. 791. — *groun up*, A. 1485. — *having power to accomplish*. *τελείων τελειότατον κράτος* S. 520.

Τελεσιφόρων accomplishing its purpose, A. 684.

Τελεσφόρος accomplishing, bringing to an end, effectual, P.V. 509. S.c.T. 637. C. 210. 534. *τελεσφόροις δίναι* A. 968. *agitation portending something real*. *πεσεῖν ἐς τὸ μὴ τελεσφόρον* A. 972. *to come to nought*. — *invested with authority*, C. 652.

Τελευταῖος last, A. 305. (314. D.) This passage is one of some difficulty. The precise nature of the contest called *λαμπαδηφορία*, to which the beacon lights are here compared, is not distinctly ascertained. The suggestion given in the Dict. of Antiqu. (Lond. 1842.) appears very probable: viz. that there were several *chains* or *parties* of torch-bearers, each of which ran in succession, and this view seems rather confirmed by the wording of the present passage, although not noticed in the article alluded to. Be this as it may, however, the comparison is clear, viz., that the succession of beacon fires is compared to the successive persons, or sets of persons, who carried the lighted torch in this contest. In the present verse, *νικᾷ δ' ὁ πρῶτος*

καὶ τελευταῖος δραμών, the meaning generally assigned is, that the *first* and *last* were esteemed victorious, because the one transmitted the tidings first from Troy, the latter brought these tidings to Clytæmnestra. But it is surely strange to speak of *two* victors in *one* contest, to say nothing of the absence of the article before τελευταῖος. [There are, however, instances of such an omission to be found, e.g. Soph. Aj. 1250.] It may be suggested to take both πρῶτος and τελευταῖος as referring to one and the same: the light here transmitted is regarded as *one and the same light*, all coming from the same source, φῶς οὐκ ἀπαπκον ἴδαίον πυρός. Hence (whereas in other contests of this kind, one person, or set of persons, from among many gained the prize), in this metaphorical contest on the other hand, the same light, ὁ πρῶτος καὶ τελευταῖος δραμών, h. e. *that which ran from first to last*, or unintermittingly, is declared the conqueror, as having successfully performed its duty.

Τελευτᾶν *to finish*. βίον τελευτήσαντα A. 903. — *to die*, S.c.T. 599. 913. — *to end*, *to have an end*, A. 621. C. 305. S. 208. 294. ποῖ τελευτᾷ; C. 521. *at what point does it end?* So [P. 721. Cf. Pind. Ol. vii. 68. τελευτᾶσαν δὲ λόγων κορυφαί ἐν ἀλαθείᾳ περτοῖσαι.

Τελευτή *an end*, S.c.T. 560. 919. 933. P. 774. — *an issue or event*, P. 726. A. 725. S. 130. 1036.

Τελέως *effectually*, E. 310. 913.

Τέλλεσθαι *to rise up*. τὰ δ' ὅλοα τελλόμεν' οὐ παρέρχεται S.c.T. 750. (768. D.) a metaphor from a tempest, sc. *this storm of calamity rises, and will not pass by*. Here Dind. adopts πελόμεν', a reading written over the other in Cant. 2.

Τέλος *an end, issue, or final accomplishment*, S.c.T. 142. P. 712. A. 1080. Διὸς ἐντολή ἔχει τέλος P.V. 13. *has its full effect*. νύκτερον τέλος S.c.T. 349. *the end of night*, i.e. death. θανάτου

τέλος S.c.T. 888. *the end caused by death*, i.e. death. τὸδ' ἐξείπον τέλος A. 908. *this final speech*. μάχης τέλος C. 861. S. 470. *the issue of a battle*. τέλος δίκης E. 234. 699. αἰτίας τέλος E. 412. *the decision of a cause or charge*. κύριον τέλος E. 515. Cf. S. 598. 619. πολεμύκραντον τέλος S.c.T. 147. *the issue of war*. — *a boon*, S.c.T. 242. — *an office*, A. 882. 1175. C. 749. E. 713. — *a body of soldiers*, P. 47. — *a body of magistrates*, S.c.T. 1016. — *a sacred rite*, E. 799. δαίμοσιν ὦν τέλη τάδε P. 200. *to whom these rites pertain*. διὰ τέλους throughout, *even to the end*, P.V. 273. E. 63. — τέλος *adv. at last*, P.V. 664. P. 454. Perhaps in ib. 712. — Ruhnken's note (on Timæus, in voc. προτέλεια) on this word is worth quoting: "τέλος, τελείσθαι, et inde derivata a latiore initiandi potestate ad nuptiarum sacra, quæ matrem feminamque, velut novæ vitæ initiatos, conjungunt, transierunt. Poetarum parens Od. ὕ. 74. κοῖρησ' αἰτήσουςα τέλος θαλεροῖο γάμοιο. In Æsch. Eum. v. 838. (799. ed. Well.) γαμήλιον τέλος Scholiastes exponit γάμον. Hinc τέλειοι, οἱ γεγαμηκότες, καὶ τελειοθῆναι, τὸ γῆμαι. Pollux iii. 38. Eust. ad Il. λ. p. 881. — Dii, in quorum auspiciis et tutela erant conjugia, θεοὶ τέλειω dicebantur, in quibus præcipue cultam scimus Ἥραν τελείαν, a Latinis Junonem pronuntiam dictam. Diod. Sic. v. 73. προθύονσι δὲ πρότερον ἅπαντες τῷ Διὶ τῷ τελεῖν, καὶ Ἥρᾳ τελείᾳ. ubi vide Wesseling. Δόμος ἡμιτελῆς in Homero Il. β. 701. quomodo capiendus sit, inter ipsos veteres dubitatum est. Sed ex hac ipsa ratione comode poterit explicari δόμος χῆρος. unde maritus abierat ad bellum Trojanum. Vid. Hemsterh. Luc. Dial. Mort. xix. p. 410. Satis jam intelligi arbitror posse, cur sacra ante nuptias dicta sint προτέλεια. (Here Ruhnken quotes Plato Legg. vi. p. 623. Eur. Iph. A. v. 718. etc.) Sed cum προτέλεια etiam alias res sacras fierent, vox tam late patere cœpit, ut

cujusvis rei gravioris primordia significaret." Thus in A. 219. *προτέλεια ναῶν* signifies *sacrifices offered beforehand for the safety of the fleet*. ἐν βιότον προτελείους A. 702. means *the beginning of life*, and in v. 65. the *skirmishing preceding a battle*. Cf. *προτέλεια*.

Τέμενος a temple or sacred precinct. Met. *τέμενος αἰθέρος* P. 357. *the region of the air*. Butler compares Lucr. v. 1435. *mundi magnum et versatile templum*, and Stanley quotes from Varro vi. p. 71. *Unus erit quem tu tolles in caerulea caeli templa*.

Τέμνειν to cut (as in surgery), A. 823. *πρὸς δέρην τεμών* E. 562. — *to cut off*, C. 196. 1043. — *to cut, as herbs for medicine*. Hence, *to prepare a remedy*. τίνα ὅρον τέμνω; S. 788. (in loc. dub.) *what remedy must I devise?* Cf. *ἐντέμνειν*.

Τενάγων proper name, P. 298.

Τένων the tendon of the foot, C. 207.

Τεός thine, P. V. 162. S. c. T. 101.

Τεράζειν to utter portents, A. 124.

Τέρας a monster, an object of wonder, P. V. 532. 834. 923. C. 541. S. 565.

Τερασκόπος one that observes prodigies, a soothsayer, A. 951. 1415. C. 544. E. 62.

Τέρην tender, S. 976.

Τέρμα a termination, a limit, P. V. 100. 184. 257. 625. 708. 757. 825. 830. 1028. A. 756. 975. 1150. E. 400. S. 450. ἐπὶ τέρματι E. 603. *at the end*, h. e. when he had reached the bottom, or, had finished his ablutions. Cf. *ἀμείνων*. In circumlocutions, e.g. ἀγχόνης τέρματα E. 716. *death by hanging*. δολιχῆς τέρμα κελεύθου P. V. 284. *the space of a long journey*. Cf. ib. 825. τὸ πᾶν πορείας τέρμα. Pind. Isthm. iii. 23. *διέρχονται τὸ βίου τέλος*.

Τερμόνιος at the extreme point. *τερμόνιον ἐπὶ πάγον* P. V. 117. *the extremity of the hill*. Others explain it, *the hill at the extremity*, sc. of the world. So Schol. *τελευταῖον μέρος τῆς γῆς*. ἐπειδὴ τέλος τῆς οἰκουμένης ὁ Καύκασος.

Τέρμων an end or issue, S. 624.

Τέρπεσθαι pass. *to be delighted*, E. 994.

Τερπνός pleasing, A. 478. 528. C.

236. In A. 142. (143. D.) *τερπνὰ τούτων αἰεῖ ξύμβολα κᾶναι*, Schütz reads *αἰεῶ*, which is unnecessary. *αἰεῖ* refers to Diana, who is represented as *entreating Jupiter to bring to a favourable issue the omens given by the birds*. The construction is *αἰεῖ* (sc. τὸν πατέρα, understood from v. 134.) *κᾶναι τερπνὰ* (sc. ὥστε *τερπνὰ εἶναι*) *σύμβολα τούτων*. Well translates, *Diana postulat, ut tanquam faustum omen interpreter avium apparitionem*. *αἰεῖ*, however, would scarcely be suitable in this case, and Well. therefore prefers *αἰεῖ*. But *κᾶναι σύμβολα* is not to *interpret* omens, but to *bring them to an issue*. A gloss. indeed has *με* after *αἰεῖ*, and so Schol. *τὰ σύμβολα αἰεῖ με φᾶναι*, whence Steph. *φᾶναι*. With respect to Diana's entreating Jupiter upon such a subject, Klausen compares the Oracle in Herod. vii. 141. and also Ag. 648. — The v. A. 878. *τερπνὸν δὲ ταναγκαῖον ἐκφυγεῖν ἅπαν* is by Schütz placed after v. 877. and by Blomfield considered as spurious, but without sufficient cause. See *ἀναγκᾶς*.

Τέρψις delight, P. 536. A. 597.

Τέσσαρες four, C. 236.

Τέταρος fourth, S. c. T. 468. P. 759. E. 18.

Τετρασκελής four-legged, P. V. 395.

Τεύθρας proper name, S. 544.

Τευκρίς *fein*. *Τροϊαν*. *Τευκρίδ' ἐπ' αἶαν* A. 112.

Τεύχειν to produce, make, or do, S. c. T. 817. A. 146. 713. 945. 1234. C. 719. E. 122. 769. S. 302. — *τεύχουσα φόβον* P. V. 1092. *frightening*. τὸ σὸν πόλισμα καὶ στρατὸν τεύξω μέγαν E. 638. *I will make it great*. — perf. pass. *τέτυκται* there is. λόγος τέτυκται A. 731. οὐρανὸν τετυγμένον S. c. T. 370. *wrought artificially*. ἀκλῆρος ἐτύχθη E. 333. *I am*. Διὸς ἡμερος ἐτυχθη S. 81. *it is*. On the constr. in P. 187. (189. D.) *τοῦτω στάσιν τιν', ὥς ἐγὼ ὀέκουν*

ὄρᾱν, τεύχειν ἐν ἀλλήλαιοι, see Hermann on Vig. 205. who remarks, "debebat, proprie si loqui vellet, ἔτευχον dicere, sed nunc ex verbis ὡς ἐδόκουν ὄρᾱν pendere fecit infinitivum, ut oratio carere verbo videatur." He compares Cicero de Off. i. 7. 22. *atque ut placet Stoicis, quæ in terra gignuntur, ad usum hominum omnia creari, homines autem hominum causa esse generatos.* Cf. also Soph. Trach. 1228. ἀνὴρ ὅδ' ὡς ἔοικεν οὐ νέμειν ἐμοὶ φθίνοντι μοῖραν, which is a mixture of ἀνὴρ οὐ νέμει, ὡς ἔοικε, and ἔοικεν οὐ νέμειν.

Τευχεσφόρος *wearing armour*, C. 618.

Τευχηστήρ *id.* P. 869.

Τευχηστής *id.* S.c.T. 626.

Τεύχος *any vessel*, C. 97. — *a balloting urn*, A. 789. E. 712. — *a funeral urn*, A. 424. — ἐνύδρῳ τεύχει A. 1099. *a bathing vessel.*

Τέχνη *art or skill, an art*, P.V. 47. 110. 254. 475. 495. 504. 512. S.c.T. 26. A. 240. 1105. 1182. E. 17. ὅτῳ τρόπῳ τῇσδ' ἐκκυλισθῇσει τέχνης P.V. 87. Here τέχνης is generally read, but τέχνης is supported by the authority of M. and many MSS. Butler well observes, "τέχνη h.l. significat *compages artificiosæ fabricatas atque adstrictas*, ut apud Attium, *qua miser solertia transverberatus*, unde et eum h.l. τέχνης legisse existimo."

Τέως *formerly*, C. 987.

Τηθύς *Tethys*, P.V. 137. S.c.T. 293.

Τήκεσθαι *to waste away, come to nought.* Dor. τὰκόμεναι E. 352.

Τῆλε *far off*, P. 228.

Τηλέπλανος *causing distant wanderings*, P.V. 577.

Τηλέπομος *far sent*, A. 291.

Τηλικούτος *of such an age*, A. 1603.

Τηλουρός *distant*, P.V. 1. 809.

Τῆνος *the island Tenos*, P. 859.

Τηρείος *of Tereus*. Τηρείας ἀλόχου S. 58. *the wife of Tereus.*

Τηρός *a keeper*, S. 245. See ῥάβδος.

Τιάρα [ᾱ] *a cap worn by Persian kings, a tiara*, P. 652. M. has τήρα.

Τίειν *to honour, esteem, think much of*, S.c.T. 77. 757. A. 250. 751. 916. E. 164. 908. S. 686. pass. A. 517. S. 1019 *τετιμῆναι* C. 393. in loc. corrupt. Cf. χθόνιος. — *to pay, to make recompense for.* διπλᾷ ἔτισαν θάμαρτια A. 523. τύμμα τύμματι τίσαι A. 1406. Cf. ib. 511. C. 275. 429. — mid. v. τίσαισθαι *to exact payment for a crime, to avenge or punish*, S.c.T. 620. C. 18. — also, in act. v. *to celebrate.* τὸ νυμφότιμον μέλος τίοντας A. 689. (706. D.) *celebrating the marriage hymn.* Here Schütz proposes τίοντος, h. e. *punientis*, referring it to Διός. This certainly agrees better with the construction (see ἐκφάτως), but it does not appear that the active form τίειν is used in this sense. — From its meaning (if correctly given) in this last passage, we may deduce its signification in C. 620. (629. D.) τίων δ' (so vulg.) ἀθέρμαντον ἐστὶν δόμων κ. τ. λ. where it appears to mean *to commemorate, to make notorious.* Cf. the use of σέβειν in P. 907. This whole passage from v. 614. to v. 621. is corrupt and unintelligible. We may safely assert that the words ἀκαίρως δὲ and δῆροισιν ἐπικρότῳ σέβας are corrupt. The rest appears sound. The latter words cannot possibly mean, as Well. thinks, *viro hostibus ob majestatem in viso* (cf. ἐπικροτός): nor is there the slightest sense in attaching the meaning *intempestive veneror* to ἀκαίρως [τίω]. It may be suggested to read ὁ καιρός δὲ for ἀκαίρως δὲ and for τίων δ' in v. 620. to read τίειν δ'. The former δὲ will then (as Well. so far correctly observes) introduce the apodosis, and ὁ καιρός will govern the infinitive τίειν, as it does in v. 699. h. e. *since I am on the subject of cruel sufferings, so is it a fitting occasion to record a horrid marriage, etc. and to record also, etc.* τίειν in v. 620. would thus govern γαμήλευμα and the following words by anticipation. Scholefield records an anonymous conjecture for the words ἐπικρότῳ σέβας, sc. ἐπικρότως ἔβαν, but neither

this nor any other conjecture which has been proposed, appears to meet the corruption of the passage.

Τιθασός lit. *tamed*. Met. Ἄρης τιθασός C.336. *domestic fight*.

Τιθέναι to *set* or *place* (some forms are derived from τιθεῖν inus.) S.c.T. 993. A.880. *θήσειν τρόπαια* S.c.T. 259. C.764. *set up trophies*. — with ἐπὶ and gen. P.188. with ἐπὶ and acc. S.478. with ἐν C.143. S.32. ἐν μέρει τιθεῖς E.556. *doing it in turn*. with πρό, C.780. — ἄνω τε καὶ κάτω τίθουσιν E.621. *arranges at will*. τίθουσιν ὀρθὸν ἢ κατηρεφῆ πόδα E.284. *stands or sits*. (see κατηρεφῆς and ὀρθός.) — to *arrange* or *appoint*, P.275. A.887.1658. E.648. — to *do*, *perform*, or *cause*, P.225.999. A.819. E.462. μὴ βλάβῃν τίθει S.c.T.187. *do harm*. σχολὴν τίθει A.1029. *cause delay*. ἄταν τιθεῖς C.823. ὀλέθρον θήσει ib.848. πόλει κατασκαφάς θέντες S.c.T.47. Cf. S.c.T.174. P.755. A.66.1505.1583. C.337. E.741. — with infinitive, μάθος θέντα ἔχειν A.171. *causing to have*. Cf. A. A.1006.1147. — with adjectives, to *render*, e.g. νηπίους ὄντας τὸ πρὶν ἔνρους ἔθηκα P.V.442. Cf. ib.850. S.c.T.219.927. A.189.453.548. (here the constr. of δρόσοι with the masc. τιθέντες is remarkable) 896. C.655. E.313.436.694. S.513. — with part. E.14. — with substantives, C.569. S.295. — τίθεσθαι in mid. v. with various substantives, e.g. ὅρκους θεμένη A.1551. *having sworn*. ἐγγύην θήσει E.858. *give me surety*. ψήφον τίθεσθαι to *vote*, A.790. S.631.634. χάριν θέσθαι P.V.785. to *confer a gratification*. ἔθεσθε κακόν P.967. *caused mischief*. πόνον τίθου E.217. *get yourself trouble*. φροντίδα θάμειθα P.139. *let us consider*. — with adj. to *make*, P.V.163.625. — θέρο ἐντὸς ὀμμάτων γέλων C.727. *concealed*. Here ἔθερο Heath. παρ' οὐδὲν θέσθαι A.222. to *set at nought*. — εὐφιλῆταν ἔθου S.c.T.103. *held dear to yourself*. πόσιν αὐτῶ θεμένα S.c.T.912. *having married him*. — to *make to oneself*. βαρὺν θησόμεσθ' ἀλάστορα S.410. In A.31. τὰ

δεσποτῶν γὰρ εὖ πεσόντα θήσομαι some, as Schlütz, join εὖ θήσομαι sc. *collapseam dominorum*, h.e. *Agamemnonis, fortunam restituiam*. This is incorrect. εὖ πεσόντα is clearly to be joined, being a *metaphor from dice*. Neither is θήσομαι here used in the sense of *facere* or *reddere*, as Casaubon and Butler suppose. θήσομαι is simply used in the sense of *I will lay down*, h.e. *I will reckon or consider*, that my master's fortunes have turned out favourably. On this use of τίθεσθαι see Valck. Diatrib. pp.8.9.

Τίττειν to *beget*, said of the male, E.630. — to *bring forth*, E.311. τίξεις fut. P.V.853.871. τεκεῖν aor. 3. S.c.T.913. C.520. τέκοι E.636. τεκοῦσα S.c.T.398. C.900.915. — ὁ τεκὼν a *father*, C.679. ἡ τεκοῦσα a *mother*, S.c.T.909. C.531. E.441.489. οἱ τεκόντες *parents*, S.c.T.49. P.241. C.326.670. — τίττεσθαι mid. v. to *produce*, *bring forth*, C.125. τίξεται P.V.770. τῶν τεκομένων C.413. *our mother*. — pass. to *be born*, S.659. — Met. to *cause*, *produce*, *beget*, A.270.737.741. C.794. S.493.751. pass. S.c.T.419. — The participle οἱ τεκόντες is constructed with a genitive, as if it were οἱ τοκεῖς. Thus P.241. (245.D.) δεινὰ λέγεις ἰόντων τοῖς τεκοῦσι φροντίσαι h.e. *for the parents of those gone*. But in S.c.T.49. μνημεῖα θ' αὐτῶν τοῖς τεκοῦσι, the genitive belongs to μνημεῖα. Upon this use of the participle for a substantive, see Lobeck on Soph. Aj. 360. and Matth. Gr. Gr. 570.

Τίλλειν to *pluck* or *tear*, P.205.

Τιλμός a *plucking*, S.819.

Τιμαλφεῖν to *honour*, A.896. E.15. — pass. 596.774.

Τιμᾶν id. to *honour*, or *make much of*, S.c.T.218.392.698. C.253.509. E.743.875.947.983. S.396.991. — to *celebrate*, A.238. — with dat. of thing, to *honour with*. ὃν πόλις στυγεῖ σὺ τιμήσεις τάφῳ; S.c.T.1037. Cf. S.109. — pass. E.830.851. τιμήσεται mid. in pass. sense, A.567.

Τιμάρορ a *patron* or *defender*, A.

500. — *an avenger*, A. 500. 1253. 1297. 1560. C. 141.

Τιμάω [ā] *id.* S. 42.

Τιμή *honour or respect*, P.V. 30. 408. 948. S.c.T. 15. E. 200. 854. 898. 990. γαπότους τιμάς P. 614. *libations*. — *an office or dignity*, P. 748. A. 623. E. 218. 219. — *those in office* (abstr. for concr.). Περσονόμου τιμῆς μεγάλης P. 883. διθρόνου καὶ δισκήπτρου τιμῆς A. 44. sc. ὄντες, this explains the singular ἀντίδικος as referred to two. τιμὰς νέμειν E. 594. *to enjoy a dignity*. μητρὸς μηδαμοῦ τιμὰς νέμειν E. 594. *to have no respect for his mother*. βουθότοιαι τιμαῖς S. 687. *sacrifices*. εἶχε συμπευθεῖν ἐμοὶ ἄγαλμα τύμβου τοῦδε καὶ τιμὴν πατρός C. 198. where the acc. is put in apposition to συμπευθεῖν ἐμοί. See ἄγαλμα. στόματος τιμὰς S. 623. *words of respect*. ἐν τιμῇ σέβειν P. 162. *to hold in esteem*. See σέβειν. χωρὶς ἡ τιμὴ θεῶν A. 623. (637. D.) here the meaning is correctly given by Scholefield, "Deorum sc. quibus bona, et quibus mala nunciare curæ est," h. e. *let the several gods have their worship kept apart*. So Stanl. Cf. Blomf. Gloss.—In S. 679. φυλάσσει δ' ἀτιμίας τιμὰς τὸ δῆμιον, which the Schol. explains ἀμετακίνητοι εἶεν αὐτοῖς αἱ τιμαί, both the sense and metre indicate some corruption. Cf. ἀτιμία.

Τίμημα *price, penalty*. καὶ μὴν ἀμεμφῇ τὸνδ' ἐτεινάτην λόγον, τίμημα τύμβου τῆς ἀνοιμώκτου τύχης C. 504. (511. D.) The chorus express herein their sense of the justice and propriety of the words of Orestes and Electra, by which sc. they demand the assistance of Agamemnon in the prosecution of their work of vengeance, *by way of punishment or requital* for the absence of proper respect to his memory on the part of Clytemnestra. τίμημα is in apposition with λόγον, and the gen. τύμβου depends on the other gen. τῆς ἀνοιμώκτου τύχης, for which (sc. for not honouring him departed with due respect, cf. C. 427.) the vengeance

demanded is regarded as a proper penalty, sc. τίμημα. This construction has not been properly perceived, hence τῆς τ' has been conjectured for τῆς, which destroys the sense. So Blomf. Moreover, τίμημα is generally taken as if it were identical with τιμή sc. *honour*, a meaning which τίμημα never bears in any case, but only that of *price, payment, punishment*. See Thom. Magist. etc. Hence the explanation of Wellauer and some others becomes nugatory. Perhaps on the whole it is best to adopt Hermann's conjecture ἀμεμφῇ τὸνδ' ἐτεινάτην λόγον in v. 503. and to refer these last four verses to the chorus, and not to Electra, as is commonly done. Cf. ἀμόμφητος.

Τίμιος *honourable, honoured*, S.c.T. 223. C. 549. E. 816. S. 964. — comp. τιμώτερος τοῖσι πολίταις E. 815. On S. 968. see ἐπρυμνής. — superl. E. 925.

Τίμος *price*, C. 903.

Τιμωρία *an avenging or punishing*, P. 465.

Τινάπτειρα fem. *shaking*, P.V. 926.

Τινάσσειν *to brandish*, P.V. 919.

Τίνειν *to pay*. ποινὰς τίνειν *to pay a penalty, to suffer punishment*, P.V. 112. 176. 623. — δημοκράντων ἀρὰς τίνει χρέος A. 445. *it performs the business of*, h. e. *it fulfils the purpose of, it acts fully as, an imprecation*. Cf. δημοκράντος. — *to pay, i. e. to suffer in return*, C. 311. E. 258. *to pay for, to expiate*, A. 1298. See φονεύς. C. 640. — τίνειν χάριν *to thank*, P.V. 987. A. 796.

Τίπτε *why?* A. 949.

Τίς encl. *some one, any one, τι something, any thing*, abs. P.V. 166. and *passim*. — with genitive, e.g. θεῶν τίς E. 70. etc. — repeated pleonastically, E. 516, 519. S. 56. 58. Cf. Schäfer's note on Soph. Trach. 943. — denoting obscurely some definite person, e.g. εἰ μή τίς εἰς ναῦν εἶσιν S. 879. sc. ἡμεῖς. Cf. S.c.T. 384. A. 1196. C. 57. Cf. Matth. Gr. 487. 3. — joined with nouns, e.g. κακὸς

ιατρός ὥς τις P.V.471. etc. εἴ τι φλαῦρον εἶδες P. 213. etc.—in comparisons, ὥς τις ἡλῖος A. 279. *like a sun*. Σκύλλαν τινα 1206. a *Scylla*.—where several are mentioned, any one of which may be the one in question, ὑπατος δῖων ἢ τις Ἀπόλλων, ἢ Πάν, ἢ Ζεύς A. 55. — with adjectives, answering to the English *one*. ὁ σηματουργός οὗ τις εὐτελής ἀρ' ἦν S.c.T. 473. *was no mean one*. Cf. P.V. 698. S.c.T. 962. 977. P. 256. A. 1111. C. 598. In A. 780. τις is rightly omitted in Fl. — with adjectives of number, πόσον τι πληθος ἦν; P. 226. οὐ πολλοί τινες P.V. 502. ἀπλῶς τι C. 119. *merely*. πᾶς τις εὐσργ one, A. 765. 1178. 1636. S. 484. 950. 982. τι at all, *somewhat*, P.V. 343. etc. οὐ τι not at all, P.V. 268. S.c.T. 38. 263. E. 216. 595.

Τίς; interrog. *who?* τί; *what?* P.V. 159. and *passim*. τί; *why?* P.V. 36. etc. τί γάρ; A. 1110. 1212. C. 860. E. 202. 648. τί μήν; E. 194. τί μή; A. 658. Cf. not. ad Eum. 197. ed. Linw. τί δ' οὐκ; P. 976. τί δ' οὐχί; A. 264. τί οὖν; S.c.T. 190. P. 773. S. 309. On this hiatus, which the tragic writers seem occasionally to have admitted, see Blomf. on S.c.T. 190. who with Pors. corrects τί δ' οὖν.—in indirect interrogation, P.V. 489. 609. 626. 662. 907. S.c.T. 632. 896. C. 89.

Τιτάν a *Titan*, P.V. 205. 425.

Τιτανίς a *Titaness*, P.V. 876. E. 6.

Τίτης *avenging*, Dor. C. 64.

Τιτρώσκειν to wound. pass. τέτρωται A. 843. τετρωμένους S.c.T. 324.

Τλημόνως *patiently*, C. 737.

Τλήμων *patient, suffering*. with acc. τλήμονες εὐνὰν αἰχμάλωτον S.c.T. 346. (364. D.) see πόριμος. Dind. with Herm. writes τλάμον', supposing that something is lost.—*wretched*, P.V. 617. P. 876. 939. A. 1275. 1294. 1570. E. 482. — *bold, daring*, C. 378. 588. 921.

Τλῆναι (aor. 2.) to suffer, P.V. 706. A. 869. τλήσομαι ib. 1263. τλαντός ib. 1428. τλάσῃ C. 742.—with inf. to have the heart, or courage, to do a thing. μήτι τλᾶς τὰν ἱκέτιν εἰσιδεῖν S. 423.

Cf. A. 217. C. 427. — with part. παθέντα τλῆναι A. 1011. *suffered himself to be sold*. — to dare, A. 396. 1523. 1618. S. 237. 322. with part. ὅστε σπείρας . . ἔρλα S.c.T. 738. *who dared to plant*.

Τλησικάρδιος *stern-hearted*, P.V. 159. — *sad-hearted*, A. 419.

Τλητός to be endured, P.V. 1067.

Τμῶλος the mountain *Tmolus*, P. 49.

Τόθεν afterwards, A. 213. *whence* (for ὅθεν), P. 100.

Τοι enclit. *surely, of a truth*, a particle increasing the force of an asseveration, e.g. P.V. 8. and *passim*. — with negative, P.V. 434. 628. E. 848. — to strengthen an alternative, ἦτοι κέαντες ἢ τεμόντες A. 823. Cf. A. 465. 648. C. 490.—joined with ἀν by crasis, P.V. 395. A. 884. C. 997. ἢ τᾶν S.c.T. 534. οὐ τᾶν E. 848. — It is often used in trite expressions, or in short γνῶμαι or sayings, e.g. P.V. 39. 276. 700. S.c.T. 420. P. 692. 813. 873. 896. 986. 1276. S. 380.

Τοιγάρ therefore, for that cause S.c.T. 1024. P. 599. 745. 799. C. 881. E. 573. 861. S. 304. 643.

Τοιγαροὶ *surely therefore*, S. 641.

Τοίνυν therefore, P.V. 762. S.c.T. 978. C. 898. S. 454.

Τοῖος *such*, P.V. 268. 922. S.c.T. 562. 958. P. 598. E. 356. S. 395. — for οἷος S. 514. (519. D.) Compare the usage of ὁ for ὅς. Here, however, ποῖα is written over τοῖα in one MS. and is adopted by Pors. Dind.

Τοιόσδε *such*, generally with reference to something following, e.g. C. 736. and *passim*. In S. 967. (989. D.) for τοιῶνδε perhaps we should correct τοιάνδε, which would make the words εὐκρυμνῇ φρενὸς χάριν more definite.

Τοιοῦτος *id.* generally with reference to something preceding, e.g. P.V. 28. and *passim*. καὶ γὰρ τοιοῦτός εἰμι A. 1333. *I, too, am of this opinion*. Τοκέυς a *parent*, E. 629. pl. τοκέες P. 63. 572. Ion. τοκήων gen. A. 710. τοκέων E. 516. τοκεῦσι A. 748. C. 379. (see τελεῖν) E. 147. 474. τοκέας 261.

Τόκος *a son, an offspring*, S.c.T. 254. 389. 486. E. 380.

Τόλμα *daring*, C. 989. 1025. ἀνάγκη τῶνδ' ἐμοὶ τόλμαν σχεθεῖν P.V. 16. *courage for these things*. Cf. θάρσος.

Τολμᾶν *to have courage*. with inf. P.V. 1001. S.c.T. 1050. — *to dare*, P.V. 235. 299. 331. (here ἐμοὶ is governed by μετὰ understood from μετασχῶν also with τετολημῆώς) 381. A. 1204. C. 177.

Τόλμος *prop. name*, P. 960.

Τομαῖος *cut off*. τομαῖον βόστρυχον C. 166. — *prepared as a medicinal remedy*. (see τίμνω and ἐντίμνω.) ἄκος τομαῖον C. 532. (with allusion to the cutting off of the hair), S. 265.

Τομή *a cutting*, also *the part from which a thing is cut*, C. 277.

Τόξαρχος *a leader of archers*, P. 548.

Τοξεύειν *to shoot*. Met. *to utter*, S. 441. — *pass.* πᾶν τετόξευται βέλος E. 646. *every argument has been used*.

Τόξευμα *an arrow*. Met. *the glance of an eye*, S. 983.

Τοξικός *of a bow*, P. 452.

Τοξοδάμας *one fighting with a bow*, P. 26. 30. 890.

Τοξόδαμνος *id.* P. 86.

Τόξον *a bow*, P.V. 713. 874. S.c.T. 134. P. 143. 270. A. 355. 469. C. 683. E. 598. — *Met.* τόξω C. 1029. *by conjecture*.

Τοξοτευχής *armed with a bow*, S. 285.

Τοξότης *an archer*, A. 614. 1167.

Τοξουλκός *drawing a bow*. — τοξουλκῶ λήματι P. 55. *boldness in archery*. τοξουλκὸς αἰχμή P. 235. *the arrow drawing the bow-string*.

Τοπάζειν *to conjecture*, A. 1342.

Τόπαρχος *the master or mistress of a place*, C. 653.

Τόπος *a place or spot*, P.V. 348. 416. 1061. P. 265. E. 240. 673. 820. 901. 977. S. 50. 229. 950. χώρας ἐν τόποις Λιβυστικοῖς E. 282. *enall. for Λιβυστικῆς*. But here Aurat. properly reads Λιβυστικῆς. Cf. *not. ad loc. ed. Linw.* — *in circumlocutions*, ἐν Ἑλλάδος τόποις P. 782. ἐν Αὐλίδος

τόποις A. 184. Cf. P. 439. 776. S. 234.

Τορός *clear, distinct*, A. 245. 602. 1032. 1134. C. 32. S. 271.

Τορῶς *clearly, distinctly*, P.V. 607. 612. 701. 872. P. 471. A. 26. 260. 618. 1566. C. 730. S. 193. 909.

Τόσος (Dor. τόσος) *so great, so much*, P. 802. — τόσοι, τόσα, *so many*, P. 772. A. 840. τόσον *so much, so greatly*, S.c.T. 754. A. 138. E. 856.

Τοσόσδε *so large, so great*, P. 467. 704. 767. τοσόνδ' ὅσον περ οὗτος ἦν ἐπ' Ἰλίου A. 834. (sub. χρόνον) *so long as*. — pl. τοσῶνδε *so many*, A. 1370.

Τοσοντάριθμος *so large in number*, P. 424.

Τοσοῦτος *so much, so great*, P.V. 624. P. 975. E. 192. pl. τοσαῦτα *so much*, P. 364. A. 666. C. 677.

Τότε *then, of time to come*, P.V. 913. C. 806. E. 737. S. 159. — *of time past*, S.c.T. 198. 757. P. 385. 547. A. 73. 177. 690. 773. 1130. 1439. C. 969. E. 658. S. 560. 566. — *with reference to time present*, A. 18. 744. 945.

Τοτέ *sometimes*. τοτέ μὲν . . . τοτέ δέ A. 100. Cf. C. 406. in *loc. corr.*

Τοροῖ *an exclamation*, P. 543. 553.

Τρᾶνῶς *distinctly*, A. 1344. E. 45.

Τράπεζα *a table*, A. 390. 685.

Τραῦμα *a wound*, A. 840.

Τραυματίζειν *to wound*. *pass.* τραυματισμένον E. 237.

Τραχύνειν [ῥ] *to harden*. τράχυνε S.c.T. 1036. *make them hard, call them as severe as you please*. Schol. λέγε πολλάκις ὅτι τραχὺς ἐστὶν ὁ δῆμος.

Τραχύς *stern, severe*, P.V. 35. 186. 311. 324. S.c.T. 1035. A. 1395. — *Met.* violent, rough, P.V. 728. 1050.

Τραχύτης *severity*, P.V. 80.

Τρεῖν *to fear*, S.c.T. 418. 772. S. 692. with acc. S.c.T. 359. A. 535. E. 404. 713.

Τρεῖς *three*, P.V. 797. 800. τριῶν E. 559. τρισὶ P. 358. τρεῖς S.c.T. 366.

Τρέμειν *to dread*. with inf. S.c.T. 401. (419.D.) Herm. App. to Vig. iii. remarks the union of two constructions in this passage, viz., τρέμω

ὑπὲρ φίλων and τρέμω ιδέσθαι μόρους φίλων ὀλομένων.

Τρέπειν *to turn*, S.c.T. 237. — *to overturn*, A. 1301. — mid. v. *τρέπεσθαι to turn oneself*, P. 451. C. 403. 1035. — pass. *to be put to flight*. S.c.T. 936. P. 986. ἡ κάπ' ἐμοὶ τρέποιτ' ἂν αἰτίας τέλος; E. 412. (by tmesis for ἐπιτρέποιτε) *will you commit to me?*

Τρέφειν *to bring up, to foster, nourish*. Of things animated, P.V. 62. A. 699. 854. C. 541. 578. 743. 895. 908. E. 59. 577. 906. S. 278. 493. 871. — of things inanimate, as A. 619. 933. C. 126. — mid. v. *to bring up for oneself*, S.c.T. 19. C. 915. — pass. S.c.T. 736. 774. A. 1173. 1458. 1589. E. 294. 635.

Τρέχειν *to run*, A. 1218. E. 37. ἔδραμε A. 1092. δραμών A. 305.

Τρίαινα *a trident*, P.V. 927. S. 215.

Τριάκας *the number thirty*, P. 331.

Τριακτήρ *a victor*, A. 166. A man was said τριάξαι or ἀποτριάξαι when he had *thrice* thrown his adversary, (which was requisite for victory,) hence τριάξαι *to conquer*. Cf. ἀτρίακτος.

Τρίβειν [ι] *to rub*. Met. *to wear out*, A. 1554. — οὔτοι θυραῖαν τήνδ' ἐμοὶ σχολὴ πάρα τρίβειν A. 1025. (1055. D.) Here θυραῖαν τήνδε refers to Clytæmnestra, πάρα being for πάρεστι and τήνδε equivalent to τῇδε, which Musgrave proposes to read. For the change from the dative to the accusative, cf. P.V. 217. A. 1592. Cf. also Eur. Med. 814. and see other instances adduced by Elmsl. on Heracl. 693. Blomfield observes, that in all these cases the accusative follows the verb, and therefore rather inclines to refer it to Cassandra. In this case παρὰ must govern θυραῖαν τήνδε, and τρίβειν be put absolutely: but it is much better to explain it as above. Dind. adopts Musgrave's conj. mid. v. οὐ χρησθηρίους ἐν τοῖσδε πηλοῖσι τρίβεσθαι μύσος E. 186. (195. D.) Here Schütz correctly remarks that it is equivalent to ἐντρίβεσθαι χρῆ μύσος h. e. *be inflicted on, made to enter*, E. 186.

Τριβὴ *a spending of time*. ἀξίαν τριβὴν ἔχει P.V. 642. *it is spending time to some purpose. — a wasting*. κτεάνων τριβάς C. 931. παλιντυχεὶ τριβᾷ βίου A. 452. *the destruction of life, reversing his fortune. — an object of care, a darling*, C. 738.

Τρίβος *delay*, A. 190. — *attrition*, A. 380. — *a way or path*. τρίβοι ἐρώτων S. 1025. *the ways of love*.

Τριγέρων *very old*, C. 312.

Τρίγωνος *triangular*, P.V. 815.

Τρικυμία *the third wave*, i. e. *a very large wave*, each third wave being by the Greeks considered as larger than the two preceding, P.V. 1017.

Τρίμοιρος *triple*, A. 846. See under λέγειν.

Τρίμορφος *id.* P.V. 514.

Τριπάχνιος *very great or severe*, A. 1455. from τρίς and παχύς, as Blomf. supposes. It is absurd to derive it from πῆχυς *a cubit*, and in this case too the *a* would be long: hence Pauw and Butl. suggest τρίσπαχυν. Blomfield conj. τριπάλαιον i. e. *very ancient*. This Klausen adopts.

Τρίπαλτος *prop. of a spear, thrice brandished*, so as to give strength to the discharge. Met. *very vehement*, S.c.T. 972. Herm. corr. διπάλτων.

Τρίπλους *triple*, P. 990. C. 781.

Τρίπους *having three feet*. τρίποδας ὁδὸν στείχει A. 80. *walks on three feet*.

Τρίρρυμος *having three poles or six horses abreast*, P. 47.

Τρίς *thrice*, S.c.T. 727. — τρίς ἕξ A. 33. *thrice six*.

Τρίσκαλμος *having three rows of oars*, P. 665. 1031.

Τρισμύριος *thrice ten thousand*, P. 307.

Τρισώματος *having three bodies*, A. 844. See under λέγω.

Τρίτος *third*, P.V. 9. 60. S.c.T. 440. 726. P. 300. 304. A. 275. C. 863. 1062. E. 4. S. 689. — τρίτος ἀπ' αὐτοῦ P. 754. *third, next in order to him*. τρίτον τόδε C. 644. *this third time*. τρίτον σωτήρος E.

729. See below, and cf. C. 242. S. 26. C. 1069.—*τρίτος γένναν πρὸς δέκ' ἀλλαισιν γοναῖς* P. V. 776. *thirteenth in descent*. *τρίτον ἐπὶ δέκα* A. 1587. *the thirteenth son*. *τρίτην ἐπενδίδωμι* (sc. *πληγὴν*) A. 1359. (1386. D.) understood from *παίω*. Cf. Herm. App. to Vig. ii.—by *τρίτην πόσιν* in C. 571. (578. D.) we may understand with Schütz, the three murders of *Iphigenia*, *Agamemnon*, and *Ægisthus*, or, if we suppose the murder of Clytæmnestra to be regarded as closely following that of *Ægisthus*, the *third goblet* may refer to her. So the Schol. and Blomf. Klausen, however, seems more correct in explaining the *first* murder to be that of the children of Thyestes (cf. Ag. 1161. and C. 1064.), the *second* will then be that of Agamemnon, the *third* the present one of *Ægisthus* and Clytæmnestra. *τρίτη πόσις* is (as Klausen observes) used with a peculiar force by Orestes, as the one which was to be the last, and which would bring safety to his house. The *third in order* of anything was accounted under the protection of Ζεὺς *σωτήρ*, to whom the *third libation* in feasts was offered. Hence in S. 26. he is invoked in the third place as Ζεὺς *σωτήρ* *τρίτος*. Cf. E. 729. (759. D.) *τοῦ πάντα κραίνοντος τρίτου σωτήρος*. So in C. 242. (244. D.) Κράτος and Δίκη are invoked *σὺν τῷ τρίτῳ πάντων μεγίστῳ* Ζηνί. In A. 1359. (1386. D.) in allusion to this, the *third blow* is struck in honour of Ἄδης νεκρῶν *σωτήρ*. So likewise in C. 1062. (1073. D.) the *third and final calamity* which was to terminate the sufferings of the house is called *τρίτος χειμῶν* 1062. and in v. 1069. Orestes, as the agent in this, is called *τρίτος σωτήρ*. Cf. *σωτήρ*.

Τριτόσπονδος *making the third libation to Jupiter σωτήρ*, hence, *extremely happy*. *τριτόσπονδον αἶψα* A. 237. See prec.

Τριτόσπορος *third in generation*,

θίνες νεκρῶν δὲ καὶ τριτοσπόρῳ γονῇ ἄψωπα σηματοῦσιν ὄμμασιν βροτῶν P. 804. (818. D.) The construction is here what is called *ἐκ παραλλήλων*, the datives *γονῇ* and *ὄμμασι* both being governed by *σηματοῦσι*. Cf. Eur. Hel. 2. Νεῖλος Αἰγύπτου πέδον ... ὑγραίνει γῆας, where see Pflügk's note. Cf. Matth. Gr. Gr. 636; Bernhardy Synt. Gr. p. 55.

Τρίτων [ι] *Trilon*, E. 283. a river in Libya.

Τρίχλος *triple*, lit. *three-clawed* (from *χηλή*, a *claw*.) Dor. *κῆμα* *τρίχalon* S.c.T. 742. Casaub. explains this by *τρικρόμφον* h. e. "*fluctus divisus in plures cornibus* qu. *dicat cacumina et χηλάς*." Stanley more properly explains it as a *third wave*, i. e. the same as *τρικυνμία*, qu. v. The wave is so called in reference to the two smaller ones, preceding it, each *third wave* being regarded as larger than the others.

Τρίχωμα *the hair*, S.c.T. 648.

Τροία *Troy*, A. 9. 131. 260. 307. 311. 348. 511. 515. 563. 577. 757. 1432. C. 301. E. 435.

Τρομεῖν *to dread*. *τρομεῖν* P. V. 541. —mid. v. *id.* P. 64.

Τροπαία (sub. *αὔρα*) *a change of wind*. Met. S.c.T. 688. A. 213. C. 764.

Τρόπαιον *a trophy*, S.c.T. 259. 937. C. 764.

Τροπή *a rout, a putting to flight*, A. 1210.

Τρόπος *a manner or way*. πᾶς *τρόπος μορφῆς* E. 183. *the whole manner of their form*. *ἐν τρόπῳ* P. V. 87. ὃ *τρόπῳ* 917. *in what manner*. *τίνι τρόπῳ*; P. 701. 779. *ποῶν τρόπῳ*; P. V. 765. *τρόπῳ φρενός* C. 743. *according to the turn of his humour*. So Scholefi. correctly.—in acc. *in the manner of*. *τρόπον αἰγυπτιῶν* A. 49. *like vultures*. Cf. A. 379. *βάρβαρον τρόπον* S.c.T. 445. *ὁ μικρόν τρόπον* ib. 447. *τὸν αὐτὸν τόνδε τρόπον* ib. 620. *τρόπον τὸν αὐτὸν* C. 272. *τὸν μέγαν τρόπον* S.c.T. 265.—pl. *γυναικὸς ἐν τρόποις* A. 892. Cf. C. 472. E. 419.—*a habit of mind*, P. V. 11. 28. 309. A. 830. 1033.

Τροπούσθαι *to fasten the oar to the peg by a thong called τροπωτήρ. τροπούτο* P. 368. See κυκλοῦσθαι.

Τροφεῖον *the money paid for bringing up.* pl. S.c.T. 459.

Τροφεύς *a nurse,* C. 749.

Τροφή *a bringing up, a fostering or maintaining,* S.c.T. 530. A. 711. 1131. S. 871.—*ἐν τροφαῖσι* S.c.T. 647. *in infancy.* ἀράτας ἐπικτότους τροφάς S.c.T. 768. *a life of cursing and anger.* See ἐπικότος.

Τροφός *a nurse,* C. 720.—*one who fosters,* E. 629. Met. S.c.T. 16. C. 64.

Τροχήλατος *rolling on wheels,* P. 962.

Τρόχις *a runner, a messenger,* P.V. 943.

Τροχοδινεῖσθαι *to whirl about,* P.V. 884.

Τρώειν [εῖ] *to wear out,* P.V. 27.

Τρώα *Troy.* So vulg. in C. 358. but here Hermann conj. Τρωίους. Blomf. prefers Τρωϊκοῖς, coll. A. 325.

Τρωϊκός *Trojan,* A. 325.

Τρώς *a Trojan.* pl. Τρωσί A. 67.

Τυγχάνειν *to hit upon, to meet with, to get anything, to succeed in.* with gen. e.g. κροτήσμου τυγχάνουσα S.c.T. 543. Cf. A. 840. C. 216. S. 379. 967. (see εἰκνυμένης.) fut. τεύξει S.c.T. 1055. τεύζεται φρενῶν A. 168. (175. D.) *will act with wisdom.* Schol. ὀλοσχερῶς φρόνιμος ἔσται.—aor. 2. τυχεῖν P.V. 239. 270. 852. S.c.T. 235. (sub. δότε) 532. P. 600. A. 166. 491. 1265. 1331. C. 201. E. 455. 689. 707. S. 65. 516. 769. οὐ γὰρ τοιοῦτος ὥστε θρηνητοῦ τυχεῖν A. 1045. *he is not such a god as to have to do with mourners.* μὴ τυχοῦσαι θεῶν Ὀλυμπίων S. 152. *not obtaining (the favour of) the gods above.*—something is lost in E. 818. See ὅσος.—with acc. in the same sense, C. 700. E. 31. In A. 1203. (1230. D.) οἶα τεύζεται κακῇ τύχῃ, the verb is referred, as Dind. observes, to the person of Clytæmnestra, implied in v. 1201.—intrans. *to happen,* e.g. εἰ δ' αὖθ', ὃ μὴ γένοιτο, συμφορά τύχοι S.c.T. 5. Cf. A. 338. C. 211. 735. S. 395. 786.—with dat. of person, *to happen to,* P.V. 346. P. 692. A. 626.—joined with parti-

ciples. *ὅτε δέομενος τύχοι* E. 698. *when he might happen to want.* εἰ δὲ τυγχάνω λέγων C. 678. *if I am speaking.*—equivalent to εἶν S.c.T. 502. *ἐπ' ἀσπίδος τυχῶν being on the shield.*—with participles, signifying *to succeed in, to be right.* τί νιν καλοῦσα τύχοιμ' ἄν; A. 1206. *what should I be right in calling her?* τί εἰπόντες τύχοιμεν ἄν; C. 412. *what should we be right in saying?* τί ῥέξας τύχοιμ' ἄν οὐρίας; C. 315. *should I succeed in guiding,* etc. τὰσδ' ἐπικάσας τύχῃ χοᾶς φερούσας; C. 14. *must I be right in conjecturing...*? τί νιν προσείπω κἂν τύχῃ μάλ' εὐστομῶν; C. 991. *though I should use mild expressions?* See εὐστομεῖν. Δίκαν νιν προσαγορεύομεν, τυχόντες καλῶς C. 939. *being right in so doing.* πῶς δὴτ' ἄν εἰπὼν κενὰ τάληθῃ τύχοις; A. 608. *would that, having spoken what is favourable, you might also have said the truth.*

Τυδεύς *prop. name,* S.c.T. 359. 362. 389. 553.

Τύμβος *a tomb or mound,* S.c.T. 510. 817. 1051. C. 4. 85. 90. 104. 198. 505. 913.—Met. *one deaf as the tomb,* C. 813.

Τυμβοχόος *raising a tomb.* τυμβοχόα χειρώματα S.c.T. 1013. *a tomb raised by hands.*

Τύμμα *a blow,* A. 1406.

Τυνδάρεως *Tyndarus,* A. 83.

Τύπος *a figure or shape,* E. 49. S. 279. In circumloc. S.c.T. 470.

Τύπτειν *to strike,* A. 1099. E. 151. pass. P.V. 361. S.c.T. 870. E. 485.

Τυραννικός *regal,* A. 802. C. 472.

Τυραννίς *royal or absolute authority,* P.V. 10. 224. 305. 357. 758. 911. 998. A. 1328. 1338. C. 399.—*persons in authority* (abstr. for concr.) χώρας τὴν διπλὴν τυραννίδα C. 967. *the two rulers of the land.*

Τύραννος *a king or sovereign,* P.V. 222. 310. 738. 944. 959. A. 1616. C. 354.—adj. *regal.* τύραννα σκῆπτρα P.V. 763. Cf. Soph. O. T. 588. Ant. 1169.

Τύριος *Tyrian,* P. 924.

Τυρσηνικός *Tyrthenian,* E. 537. See Lobeck on Aj. 17.

Τυτθά *by a little, hardly,* P. 556.

Τυτθός *little, tiny*, A. 1588.
 Τύφειν[υ] *to smoke*. perf. pass. τεθυμένος, *inflamed, passionate*. This is Abresch's reading in S. 183. (186. D.) where Turn. Steph. have τεθυμένος. M. Guelf. Ald. Rob. τεθειμένος, both of which are of course corrupt. Pearson conj. τεθημένος. In support of Abresch's conjecture Scholefi. cites Plat. Phædr. 8. Τυφῶνος μάλλον ἐπιτεθυμένον. Photius explains τεθυμένος by ὑπὸ πυρὸς ἐκκεκαυμένος.

Τυφλός *blind*, P. V. 250.

Τυφώς *Typhon*, P. V. 370, gen. Τυφῶ S. c. T. 500. acc. Τυφῶνα P. V. 354. S. c. T. 475. 493.

Τυφώς *a hurricane*. gen. χειμῶνι τυφῶ A. 642. Cf. S. 555.

Τύχη *Fortune*, A. 650. — *chance, fortune, success*, S. c. T. 408. 488. P. 338. A. 324. 654. C. 504. 933. — *any event which happens*, generally, *bad*, e. g. τὴν παρούσαν ἀντλήσω τύχην P. V. 375. Cf. id. 395. 771. 1095. S. c. T. 454. A. 557. 1012. 1100. 1137. 1631. C. 367. 963. E. 566. S. 83. 322. 453. 518. — *τύχαι misfortunes, calamities*, P. V. 106. 132. 272. 288. 302. 347. 553. 636. 640. S. c. T. 180. 314. 615. 1107. 1249. C. 81. E. 916. — *suc-*

cessful events. ἐπιστύτους βίου τύχας ὀνησίμους E. 884. — ἐν τύχῃ A. 671. *successfully, rightly*. ἀγαθὰς τύχας A. 733. *good fortune*. κακῇ τύχῃ A. 1203. *with evil fortune*. ἀτηρᾶς τύχας A. 1462. τύχην ἐλεῖν S. 375. *to make choice of the event*. σὺν τύχῃ τῇ S. c. T. 454. σὺν τύχῃ τινι C. 136. ἐπιτὴν *good success*. εὐπομπῇ τύχῃ E. 93. *with successful conduct*. — *condition, state*. τύχῃ γυναικῶν ταῦτα συμπερατὴ πέλει S. 453. τύμβου τῆς ἀνοιμιάκτου τύχης C. 504. φονολιβεῖ τύχῃ A. 1402. τύχῃ εὐπροσωποκοίτῃ C. 963. Cf. C. 367. — τὴν τύχην δ' ἐρώμεθα A. 1638. by Schütz's emendation for ἐρούμεθα h. e. *let us inquire of Fortune*. See under ἐρέσθαι. In P. 430. καὶ τίς γένοιτ' ἂν τῇσδ' ἐρ' ἐχθίων τύχῃ; one MS. has τύχης as a var. lect. Both constructions are equally good. See Lobeck on Soph. Aj. 277. In C. 774. 5. (785. D.) δὲς τύχας, τυχεῖν δέ μοι κυρίως γὰρ σώφροσιν εὖ μαιομένοις ἰδεῖν, the present reading is hopelessly corrupt, and to attempt to explain the vulg. is useless.

Τυχηρός *successful*, A. 451.

Τῶς *so, in such manner*, S. c. T. 466. 619. S. 66. 673.

Υ

Υβρίζειν *to be insolent*, P. V. 82. A. 1594. S. 857. — with acc. *to insult*, P. V. 972.

Υβρις *insolence, arrogance*, S. c. T. 388. 484. P. 794. 807. A. 741. E. 566. S. 75. 97. 421. 482. 523. 825. 858. γένος Αἰγύπτιον ὑβριν δύσφορον S. 797. *intolerable in insolence*. ὑβρίζοντα ὑβριν S. 858. *exercising insolence*.

Υβριστής *insolent*, S. 31.

Υβριστής *name of a river*, P. V. 719.
 Υγίεια *health of mind or body*. ἐκ δ' ὑγείας φρενῶν E. 507. cf. Pind. Olymp. v. 23. ὑγιέντα δ' εἰ τις ὄλβον ἄρδει. — Met. *prosperity*. τὰς πολλὰς ὑγείας ἀκόρεστον τέρμα A. 974.

Υγρός *moist*, S. 256.

Υγρώσσειν *to be moist*, A. 1302.

Υδαρής *watery*. Met. *not sincere*, A. 772.

Υδρηλός *watery*, P. 605. S. 774.

Υδωρ *water*, S. c. T. 85. 289. E. 664. S. 23. 556. 835.

Υἱός *a son*, S. c. T. 591.

Υλαγμα *a barking, a cry*, A. 1614, 1657.

Υλάσκειν *to bark or cry*, S. 855. Cf. λύμασις.

Υλη *wood*, A. 483.

Υμέναιος *a marriage hymn*, A. 690.

Υμεναῖον *to sing a marriage hymn*, P. V. 556.

Υμνεῖν *to sing*, ὑμνοῦσιν ὕμνον A. 1164. Cf. ib. 1453. pass. S. c. T. 7. *to be talked of, descanted upon*.

Υμνος *a hymn or song*, P. 613. 617.

A. 692. 1164. 1453. C. 468. E. 296. 318. 327. S. 1005. ὕμνον Ἑρινύος S.c.T. 849. *a song of the Fury.*

Ὑμνωδεῖν *to sing a hymn*, A. 963.

Ὑπάγγελος *called by a messenger*, C. 825.

Ὑπαί poet. for ὑπό. with gen. by A. 868. with anastr. C. 608. — *under*, with id. E. 395. — *adverbially, underneath*, A. 918. 1136. Cf. ὑπό.

Ὑπαίθριος *under the open air*, P.V. 113. A. 326.

Ὑπαντιάζειν *to meet*, P. 820. 836. (see ἐμός) — *to answer*, as one cry to another, P. 399.

Ὑπαρ *a true vision* (opposed to ὄναρ), one occurring between sleep and waking, P.V. 484.

Ὑπάρχειν *to exist, to be already*, A. 935. 1641. — *to begin*. ὑπῆρξαν C. 1064.

Ὑπασπιστήρ *armed with shields*, S. 179.

Ὑπαστρος *guided by the stars*, S. 389.

Ὑπατος *aloft, on high*, A. 55. ὕπατοι θεοί S. 24. *the gods above*, opposed to χθόνιοι. Cf. A. 89. — with gen. ὕπατος χώρας A. 495. *the supreme ruler of the land*. ὕπατοι λεχέων ib. 50. *above their nests*.

Ὑπέγγυος *bound, pledged* (sc. to the truth), C. 38.

Ὑπείκειν *to yield*, A. 1335.

Ὑπεῖναι *to be beneath*, P. 801.

Ὑπέροχος *pre-eminent*. "Ἀτλανθ' ὅς αἰὲν ὑπέροχον σθένος κραταῖον οὐράνιον τε πόλον νώτοις ὑποστενάζει P.V. 428. (428.D.) But here Schütz and Herm. correctly restore ὑπέροχον, the Homeric form having been, as Dind. observes, introduced by the transcribers. After κραταῖον Dind. inserts γὰρ. Wellauer considers it as ἔν δια δυνὸν for σθένος οὐρανίου πόλου. Cf. ὑποστενάζειν.

Ὑπεκσώζειν *to preserve from*, P. 445.

Ὑπέρ with gen. *above, over*, A. 356. 562. *beyond*. βοᾷ ὑπέρ τειχέων ὄρνυται λαός S.c.T. 88. — *on account of*, P.V. 66. (cf. ὑπερστένειν) 67. C.

601. *ἰκέσιον δουλοσύνας ὑπέρ S.c.T. 107. supplicating to avert slavery. — on behalf of*, S.c.T. 402. P. 397. E. 101. 675. with acc. and verb of motion, *over*, A. 293. E. 77. 241. — *beyond*. ὑπέρ τὸ βέλτιστον A. 368. — *adverbially, τόθεν οὐκ ἔστιν ὑπέρ θνατὸν ἀλύξαντα φυγεῖν* P. 100.

Ὑπεραίρειν *to exceed*. ὑπεράρας A. 760.

Ὑπέρανχος *proud, arrogant*, S.c.T. 465.

Ὑπερβάλλειν *to surmount, pass beyond*, P.V. 724. A. 298. — *to exceed*, P.V. 925. intrans. ὑπερβάλλει ἥδε συμφορά P. 283. *it is excessive*.

Ὑπερβαρής *very grievous*, A. 1148.

Ὑπέρβατος *exceeding, excessive*. καὶ τῶνδ' ὑπερβατώτερα A. 415. *more exceeding even than these*.

Ὑπέρβιος prop. name, S.c.T. 486. 494. 501.

Ὑπερβόρεος *Hyperborean*, hence, *highly blessed*, C. 367. The fabulous happiness of the Hyperboreans is described by Pindar in Pyth. x. 16.

Ὑπέργηρος *extremely old*. τὸ ὑπέργηρων A. 79. *extreme old age*. On the accent of this word, see Götting's Lehre von Acc. p. 288.

Ὑπερδεῖναι *to fear on account of*. δράκοντας τέκνων ὑπερδέδοικε πελειάς S.c.T. 274.

Ὑπερδίκειν *to defend a person's cause*. πῶς γὰρ τὸ φεύγειν τοῦδ' ὑπερδικεῖς ὅρα E. 622. *why how, look you, can you defend this man's cause with a view to his escaping?*

Ὑπερδίκως *very justly*, A. 1369.

Ὑπερίχειν *to have the upper hand, be superior*, P.V. 213. Here Pors. ὑπερσχύοντας, rightly. — with acc. *to exceed*, P. 695. — *to hold over as a defence*. with gen. S.c.T. 197.

Ὑπερήφανος *haughty*, P.V. 403.

Ὑπερθε *above*, S.c.T. 210. A. 224.

Ὑπερθεῖν *to pass beyond, to surmount*, E. 532.

Ὑπερθρώσκειν *to leap over*. aor. 2, ὑπερθροῦσα A. 288. Cf. ib. 801. fut. mid. ὑπερθορεῖ S. 852.

Ἵπερθύμως [ῥ] *very wrathfully*, E. 788.

Ἵπέρκομπος *exceedingly arrogant*, S.c.T. 373.386. P. 813.817. — *excelling, superior*. ἱπέρκομποι τάχει P. 334. In P. 780. (794.D.) the vulg. is κτείνουσα λιμῷ τοὺς ἱπέρκομπους ἄγαν h.e. *killing by famine those who make too vast a display* (sc. of force). In M. and four other MSS. ἱπερπῶλους is read. Such also was the reading of the Schol. who explains it τοὺς πολυίππους Πέρσας. So Blomf. From this Hermann conj. ἱπερπολλούς, which Well. adopts. There can be no doubt that Æschylus must have employed some epithet here, expressing or implying the *vastness* of the Persian forces, which rendered them obnoxious to famine: this is clear from the following verse. Hence the epithet ἱπερπῶλους as explained by the Schol. (which, moreover, as Well. observes, should be πολυπῶλους) is unsuitable: ἱπερπολλούς suits the meaning exactly. Nevertheless the vulg. may in effect convey the same idea, as denoting an army inflated with pride at the vastness of its numbers. Certainly, however, the addition of πλήθει, as of τάχει in v. 334. would seem almost necessary to define the idea. If ἱπερπολλούς be correct, this must have been corrupted into ἱπερπῶλους, and some one understanding this epithet with reference to the high spirit proverbial in young horses (cf. P.V. 1012. A. 1625.) may have written as a gloss ἱπερκόμπους, which thus crept into the text; otherwise it is difficult to imagine how ἱπέρκομπους could have become thus corrupted by the copyist. — Wherever this word occurs, Blomfield corrects ἱπέρκοπος, against MSS. and Edd. because in all these passages the metre admits of ἱπέρκοπος, but some, as S.c.T. 437. C. 134. Soph. Aj. 127. do not admit of ἱπέρκομπος. He adds, however, at the end of his note on S.c.T. 387. that they may possibly be different words. That

such is the case is shewn by Lobbeck on Soph. Aj. 127. who compares the three adjectives ἱπέρκομπος, ἱπέρκοπος, and ἱπέρκοτος. He observes that in ἱπέρκομπος each part of the compound is of equal force, but that in ἱπέρκοπος (from κόπτω) the force of the verb is somewhat lost, and the meaning is merely *excessive, enormous*, so that the latter may be predicated of the former, but not *vice versa*. ἱπέρκοτος he rightly derives from κότος in the same sense as it appears in ἀλλόκοτος, παλίγκοτος, νεόκοτος, and concludes, “ἱπέρκομπος propriam habet gloriationis significationem, unde transfertur ad res splendide exaggeratas, ἱπέρκοτος vero et ἱπέρκοτος immodicum et vehemens denotat.” Cf. παλίγκοτος.

Ἵπέρκοπος *violent*, S.c.T. 437. See prec. and cf. ἱπέρκοτος.

Ἵπερκόπως *violently, extravagantly*, C. 133.

Ἵπέρκοτος *violent, severe*, A. 796. But here Blomf. rightly corrects ἱπερκόπους.

Ἵπερκότως *excessively*. ἱπερκότως κλθεῖν εὖ A. 455. *to enjoy excessive fame*. See παλίγκοτος.

Ἵπερμήκης *very long*, P.V. 593.

Ἵπέρπικρος *very bitter*, P.V. 946.

Ἵπέρπλουτος *exceedingly rich*, P.V. 464.

Ἵπερπολὺς (?) *exceedingly numerous*. ἱπερπολλούς P. 780. See under ἱπέρκομπος.

Ἵπερπόντιος *beyond the sea*, S. 42. A. 403.

Ἵπέρπωλος (?) P. 780. See ἱπέρκομπος.

Ἵπερστατεῖν *to defend*. with gen. S. 338.

Ἵπερστένειν *to mourn for*, P.V. 66. But here Schütz seems more correctly to write ἵπερ στένω *divisim*.

Ἵπέρτατος *most high*, S. 657. — *chief, most noble*, P. 151.

Ἵπερτείνειν *to stretch over anything as a defence*. σκιὰν ἱπερτείνασα Σειρίου κυνός A. 941. *spreading over it a shade from the influence of Syrius*.

Ἵπερτελεῖν *to get over, to escape from*, A. 351.

Ἵπερτελής *rising on high*. ἱπερτελής τε πόντον ὥστε νῶτισαι ἰσχύς πορευτοῦ λαμπάδος πρὸς ἡδονήν A. 277. (286. D.) *the pine torch rose on high*. Here either there is some verb lost, or ἐγένετο must be understood with ἱπερτελής. So Blomf. who also conj. ἱπερτελεῖ. But such an ellipsis is very harsh. Moreover, the construction πορευτοῦ λαμπάδος πρὸς ἡδονήν, h. e. λαμπάδος πορευομένης πρὸς ἡδονήν, is awkward in the extreme, and the apposition of πείκη *to* ἰσχύς, as it is commonly understood, is no less so. Schütz's conj. sc. πείκης, is better. For πρὸς ἡδονήν Symmonds (not. on transl. of Ag.) conj. προσήνυνεν, h. e. *travelled on*, but we are almost inclined to suppose that the corruption lies in πείκη, for which we venture to suggest πέμπει. This verb is properly used in describing such a circumstance, cf. vv. 274. 296. πομποῦ πυρός 290. No actual mention is made of *the pine*, as the means of kindling a blaze, indeed from vv. 286. 292. it would almost appear to have been made throughout with other materials.

Ἵπέρτομος *very daring*, C. 586.

Ἵπέρτονος *very powerful* (of the voice), E. 539.

Ἵπεροξύσιμος *that may be over-gotten*, S. 468.

Ἵπέρφεν *excessively, above measure*, P. 806. A. 367.

Ἵπερφοβεῖσθαι *to fear exceedingly*, S. c. T. 220.

Ἵπερφρονεῖν *to show pride*, A. 1009. — *to despise*, P. 811.

Ἵπέρφρων *haughty*, S. c. T. 369. 392.

Ἵπέρχεσθαι *to go beneath*, E. 324.

Ἵπεύθυνος *responsible*, P. V. 324. C. 704. — with dat. ἱεύθυνος πόλει P. 209. (213. D.) *responsible to the city*. The sense here seems to indicate a corruption. Vid. Dind. Annot. ad loc.

Ἵπήκοος *subject to*. with gen. P. 230. 238. C. 302.

Ἵπηρέτης *a servant*, P. V. 956. 985.

Ἵπίσχεσθαι *to promise*, E. 771.

Ἵπνοδότης *causing sleep*, Dor. P. V. 575.

Ἵπνος *sleep*, S. c. T. 3. A. 14. 17. 172. 281. 414. 886. C. 528. 612. E. 68. 123. 129. 136. 143. — ἐξ ὕπνου C. 33. *in sleep*. — Met. τὸν αἰεὶ ἀτέλευτον ὕπνον A. 1426. *death*.

Ἵπνώσσειν *to sleep*, E. 119. 121. Met. S. c. T. 269.

Ἵπό 1. with gen. *underneath*, S. c. T. 367. 570. C. 79. 820. E. 72. — *by*, denoting the *cause, instrument, or author* of an action, with verbs of passive signification, P. V. 170. 306. 835. 1044. 1081. S. c. T. 7. 178. 268. 306. 567. 1011. 1015. P. 364. 407. 476. 741. 802. 821. A. 460. 462. 527. 673. 1245. C. 64. 192. 525. 730. 844. 930. E. 95. 99. 174. 339. 774. S. 494. 1013. — denoting something which *attends or accompanies* an action, etc. e. g. κηρύκων ὑπο μολεῖν S. 235. *to come attended by heralds*. καταθάψομεν ὑπὸ κλανθμῶν A. 1533. σφαγίων ὑπὸ σεμνῶν κατὰ γῆς σύμεναι E. 960. μαρτύρων ὑπο S. 912. — 2. with dat. *underneath*, P. V. 365. 714. S. c. T. 525. 930. P. 186. A. 824. 856. 1001. 1414. 1432. C. 341. 358. E. 351. 955. 959. — denoting the *cause or instrument*, S. c. T. 329. 370. 803. 914. C. 28. E. 355. 495. — denoting an accompaniment, βᾶτε ὑπ' εἰθύφρονι πομπῇ E. 907. Cf. P. 58. under ὑποκομπή. — 3. with accus. *under*, with verbs of motion or implying motion, P. V. 152. 463. P. 616. 825. A. 959. E. 153. 167. 181. S. 590. 703. — without motion, S. c. T. 543. P. 270. C. 986. E. 373. — separated from its verb by tmesis, P. V. 574. 880. A. 438. 1188. Cf. ὑπαί.

Ἵποβρέμειν *to groan beneath*, P. V. 431.

Ἵπογραφὴ *the mark or outline made by a thing*, C. 207.

Ἵποδέχομαι *to take up*, S. 1001.

Ἵπόδικος *undergoing a trial*. ὑπόδικος γενέσθαι χειρῶν E. 250. *to take his trial for murder*. Cf. χρέος.

Ἵπόδοσις *a yielding, a cessation*. πεύσεται ἄλλος ἄλλοθεν λῆξιν ὑπό-

δοσίν τε μόχθων E. 481. (505. D.) every one will be asking about some cessation and remission of their sufferings. Here Heath conj. ὑπόδυσιν h.e. an escape from. So Herm. Dind. But cf. not. ad loc. ed. Linw.

ὑποδύεσθαι to penetrate, E. 806.

ὑποζευγνύναι to yoke to. Met. to involve in, pass. P.V.108.

ὑποθάλλειν to inflame, P.V. 880.

ὑποκάμπειν to stop short of, A.760.

ὑποκλαίειν v. ὑποκλάειν to weep, A. 69.

ὑπολείβειν to pour libations, A. 69.

ὑπολείπειν to leave. pass. with gen. ὑπολειφθέντες A.73. left by.

ὑπομνήσκειν to recall to the mind, P.950. See ἔνγξ. pass. ὑπεμνήσθην P. 321. I have made mention.

ὑποκομή conduct, P. 58. δειναῖς βασιλέως ὑποκομμαῖς. But here Abresch rightly reads ὑπὸ πομπαῖς disjunctim. Cf. πομπή.

ὑπόπτερος winged, light, hence trivial, foolish, C. 594. Schol. ὁ μὴ κοῦφος ἀλλ' ἀληθῶς μαθεῖν θέλων.

ὑποπτήσσειν to dread, P.V.29.962.

ὑποπτος suspected, A.1620.

ὑπορχεῖσθαι to dance to music, C. 1021.

ὑπόσκιος shaded, S.644.

ὑποσπανιζέσθαι to be deprived of. ὑπεσπανισμένους βορᾶς P. 481. wanting food. Cf. C. 570.

ὑποστενάζειν to groan beneath. οὐράνιον πόλον νώτοις ὑποστενάζει P.V.428. (430. D.) Here Rob. Steph. Cant. Stanl. Pors. read ὑποβαστάζει against the majority of MSS. The construction is rightly explained by Scholéf. "subtus gemit, i.e. gerens gemit." He groans under it, supporting it with his back. It is equivalent to νώτοις (βαστάζων) ὑποστενάζει, which Butler needlessly proposes to insert in the text. Dind. conj. νώτοις ὀχῶν στενάζει.

ὑποστροβεῖν to agitate beneath, A. 1188.

ὑποσφρίζειν to sound or hiss, P.V. 126.

ὑπόσχεσις a promise, S. 363.

ὑπουργεῖν to assist, C.953. ὑπουργῆσαι χάριν P.V.638. to gratify.

ὑποχείριος subject to, S.387.

ὑποχος a subject, P.24.

ὑπτίασμα an uplifting (sc. of the hands), P.V.1007. A.1258.

ὑπτίος upturned, S.c.T.441.

ὑπτίον to turn upside down. pass. P.410.

ὑσταίχμης prop. name, P.934.

ὑστατος last, A. 1273. 1297. 1420.

E.421. S.228.—Ἐρις πείρῃ μῦθον ὑστάτῃ θεῶν S.c.T.1042. (1051. D.) Discord is the latest of all the gods in putting an end to a discourse, i.e. as Butler observes, *ricando nihil absoluitur*. But cf. ἔρις οἰακος εὐδυντήρος ὑστάτου νέως S.698. guiding the ship at the hindermost part.

ὑστερόποιος punishing in after-time, A.59. On C.377. see τελεῖν.

ὑστερος after, later in time, A. 686.1651. On S.c.T.679. see κέρδος.—inferior to. οὐδὲν ὑστέρᾳ νέως E.242. *nowise less fleet than a ship*.—ὑστερον adv. afterwards, S.c.T.979. C.323.

ὑφαντός wrought by the loom, A. 1562.

ὑφασμα a woven garment, C.27.229. 1010.—Met. a spider's web, A.1471.

ὑφίρειν to creep upon, A. 261. C.458. with tmesis, A.436.

ὑφή a woven carpet, A.923.

ὑφηγεῖσθαι to lead to, to suggest or instruct, E.183.

ὑφίστασθαι to undertake, to perform, to promise. εἰ μὴ τι πιστὸν τῷδ' ὑποστήσει σόλῳ S.456. ὑπέστης αἵματος δέκτωρ νέον sc. εἶναι E.195. Cf. Dem. Mid. 20. b.—ὑποστήναι to withstand or resist, P.87.

ὑψηλόγος lofty speaking, P.V.318. 360.

ὑψηλόκρημνος high and precipitous, P.V.5.

ὑψηλός lofty, P.459. A.871.

ὑψιγέννητος grown at a great height, A.43.

ὑψίκρημνος situated on a lofty precipice, P.V.418.

ὑψίπυργος having high towers, E. 658.—aspiring, lofty, S.90.

"Υψιστος *highest*, P. V. 722. *most high*, E. 28. — Met. *κακῶν ὑψιστα* P. 323. 793. *the worst of evils*. ὑψιστος φόβος S. 474. *the greatest terror*.

"Υψόθεν *from on high*, S. 166. τὸν

ὑψόθεν σκοπὸν S. 376. *he who looks from on high*.

"Υψος *a height*. ὕψος κρεῖσσον ἐκπιδήματος A. 1349.

Φ

Φαγεῖν *to eat*, aor. 2. S. 223.

Φαεσφόρος *light-bearing*, A. 475.

Φαιδρόνους *with cheerful spirits*, A. 1202.

Φαῖδρός *bright*, A. 289. E. 886. — *cheerful*, A. 506. C. 558.

Φαῖδρύνειν [ῦ] *to make bright or clean*, A. 1080. — *to cheer*, A. 1091.

Φαῖδρύντρια *a washerwoman*, C. 748.

Φαῖδρωπός *cheerful, smiling in face*. *φαῖδρωπὸς ποτὶ χεῖρα* A. 707. *smiling at the hand held out to him*.

Φαίνειν *to show, display, point out*, C. 323. 987. Cf. C. 802. (815. D.) but this verse is supposed by Herm. Schütz, and Seidler to be spurious, and has nothing corresponding to it in the strophe. In C. 1017. (1021. D.) Erfurdt reads ἄλλος φανεῖ δῆρ', for the unintelligible ἄλλος ἂν εἰδῆ of Guelph. Ald. Rob. So Well. ἀλλ' ὥς ἂν εἰδῆς Blomf. — Met. applied to *sound*. σάλπιγξ γήρυμα φαίνεται στρατῷ E. 514. — τότε δ' ἐκ θυσιῶν ἀγανὰ φαίνουσ' ἐλπὶς ἀμύνει φροντίδα A. 101. Here the constr. is said to be ἐλπὶς φαίνουσα ἀγανὰ (οὔσα) h.e. *showing itself with gentle aspect*, the subst. verb being omitted. On this construction see Wunderlich Obs. Critt. p. 100. Herm. on Soph. Ant. 467. and Well. note. Dind. prefers φαίνουσ' with Butler. — mid. v. and pass. φαίνεσθαι *to appear*, P. V. 999. P. 596. A. 1085. fut. φανεῖ A. 1615. φανεῖται S. 54. φανεῖσθαι C. 411. in loc. corr. πέφηνε P. V. 111. ἐφάνθη P. 258. ἐφάνημεν E. 310. φάνθη P. 655. φανῇ P. V. 1030. φανῆναι C. 141. φανείς P. V. 616. S. c. T. 81. P. 346. A. 21. 115. 471. 486. 873. S. 614. πρὸ τοῦ φανέντος A. 471. *before clear proof*. — with infin. P. V. 217. 317. 1038. —

with part. *to be shown to be, to be evidently*, P. 772. A. 579. — perf. part. τοῦ πεφασμένου P. V. 845. *that which appears*. The passage in A. 364. (374. D.) πέφανται δ' ἐγγόνους | ἀτολμήτων "Ἀρη | πνεόντων μείζον ἢ δικαίως is very obscure. Πέφανται, if correct, must either be the third pers. sing. perf. of φαίνεσθαι, or the third pl. of φάω *to kill*. Scholefield prefers the latter, and translates it actively, *occiderunt*. This seems very harsh, especially since in the passage from the Odyssey, where the word occurs, it is used with a *passive* signification. It may be better, therefore, with Schütz, to adopt Stanley's conj. ἐγγόνους (rather ἐκγόνους, cf. ἔγγονος), and to translate, *and it* (viz. the existence of the gods) *is made manifest to the descendants*, etc. In the next line the words ἀτολμήτων "Ἀρη are very difficult. Blomf. translates, *martem rerum nefastarum*, which is certainly extremely awkward. Nor is Klausen more felicitous in thinking that ἀτόλμητος means *intolerabilis*, which ἀτλητος might mean, but certainly not the other. If conjecture may be indulged, we should suggest ἀτολμήτως and join it with "Ἀρη *πειρόντων* h.e. *impiously breathing war*. Cf. ἀτόλμητος.

Φαιοχίτων *wearing a black robe*, C. 1045. On the quantity of the second syllable, which is long in arsis cf. Blomf. not. ad loc. who suspects the word to be corrupt.

Φάλαρον *the ornament of a head dress*, P. 652. See Buttm. Lexil. in φάλος.

Φάναι encl. *to say*. φημί P. V. 101. 689. A. 805. 1196. 1219. C. 1023. Dor.

- φαμί E. 523. φής P. 217. 431. 438. A. 259. C. 767. E. 852. S. 328. φησί S.c.T. 24. 410. 628. φασί P. 227. 720. A. 1010. S. 288. 297. ἔφησ A. 1596. φαίην A. 1560. φήσειε P.V. 501. φῶ P.V. 560. S.c.T. 833. C. 89. 116. S. 910. — οὐ φαναι to deny, A. 360. 1698. E. 212. — mid. v. φάσθαι P. 687. φάμενος C. 314.
 Φανερῶς openly, P.V. 1092. E. 913.
 Φᾶνός cheering, P.V. 536.
 Φαντάζεσθαι to appear like to. with dat. A. 1481.
 Φάντασμα an appearance, S.c.T. 692.
 Φάος light, the light, P.V. 24. 1023. 1094. P. 147. 218. 291. A. 23. 291. 293. 302. 494. 561. 644. 1631. C. 60. 317. 452. E. 716. — νόστιμον φάος P. 255. the day of my return. — Met. a delight, P. 292. A. 496.
 Φάραγξ a cleft of a rock, a ravine, P.V. 15. 142. 621. 1019.
 Φαρανδάκης [ā] proper name, P. 31. 319.
 Φάρμακον a medicinal potion, A. 822. 1233. — a remedy, P.V. 249. 473. 478. 609.
 Φαρμάσσειν to anoint, to imbue. pass. A. 94.
 Φαρνούχος proper name, P. 923.
 Φᾶρος a cloak, S.c.T. 311. C. 11. 1006. E. 604.
 Φάσγανον a sword, A. 1235.
 Φασγανούργος forging swords, C. 637.
 Φάσκειν to say, C. 91. 275. S. 383.
 Φάσμα an apparition, A. 143. 265. 404.
 Φάτις a report or saying, a speech, S.c.T. 823. P. 223. 513. A. 9. 267. 444. 597. 617. 842. 1103. C. 725. 826. E. 358. S. 290. — a language. "Ελληνα φάτιν A. 1227.
 Φαύλως badly, P. 512.
 Φέγγος light, P. 369. A. 1559. C. 1033. E. 976. 983. δεκάτῃ φέγγει τῷδε ἔτους A. 490. for δεκάτου φέγγει ταῦδε ἔτους. pl. φέγγη λαμπάδων E. 976. — Met. an object of delight. φέγγος ἥδιον δρακείν A. 588. Cf. φάος.
 Φεῖδεσθαι to spare. with gen. S.c.T. 394.
 Φελλός cork, C. 499.
 Φέραςπις bearing a shield, P. 236. A. 678.
 Φερέγγνος competent to fulfil an engagement, competent, S.c.T. 431. 779. with infin. S.c.T. 378. 542. E. 87.
 Φέρειν to bear or carry, S.c.T. 334. 386. 525. 541. 542. 1030. ἤνεγκε C. 986. ἐνεγκεῖν S. 747. — to bear, h.e. to endure, P.V. 104. 754. S.c.T. 665. 751. P. 285. 871. A. 1036. 1199. E. 761. — to bear, h.e. to have, to feel, to exercise, S.c.T. 604. A. 860. C. 574. 804. S. 594. 972. ἔμοι σέβας φέρων C. 241. εὐνοίας φέρει S. 484. πλέον φέρειν A. 998. to render aid. ψῆφον φέρειν to pass a vote or decree, E. 644. 650. Cf. A. 1388. — to carry away, S.c.T. 669. A. 1543. C. 1019. E. 51. — to bring, S.c.T. 657. P. 602. A. 5. 410. 508. 1106. 1425. C. 15. 87. 480. E. 56. 795. — to bring as news, S.c.T. 40. P. 244. A. 625. Cf. S.c.T. 352. A. 9. C. 648. — imp. φέρε come! P.V. 294. 544. — m. v. φέρεσθαι to get, to obtain, P.V. 641. E. 256. — pass. to be carried or borne, P.V. 885. P. 268. S. 677. βίᾳ φερομένων C. 78. indulging in violent excesses.
 Φερεσσεύης proper name, P. 304.
 Φέρης proper name, E. 693.
 Φέριστος best, S.c.T. 39.
 Φέρμα the fruit of the womb. ἐρικύμονα φέρματι A. 118. big with young. — Met. S. 672.
 Φερνή a dowry or marriage gift, S. 957.
 Φέρτερος better, P.V. 770.
 Φεύ alas! P.V. 124. 690. S.c.T. 125. 1045. P. 277. 560. 568. 711. 725. A. 1114. 1280. 1423. 1462. C. 193. 398. E. 751. 778. 801. 803. 805. 832. 834. 836. — with gen. φεύ τοῦ ξυναλλάσσοντος ὀρθός S.c.T. 579.
 Φεύγειν to flee, to take flight, S.c.T. 190. P. 201. A. 1354. E. 74. 117. 167. S. 5. 15. 537. — φεύγειν τι to flee from a thing. φεύγουσα συγγενῇ γάμον P.V. 857. Cf. C. 1034. — to escape. οὐκ ἔστι θνατὸν ἀλύξαντα φυγεῖν P. 101. Cf. 475. S. 758. — to escape

from a thing. λενστήρα δήμου οὔτι μὴ φύγῃ μόρον S.c.T. 181. Cf. P.V. 908. S.c.T. 263. 775. C. 912. S. 226. φευζοίαιτο P. 361. πεφεύγασι P. 470. A. 653.—to escape the memory. λέγοις ἄν, οὐ με φεύζεται S. 451. πέφευγε τοῦπος A. 259.—ὁ φεύγων an exile, A. 1653. C. 134. E. 440.—φυγόντα μητρόθεν σκότον S.c.T. 646. having issued from the darkness of the womb.—to stand a trial, to make a defence. δεῖ τοί σε φεύγειν κατὰ νόμους τοὺς οἴκοθεν S. 385. to be acquitted, E 622.

Φεύζειν to exclaim φεῦ, A. 1281.

Φεψαλοῦν to reduce to cinders. pass. P.V. 362.

Φηλήτης deceitful. φηλήτης ἀνὴρ C. 996. a robber. The derivation of this word given by some, as from ὑφελῖν sc. ὑφελήτης φελήτης, is nugatory. So Scholef. The same is given by Philemon, Lex. Tech. p. 109. ed. Burn.

Φηλοῦν to deceive, A. 478.

Φῆμη anything said, speech or utterance. φῆμα φιλοφώρυγξ S. 678. words accompanied by the harp. φῆμη δημόθρους A. 912. popular report. φημαῖς πονηραῖς C. 1041. words of evil omen. πρότερον φήμης S.c.T. 849. before anything is said.—a report or saying, C. 730. S. 741.

Φημίζειν to say or tell, C. 551. mid. v. A. 615. 1134. 1146. id.

Φθάνειν to come first. τοῦ φθάσαντος ἀρπαγή P. 738. the prize of the first comer.

Φθέγγεσθαι to speak, P.V. 34 C. 108.

Φθέγμα speech, P.V. 590.

Φθείρειν to ruin or destroy, P. 240. A. 638. 923. C. 1008. pass. to be destroyed. στρατοῦ φθαρέντος P. 275. ἐφθαρμένων P. 264.—mid. v. φθίρεσθαι to wander away from, to leave. ὅταν νεῶν φθαρέντες νῆσον ἐκωζοίαιτο P. 444. having left the ships.

Φθερσιγενής destroying a race, S.c.T. 1046.

Φθίνασμα a waning or setting. Ἥλιον φθινασμάτων P. 328. See ἔνσμη.

Φθίνειν intrans. to set. ἄστερας ὅταν φθίνωσι A. 7.—trans. to destroy. παλαιγενεῖς Μοῖρας φθίσας E. 165.—pass. πρὸς φίλου ἔφθισο S.c.T. 954. ἔφθιτο E. 436. φθίμενος dead, slain, S.c.T. 318. 714. P. 618. A. 994. C. 369. 397. 400. in loc. corr. Burn. inserts τῶν. Φθιτός dead. φθιτοὶ the dead, P. 216. 515. E. 97.

Φθογγή voice, A. 35. 315. 1613. S. 194.

Φθόγγος id. A. 228. S. 242. Ἑλλάδος φθόγγον S.c.T. 73. the Greek language.

Φθονερός envious, spiteful, A. 457.

Φθονεῖν to begrudge, to refuse. with gen. and dat. μηδέ μοι φθονήσῃς εὐγμάτων P.V. 585. with inf. οὔτι φθονῶ σοι δαιμόνων τιμᾶν γένος S.c.T. 218. with part. μηδέ μοι φθόνει λέγων S.c.T. 462.

Φθόνος jealousy, spite, ill-will. Θησέως κατὰ φθόνον E. 656. out of envy towards Theseus. Cf. A. 807. οὐδὲ σιγῶσθι φθόνος A. 254. if you keep silence, I make no objection. φθόνος μὲν οὐδεὶς, σὰς δ' ὀκνῶ θραῖσαι φρένας P.V. 631. I have no objection, I do not wish to refuse you. φθόνον ἔχειν to begrudge. φθόνον δὲ σωμαίων ἔξει θεός P.V. 861. (859.D.) i. e. as Siebelis and Herm. on Vig. 143. explain it, prohibebit Danai filios Deos, quo minus virginibus cognatis potiantur. In his Obs. Critt. however, and on Vig. 252. he proposes a different interpretation, and translates φθόνον ἔχειν facere invidiam, in the same sense as μομφὰν ἔχει in Pind. Isthm. iv. 53. faciet Deus invidiam filiabus Danai propter cæsa sponsorum corpora, eaque invidia Pelasga terra laborabit. He then comp. Hor. ii. 14. Danaï genus infame. The other interpretation seems the simplest and best.—φθόνος is used in a peculiar sense to express the jealous feeling of the gods towards the human race, on account of excess of prosperity, or otherwise; to avert which feeling was, with the Greeks, an object of especial care. Hence we find such

forms as τὸν φθόνον δι' πρόσκυον Soph. Phil. 776. Of similar import were the forms προσκυνῶ τὴν Νέμεσιν, προσκυνῶ τὴν Ἀδράστειαν P.V. 938. σὺν δ' Ἀδραστείᾳ λέγω Inc. Rhes. 468. See Blomf. Gloss. on the former passage. Thus we find Clytæmnestra, after indulging in extravagant encomiums on her husband, saying, φθόνος δ' ἀπέστω A.878. (904. D.) to avert the jealousy of the gods. So Agamemnon, referring to the magnificent reception Clytæmnestra is giving him, declines it, saying, A. 921. θεῶν μὴ τις πρόσσωθεν ὁμμάτων βάλοι φθόνος. In the same sense he calls the path strewn with costly carpets ἐπιφθονον πόρον v. 895. Cf. P. 354. οὐ ξυνεῖς δόλον Ἕλληνας ἀνδρός, οὐδὲ τὸν θεῶν φθόνον.

Φθορά destruction. A. 394. pl. 788.

Φθόρος ἰδ. ἴρ' ἐς φθόρον πεσόντα A. 1240. a form of execration, according to which is constructed the phrase οὐκ ἐς φθόρον σιγῶς ἀνασχίσει τάδε; S.c.T. 234. See σιγᾶν.

Φιλαιακτός causing lamentation, S. 784.

Φιλαίματος loving bloodshed, S.c.T. 45.

Φιλαίτιος prone to make accusations, S. 480.

Φιλανδρος loving its inhabitants, S.c.T. 883.

Φιλόανθρωπος humane, P.V. 11. 28.

Φιλόανωρ [α] loving a husband, affectionate, P. 133. A. 339. 830.

Φιλεῖν to love, A. 628. C. 881. 893. — with inf. to be wont to do a thing. φιλεῖ τίς τινος ὕβρις ὕβριν A. 741. Cf. S.c.T. 393. 601. P. 592. S. 750. — to kiss. περὶ χεῖρε βαλοῦσα φιλήσει A. 1540.

Φιλήνιος obedient to the reins, P.V. 463.

Φιλήτωρ a darling, a paramour, A. 1421.

Φιλία friendship, S.c.T. 866. See under διακρίνεσθαι.

Φίλιος friendly, P.V. 128. A. 346. 1470. C. 708. 798. S. 528.

Φιλογαθής loving gaiety, S.c.T. 901.

Φιλόδουρος loving lamentation, S. 66.

Φιλόθυτος observant of sacrifices, S.c.T. 162.

Φιλοικος exciting pity, A. 232.

Φιλόμαστος fond of the breast, A. 140. 701. On the latter passage see under ἀγάλακτος.

Φιλόμαχος fond of battle, S.c.T. 121. A. 122.

Φιλόξενος hospitable. εἴπερ φιλοξένη ὅστιν Αἰγίσθον βία C. 645. (656. D.) This is Porson's reading of this doubtful passage (see Præf. ad Hec. p. ix.), which Elms. disapproves. Well. from several MSS. prefers to read εἴπερ φιλόξεν' (sc. δώματα) ἐστὶν Αἰγίσθου δῖαι, siquidem hospitales sunt aedes propter Ægisthum. Elmsl. on Eur. Med. 807. proposes εἴπερ φιλόξενός τις Αἰγίσθου βία.

Φιλόπολις fond of the city, S.c.T. 159. Here for φιλοπόλις (pl.) Wunderlich. conj. φιλοπόλεις.

Φιλορνης resorted to by birds, E. 23.

Φίλος dear, friendly, beloved, S.c.T. 135. 139. 144. 157. 169. 185. 667. 917. 999. P. 549. 639. 763. 792. 818. A. 237. 501. 504. 605. 879. 903. 966. 1634. C. 87. 129. 217. 539. 607. 697. 738. 783. E. 261. 508. 593. S. 793. 932. (here φίλαις conj. Schütz.) 955. 1021. — it is applied peculiarly to that which belongs to oneself as part of oneself, e.g. τῇ φιλῇ ψυχῇ C. 274. φίλον κέαρ ib. 404. Cf. A. 956. — pleasing, with dat. P.V. 663. A. 156. — superl. φίλτατος S.c.T. 16. 659. P. 504. 837. A. 320. 493. 1391. 1639. C. 191. 232. 233. 489. 887. 1047. E. 100. 207. 442. 578. S. 597. — φίλος subst. a friend, a relation, P.V. 225. 246. 296. 304. 545. 614. S.c.T. 244. 252. 352. 402. 732. 836. 857. 1015. P. 158. 202. 215. 225. 227. 266. 497. 445. 590. 611. 660. 688. 729. 755. 917. 994. A. 429. 607. 807. 1074. 1128. 1192. 1209. 1245. 1256. 1347. 1404. C. 98. 108. 340. 349. 449. 490. 545. 672. 684. 694. 706. 813. 820. 970. 987. 1022. E. 118. 138. 285. 861. 953. S. 70. 332. 494. 691. 699. In some passages φίλος denotes one who is merely a friend by

relationship, but who may be in fact an enemy. Thus, in speaking of a man's friends, we often mean merely his relations and connexions. It is thus used in S. 962. (984. D.) S.c.T. 954. 955. (970. 971. D.) Eum. 336. (356. D.) Ag. 1192. (1219. D.) Thus φίλτατοι *one's nearest relatives*, C. 232. E. 100. Cf. also Soph. El. 516. and see Herm. on Eum. 119. ed. Linw.

Φιμός *a halter*, S.c.T. 445.

Φινεύς proper name, E. 50. Here, from the omission of the name of the *Harpies*, Dind. justly suspects that something is lost. So Wakef.

Φιτεύειν [*û*] *to plant*, hence, *to beget*, P.V. 233. S. 308.

Φιτύμα *an offspring*, A. 1254.

Φιτυπομένη *a gardener*, A. 871. On the accent of this word see Lobeck Paralip. 195.

Φλάζειν *to crack, to burst*. aor. 2. ἔφλαδον C. 28.

Φλαῦρος *evil*, P. 213.

Φλεγέειν *to blaze, shine brightly*, S. 82.

Φλέγειν *to burn*, P.V. 583. — *to warm*, P. 356. 496. — *to brandish as fire*. διὰ χερὸς βέλος φλέγων S.c.T. 495. *holding a flaming dart*. — *to blaze*, S.c.T. 370. 415. A. 299. mid. v. *id.* βωμοὶ φλέγονται A. 91. — Met. *to burn or flash forth*. θυμὸς ἀνδρείᾳ φλέγων S.c.T. 52. πρὶν λόγους ἰκέσθαι καὶ φλέγειν *χρεῖας ἔπο* S.c.T. 268.

Φλεγραῖος *Phlegraean*, E. 285.

Φλείδων *a trifler or vagrant*, A. 1168.

Φλεῖν *to abound*, A. 367. 1390.

Φλογμός *a burning or inflammation*, E. 900.

Φλογμπός *fiery*, P.V. 253. φλογμπὰ σήματα *ib.* 496. *tokens by fire*, alluding to the ἐμπυρομαντεία or *divination by fire*. Cf. Phoen. 1072. where Valckenaer's learned note should be consulted.

Φλογώψ *id.* P.V. 793.

Φλοῖσθος *the surge of the sea*, P.V. 794.

Φλόξ *flame*, P.V. 22. 359. 924. 994. 1019. P. 497. A. 297. 467. 482. 583. C. 266.

Φλύνειν *to bluster, talk vauntingly*, P.V. 502. S.c.T. 643.

Φοβεῖν *to terrify*, S.c.T. 244. P. 211. — mid. v. φοβεῖσθαι *to be afraid*, P.V. 568. 935. S.c.T. 458. 1052. C. 57. 1048. S. 715. with acc. S. 870. with inf. C. 46. — pass. φοβηθῆς P.V. 128. φοβηθείς *ib.* 1005. S.c.T. 458.

Φοβερός *formidable, dreadful*, P.V. 127. S.c.T. 79. P. 27. 48. A. 149. E. 944. — *arising from terror*. φοβερὰ ὀμίχλη P.V. 144. *a dimness of terror*.

Φόβη *hair*, C. 186.

Φόβος *Fear*, personified, S.c.T. 45. — *fear, alarm*, P.V. 181. 698. 883. 1092. S.c.T. 114. 196. 222. 241. 252. 269. 368. 480. 482. 788. P. 115. 164. 202. 383. 595. A. 14. 898. 1106. 1216. 1279. 1289. 1409. C. 32. 35. 100. 165. 286. 916. 1020. E. 88. 661. S. 221. 374. 474. 493. 508. 767. pl. S.c.T. 124.

Φοῖβη *Phæbe*, E. 7. 8.

Φοῖβος *Phæbus*, S.c.T. 763. P. 202. E. 8. 273. 714.

Φοῖβος *bright, glaring*, P.V. 22.

Φοινικόβαπτος *died with purple*, E. 982.

Φοίνιος *gory, bloody*, A. 628. 1136. 1251. 1363. C. 24. 606. 828. — αἷμα φοίνιον S.c.T. 719. *blood shed in murder*.

Φοίνισσα *fem. Phœnician*, P. 402.

Φοιταλῖος *maddening*, P.V. 601.

Φοιτάς *a mad woman*, A. 1246.

Φοῖτος *madness*, S.c.T. 643.

Φονεύειν *to slay*, S.c.T. 323.

Φονεύς *a murderer*, A. 1632. E. 120. 403. *a murderess*, A. 1204. The passage A. 1298. (1325. D.) ἡλὶφ ᾿ ἐπέυχομαι ... δούλης θανούσης is corrupt. Pauw's conjecture may amuse the reader, *τίνειν ὁ μόν*, h. e. *solvant quod mihi debetur*. Blomf. conj. τοῖ ἐμοῦ τιμαφόρους ἐχθροῖς φονεύσι τοῖς ἐμοῖς *τίνειν ὁ μόν*, but this is inadmissible, because *τίνειν* is said of those who *pay a penalty*, not of those who *inflict it*. It appears that some substantive is wanting with *τίνειν*, which would hardly be thus used by itself, and this can scarcely be sought elsewhere than in

ὁμοῦ, which, as it stands at present, is very awkward. Possibly for ὁμοῦ we should read μόρον. We may also adopt Jacobs' conj. ἡλίον for ἡλίψ; this, however, is not absolutely necessary. For φονεῦσι we would also suggest φοναῖσι, and in the preceding line τῶς for τοῖς. The datives ἐχθροῖς, τοῖς, ἐμοῖς, being now, by a slight alteration, changed into the accusative, we may read the passage thus: — ἡλίψ (or ἡλίον) τ' ἐπεύχομαι πρὸς ὑστατον φῶς. τῶς ἐμοῖς τιμάρους ἐχθροὺς φοναῖσι τοὺς ἐμούς τινει μόρον δούλης θανούσης κ.τ.λ. The sense would then be, *and at my last sunlight (h.e. in these my last moments) I pray that my enemies may by their murder pay to my avengers the penalty of my death.* This may be offered as a conjecture: of the passage as it is commonly read, any explanation is impossible.

Φονή murder, A. 435.

Φόνιος murderous, deadly, P. 82. C. 310. S. 820.—χεῖρας φονίας E. 307. *stained with murder.* φονίας σταγόνας C. 394. *shed in murder.*

Φονολιβής dropping gore, A. 1409. E. 158.

Φονόρροτος sprinkled with gore, S.c.T. 921.

Φόνος murder, bloodshed, P.V. 355. S.c.T. 48. 116. 226. 556. 803. 867. (in loc. dub.) P. 412. A. 1065. 1088. 1236. 1282. 1487. 1586. 1597. C. 65. 72. 115. 132. 570. 794. E. 203. 315. 439. 450. 548. 550. 573. 593. pl.E. 461.—gore, blood, S.c.T. 44. C. 1007. E. 175.

Φορεῖσθαι to be carried or borne away, S.c.T. 344. 801.

Φορητός to be borne, P.V. 981.

Φορκίδες the Phorciades, P.V. 796.

Φραδή advice, C. 929. E. 236.

Φράζειν to say, P.V. 611. 767. 783. 790. 827. 846. 997. S.c.T. 792. P. 169. 259. 325. 342. 703. A. 223. 575. 1031. 1080. 1566. C. 119. 515. 619. E. 583. S. 315. 348.—to order or desire. with inf. E. 593.—mid. v. φράζεσθαι to consider. imper. φράσαι C. 111. pass. πέφρασμαι S. 432.—to beware, mind.

φράζον E. 125. In C. 585. (593. D.) *κάνεμοέντων αἰγίδων φράσαι κόπον*, φράσαι is considered by Wellaner, agreeably to the Scholiast, to mean ἐννόησον, but it is more rightly supposed to be the active voice, τις being understood. This accords better with what follows. On the omission of ἂν (Blomf. reads *κάνεμοέντ' ἂν*, in which Scholef. follows him), see Matth. Gr. Gr. 515. Obs. and Herm. on Vig. quoted by Well.

Φράσσειν to hedge round, to fence or guard, P. 448. φράσσεσθαι m. v. id. φράξαι S.c.T. 63. *ἐφραξάμεσθα* ib. 780. *πημονῆς ἀρκίσται ἂν φράξειεν* A. 1349. *place round him as a hedge a net of destruction.* Cf. *πημονή*.

Φράστω a guide, S. 487.

Φράτω [ᾱ] one of the same φρατρία or fraternity, E. 626.

Φρενοδάλής injuring the intellect, E. 317.

Φρενομανής raving, A. 1111.

Φρενοπληγής maddening, P.V. 880.

Φρενόπληκτος deranged in mind, P.V. 1056.

Φρενοῦν to advise, to instruct, P.V. 336. A. 1156. C. 114.

Φρενώλης mad, S.c.T. 739.

Φρήν the breast or diaphragm, the seat of the feelings, P.V. 883. plur. id. P.V. 381. E. 153.—the mind, the sense. P.V. 844. S.c.T. 466. 575. 855. 902. 950. 1025. P. 115. 364. 366. A. 103. 212. 266. 532. 779. 869. 956. 1004. 1054. 1275. 1402. 1470. 1496. C. 54. 105. 155. 301. 303. 384. 505. 558. 735. 743. 761. 834. 841. 998. E. 17. 104. 265. 319. 328. 582. 941. S. 508. 510. 594. 604. 755. 830. 893. 967. 995. 1034. 1043. plur. P.V. 34. 131. 181. 442. 470. 631. 676. 791. 858. 909. 1063. S.c.T. 25. 594. 643. 653. P. 161. 464. 598. 689. 736. 753. 868. A. 168. 268. 466. 478. 488. 968. 1022. 1034. 1114. 1281. 1529. 1605. C. 78. 209. 231. 443. 445. 588. 617. 693. 818. 1020. 1052. E. 88. 291. 467. 493. 508. S. 100. 374. 732. 918.

Φρίσσειν to be rough. *χερσὶ δεικνύμοις ἐφριξεν αἰθέρ* S. 603.—Met. to shudder, P.V. 538. *ἐφριξα* S.c.T. 472. *πέφρικα* P.V. 697. S. 341. with infin.

πέφρικα τὰν ὠλεσίοικον θεὸν τελέσαι
τὰς περιθύμους ἀράς S.c.T. 702. *I fear*
lest she may accomplish.

Φροιμιάζεσθαι lit. *to perform a pre-*
lude, to commence, A. 1329. — *to ad-*
dress in the first place, E. 20.

Φροῖμιον *the prelude to a song or*
dance. φροῖμιον χορεύσονται A. 31. —
the commencement of a speech, A. 803.
— *the beginning or prelude to any-*
thing, A. 1189. E. 137. S. 810. — *a*
speech. φροίμοις πολυρρόθοις S.c.T. 7.

Φρονεῖν *to feel or think*. οὐ κατ'
ἀνθρώπον φρονεῖ S.c.T. 407. *does not*
think as a mortal. νία φρονεῖ P. 768.
thinks as a youth. See νέος. ὑπέρφεν
φρονεῖν ib. 808. *to think too proudly*.
τὸ μὴ φρονεῖν C. 742. *an infant incapable*
of reflection. φρόνει ὡς ταρβοῦσα
μὴ μελεῖν θεῶν S. 754. *be mindful*
that you do not in terror neglect the
gods. — *to purpose or intend*, S.c.T.
532. A. 214. — *to be alive*, opposed to
θανεῖν. θανόντι δ' οὐ φρονεοῦντι C.
510. — *to be wise or prudent*. φρονεῖν
δὲ κάμοι Ζεὺς ἔδωκεν οὐ κακῶς E. 812.
Cf. E. 115. 943. (988. D.) (Here φρον-
οῦσα M. vulg. φρονοῦσι. Cf. εὐρ-
ίσκειν.) S. 173. 201. τὸν φρονεῖν βρο-
τοὺς ὁδῶσαντα A. 169. *who led mortals*
into wisdom. — εὖ φρονεῖν P.V. 385.
to be wise. καλῶς φρονεῖν ib. 1014.
P. 711. μὴ κακῶς φρονεῖν A. 901. id. —
εὖ φρονεῖν *to be well disposed to one*,
A. 262. 1411. — εὖ φρονεῖν *to rejoice*.
ἀλλ' ἢ φρονεῖς εὖ τοῖσι νῦν ἡγγελμέ-
νοις; C. 763.

Φρόνημα *the mind or disposition*,
P.V. 207. 376. S.c.T. 420. 519. P. 794.
814. A. 720. 804. C. 189. 320. 587. 990.
E. 456. S. 94. 889. 907. — *haughtiness*.
φρονήματος πλέως P.V. 955.

Φρονούντως *wisely*, S. 201.

Φροντίζειν *to consider*, P.V. 1036.
P. 241. S. 413.

Φροντίς *thought*, P. 138. A. 655. 886.
1512. C. 595. S. 402. 412. — *anxiety*, P.
157. A. 102. 160. E. 431.

Φροῦδος *set out on a journey*, S. 843.

Φρουρά *a watch*, P.V. 143. A. 2. 292.

Φρουρεῖν *to watch or guard*, P.V.
31. 978. pass. E. 207.

Φρούρημα *a guard or watch*, S.c.T.
431. E. 676.

Φρούριον *a place where watch is*
kept, E. 879. — *a guard*, E. 909. — *they*
who inhabit or keep watch over a
place, P.V. 803. (801. D.) Stanley,
however, considers φρούριον here to
mean *a precaution*.

Φρύαγμα *the neighing of a horse*,
S.c.T. 227. 457.

Φρυγία *Phrygia*, S. 543.

Φρυκτός *a beacon fire*, A. 30. 273. 283.

Φρυκτωρία *the kindling of a beacon-*
fire, A. 33. 476.

Φρυκτωρός *a beacon-watcher*, A.
576.

Φρύξ *a Phrygian*, P. 756.

Φυγαίχμης *fleeing from battle*, P.
984.

Φυγὰς *a fugitive or exile*, A. 1255.
C. 333. 928. S. 78. (loc. dub.) 199. 211.
345. 415. 860. On S. 1027. see ἐπί-
πνοια.

Φυγγάνειν *to escape*, P.V. 511.

Φύγδα *escaping*, E. 246.

Φυγή *a flight, a rout*, S.c.T. 173.
964. P. 462. 473. A. 1274. E. 400. 402.
574. S. 70. 193. 354. 390. 718. — *φυγῇ*
in flight, P. 384. 414. S. 812. — *exile*,
S.c.T. 620. ἐκ πόλεως φυγὴν A. 1386.
banishment from the city. φυγὴν δόμων
C. 252. *banishment from home*. φυγὴ
δημῆλατος S. 609. *public sentence of*
banishment. — abstr. for conc. τήνδ'
ἀνέλπιστον φυγὴν S. 325. (329. D.)
for τάσδε φυγάδας. Or it may be an
apposition to κέλσειν.

Φύειν *to cause to grow*. ὥρας φου-
σης S.c.T. 517. — *πεφυκέναι to be born*.
with gen. σπλάγχχνον οὐ πεφύκαμεν
S.c.T. 1022. *from which we are born*.
— *to have arisen, to exist*. ὁ λωφῆσων
οὐ πέφυκέ πω P.V. 27. φῦναι (aor. 2.
from φῦμι) *to be born*. ἀσινεῖ δαίμονι
φῦναι A. 1315. *to be by nature, to be*.
τὸ εὖ πράσσειν ἀκόρεστον ἔφν A. 1304.
θεοῦ μήτηρ ἔφν P. 153. Cf. P.V.
335. 971. The aorist generally has
a present signification, but occurs in
a past sense in A. 165. δς δ' ἔπειρ'
ἔφν sc. *he who then arose*. So in P.
758. θεὸς γὰρ οὐκ ἤχθηρεν, ὡς εὐφρων

ἔφν. — mid. v. φύεσθαι *to be born*. fut. σποράς ἐκ τῆσδε φύεται θρασύς P.V. 873.

Φυλακή *watching, confinement*. στόματος φυλακὰν κατασχεῖν A. 227. *to put a gag upon the mouth*. οὐδ' ἔτι γλῶσσα ἐν φυλακαῖς P. 584. *they no longer keep a watch over their lips*.

Φυλακτίον *we must guard against*. τοιοῦδε φωτὸς πείραν εὖ φυλακτίον S.c.T. 481.

Φύλαξ *one watching or guarding*, P. 4. A. 284. 898. 1427. E. 64. S. 299. 377.

Φυλάσσειν *to watch or guard*, S.c.T. 126. P. 359. C. 572. 777. 1060. E. 90. — *to watch for*. φυλάσσω λαμπάδος τὸ σύμβολον A. 8. — *to watch*, i.e. *to wait*. αὐτοῦ φυλάσσω ἀναμένω τέλους δίκης E. 234. — *to keep close to*. βρέτας τόδε ἦσαι φυλάσσω E. 418. — *πρᾶγος φυλάσσει* S.c.T. 2. *has charge of affairs*. — with inf. τάπῃ χέρσον προμήθειαν λαβεῖν αἰνῶ φυλάξαι S. 176. *I advise you to take care and attend to*. But see λάμβανειν. — mid. v. φυλάσσεσθαι *to guard against*, P.V. 717. 806. C. 911. S. 370. 422. 744. — *to observe*. φύλαξαι τάσδ' ἐπιστολάς S. 990. — with inf. φυλάξομαι μεμνησθαι S. 202. *I will take care to remember*. — with μή, *to take care lest*, P.V. 390. S. 493.

Φυλλάς *the foliage of a tree*. A. 79. 940.

Φύλλον *a leaf*, P. 603.

Φῦλον *a tribe or race*, P.V. 810. S. 539. In E. 57. the meaning is, as Schütz observes, *nusquam vidi multum genus quocum hunc cætum comparare possem*,

Φυζάνωρ [α] *avoiding men*. φυζάνωρα γάμον S. 8. *a marriage to avoid which they flee from the men*.

Φύραν *to mingle or pollute*, S.c.T. 48.

Φύρδην *confusedly*, P. 798.

Φύρειν [ε] *to confuse or mix up*, P.V. 448. — pass. ἐφύρθη A. 714. *is stained or polluted*.

Φυσίᾱμα *a hard breathing*, E. 53.

Φυσιᾱν *to pant or throb*, E. 239.

Φυσίζοος *life-giving, vital*, S. 579.

Φύσις *nature*, P.V. 487. In circumloc. χθονὸς φύσιν A. 519. — *a habit or state of body*, P. 433. C. 279. S. 491.

Φύστις *a crop*, i.e. *a multitude*. φύστις μυριάς ἀνδρῶν P. 890. (926. D.) The word occurs only once, and is suspected to be spurious. Schol. A. explains it by ἡ πεφυρμένη καὶ ἐπὶ γῆς πεσοῦσα, from which Blomf. infers that he read φύσις. He adds, however, the explanation ἡ ἐκφυσις, γονή.

Φυτάλμιος *parental*. φυταλμίων γερόντων A. 318. *aged parents*.

Φυτὸν *a plant*, E. 901. — *a creature*, S. 278.

Φυτοῦργος *having a creative power, a creator*, S. 586.

Φωκεύς *a Phocian*, P. 477. A. 855. C. 668.

Φωκίς fem. *Phocian*, C. 557.

Φωνεῖν *to speak or say*, P.V. 1065. S.c.T. 416. A. 198. 1307. 1600. C. 281. 312. 368. 744. E. 269. — μέγα φωνοῦντα E. 896. *boasting*.

Φωνή *the voice*, P.V. 21. A. 1031. C. 193 — *language*, A. 1021. C. 556.

Φῶς *light*, P. 163. 662. A. 270. 283. 378. 478. 508. 1297. C. 850. 855. 966. E. 959. Cf. φάος.

Φῶς *a man*, S.c.T. 417. 452. 481. 525. 602. 653. 1060. P. 80. 88. 238. 243. 889. A. 250. 387. 423. 731. 770. 893. 1235. 1650. C. 607. E. 222. 575. φωτὸς λατροῦ S. 258, *a physician*. τὸ φωτῶν γένος P.V. 548. *mankind*.

X

Χαίρειν *to rejoice*, S.c.T. 796. A. 526. 1367. χαίρω subj. S.c.T. 807. with dat. A. 633. 1211. 1364. with part. C. 442. (but see κρίπτειν) τὸ χαίρειν joy, A. 484. E. 291. 401 χαῖρε hail, P. 152.

A. 22. 494. 524. S. 697. χαῖρε farewell, P. 826. E. 745. 950. 957. 960. χαίρου' ἄν A. 1367. Cf. ib. 525. — χαίρειν καταξιώ A. 558. *I bid farewell*.

Χαιρομυσή†. See χερομυσής.

Χαίτη *hair*, C.178.

Χαίτωμα *a hairy covering*, S.c.T. 367.

Χαλᾶν *to loosen*, P.V. 58. πύλας μοχλοῖς χαλᾶτε C.866. *undo the gates by removing the bars*. Cf. μοχλός. with ἐξ. ἐξ ἀγρίων δεσμῶν χαλάσῃ ib. 176. without ἐξ. χαλᾶ κακῶν ib. 256. — intrans. *to abate, to cease from*. τί χαλᾶ μανιῶν; P.V.1059. See εἴνυχής. — *to be easy, to indulge or forgive*. εἰ τοῖσιν οὖν κτείνουσιν ἀλλήλους χαλᾶς E. 210. — pass. πρὶν ἂν χαλασθῇ δεσμά P.V. 993.

Χαλεπός *severe, cruel*, S.c.T. 210. A.1483. S. 157. 171.

Χαλινός *a bridle*, S.c.T. 116. 189. 375. P.192. — Met. P.V.675. A. 1036. — *a chain, confinement*. χαλινοῖς ἐν πετρίνοισι P.V. 561. — *a gag*, A.219.

Χάλκεος *brazen*, C. 675.

Χάλκευμα *a brazen fetter*, P.V. 19. — *a sword*, C. 569.

Χαλκήλατος *forged from brass*, S.c.T. 368. 521. C. 288.

Χαλκήρης *brazen*, P. 400.

Χαλκίς *Chalcis*, A. 183.

Χαλκόδετος *clamped with brass*, S.c.T. 145.

Χαλκός *brass*, P.V. 500. A. 379. — χαλκοῦ βαφάς A. 598. See βαφή.

Χαλκόστομος *brazen-mouthed*, P. 407.

Χάλυβες *the Chalybes*, P.V. 717.

Χάλυβος *iron*, brought from the Chalybes, S.c.T. 710.

Χάλυψ *id.* P.V. 133.

Χαμάδις *on the ground*, S.c.T. 340.

Χαμαί *id.* A. 880. C. 251.

Χαμαιπετής *fallen on the ground*, C. 958. χαμαιπετές βόαμα A. 894. *a cry accompanied with prostration*.

Χαμείνη *a bed*, A. 1521.

Χαρά *delight*, S.c.T. 424. A. 261. 527. 573. 1613. C. 231.

Χαρακτήρ *a stamp or impression*. Κύπριος χαρακτήρ ἐν γυναικείοις τύποις εἰκώς πέπληκται τεκτόνων πρὸς ἀρσένων S. 279. (282. D.) *a character resembling that of Cyprians has been stamped upon your female persons by male workmen*, h.e. you seem as if

you might have been born of Cyprian fathers.

Χαράσσειν *to cut, to bruise*. χαράσσεται πίδα P. 669. (683. D.) Schütz observes on this passage, "Solemne erat manes evocantibus terram manibus pulsare adeoque Darius, *gemit*, inquit, *pulsatur ac tantum non scinditur solum*." Stanl. compares Tibull. i. 2. *Hæc cantu finditque solum manesque sepulchris Elicui et trepido devocat ossa solo*.

Χαρίζεσθαι *to gratify*, P. 686. In A. 295. (304. D.) ὄτρυνε θεσμόν μὴ χαρίζεσθαι πυρός, the vulg. is evidently corrupt. Casaub. conj. μοι χαρίζεσθαι. So Stanley, who afterwards conj. μῆχαρ ἵζεσθαι. This is adopted by Klausen, who translates, *exhortata est constitutam catervam ut ignis paratio locum haberet*. ἵζεσθαι sc. collocari. This is very improbable. Heath conj. μὴ χαρίζεσθαι h.e. *not to be wanting*. So Schütz 1. and Pors. but in his second ed. Schütz adopts μοι χαρίζεσθαι. Wellauer has introduced an extraordinary word sc. *μηχαρίζεσθαι*, which in his Lex. he translates *perficere*. This Scholefield has adopted. Blomf. follows Heath's conj. In so doubtful a case, it is perhaps best to read μοι χαρίζεσθαι. Butler observes that this is peculiarly applicable, if we consider, as is evident from the passage, that there was no beacon between Ægiplanctus and that of Arachnæus adjoining the city, so that Ægiplanctus may thus be said to have conveyed the message straight to Clytæmnestra.

Χάρις *a favor conferred, an obligation*. φέρ' ὅπως ἄχαρις χάρις P.V. 545. *how unrequited is the obligation*. χάριν ὑπουργῆσαι P.V. 638. χάριν θέσθαι ib. 784. δὸς χάριν ib. 823. *confer a favor*. τὰν ἐμὰν χάριν λέγω E. 899. „pergo enim beneficia mea enarrare." Schütz. δαιμόνων δέ που χάρις A. 175. *it is doubtless a blessing from the gods*. — *a mark of honour or respect*. "Ἄδον εὐκαταίαν χάριν A. 1360. κοφίμην χάριν πατρός C. 178.

δουλαία χάρις ib. 610. ἀχαρις χάρις A. 1524. C. 42. an useless honour. — respect or reverence. ἀθικτων χάρις A. 562. καιρὸν χάριτος ib. 761. the due meed of respect. — requital or recompense. ὀφείλων ἀν τίνειμ' αὐτῇ χάριν P.V. 987. χάριν τροφᾶς A. 711. θεοῖσι πολύμνηστον χάριν τίνειν ib. 796. χάρις οὐκ ἄνθος πόρων A. 345. — grace or beauty. εὐμόρφων κολοσσῶν χάρις A. 406. — pleasure, gratification. χάρις ἀφ' ἡμῶν ὀλομένων S.c.T. 685. the pleasure arising from our destruction. ἀρχαιοπλουτῶν δεσποτῶν πολλὴ χάρις A. 1013. it is a delightful thing to have masters who have long enjoyed riches. χάριν ματαίαν A. 410. Cf. ib. 536. 1028. 1276. S. 938. χάριν ξυναινέσαι A. 471. to assent to that which pleases us. — love, favour. ἔμοι πνέων χάριν A. 429. χάρις Διὸς A. 567. — pl. χάριτες an honour or token of respect, C. 317. On C. 822. χάριτος ὀργὰς λυπράς, see under λυπρός. On S. 968. see under εὐκρυμνής.

Χάριν acc. for the sake of, on account of. ἐμὴν χάριν P. 1003. for my sake. τῆσδε συμφορᾶς χάριν A. 24. Cf. ib. 1655. γλώσσης χάριν C. 264. for the sake of talking. φωτὸς ἱατροῦ χάριν S. 258 in honour of. κτησίον Διὸς χάριν S. 440. by the favour of.

Χαριτογλωσσεῖν to curry favour by speaking, P.V. 294.

Χάρμα joy, a cause of joy, P. 991. A. 257. E. 939.

Χεῖμα winter, P.V. 452. A. 9. — a storm, A. 192. 613. 874.

Χειμάζεσθαι to be agitated or chafed, as by a storm, P.V. 502. 840.

Χειμών winter, A. 620. — a storm, P. 488. A. 549. 620. 635. 642. S. 158. 172. — Met. a storm of calamity, a severe misfortune, P.V. 644. 1017. C. 200. 1061.

Χειμωνοτύπος beating with a storm, S. 35.

Χεῖν to pour, C. 107. 127. S. 1007. τύμβῳ χέουσα C. 85. pouring on the tomb. χέουσα ἐν τύμβῳ C. 90. — m.v. χέασθαι P. 216. — pass. κεχυμένων

C. 154. χυμένας 395. χύμενον E. 253. — to utter. Ἑλλάδος φθόγγον χέουσαν S.c.T. 73. speaking the Greek language. εὐκαῖα χεύουσας S. 626. — to let full. κρόκον βαφὰς ἐς πέδον χέουσα A. 23. (239. D.) On this passage Pauw remarks: "Ornatus croceus est intelligendus, quo utebantur puellæ innuptæ: hunc Iphigenia ad aram adducta, detractum et discerptum in terram sparsit, χέουσα κρόκων βαφὰς. ut arbor dicitur χεῖν φύλλα. In isto ornatu sine dubio vittæ."

Χεῖρ the hand, P.V. 55. 622. 602. 851. 919. 1007. S.c.T. 44. 50. 415. 455. 495. 536. 599. 605. 682. 765. 787. 793. 837. 915. P. 190. 197. 198. 235. 451. 529. 555. 1017. A. 34. 35. 111. 203. 412. 707. 752. 791. 1031. 1082. (see ὀρέγεσθαι) 1193. 1330. 1378. 1397. 1475. 1501. 1540. 1564. 1576. C. 37. 42. 102. 139. 159. 229. 255. 303. 307. 330. 357. 372. 378. 389. 420. 431. 936. 976. 1051. E. 102. 228. 250. (see χρεός) 270. 424. 562. 749. 776. S. 64. 190. 308. 502. 602. 616. 737. 771. 936. 1052. λαίᾳ χειρὸς P.V. 716. on the left hand. χειρὸς ἐς δορυκάλτρον A. 116. on the right hand. In P. 235. (239. D.) πότερα γὰρ τοξουλκὸς αἰχμὴ διὰ χειρὸς γ' αὐτοῖς πρέπει; γε is wanting in M. Guelph., with several other MSS and in Ald. Rob. Hence Brunck, whom Schütz and Blomf. follow, reads χειρῶν. Elmsley on Eur. Med. 1334. prefers χειρῶν. The Schol. explains it διὰ τῶν χειρῶν. Wellauer supposes the corruption to be in αὐτοῖς (which Rob. omits), and proposes σφισίν, of which αὐτοῖς might have been an interpretation.

Χειροτόνος accompanied with outstretched hands, S.c.T. 156.

Χειροῦσθαι to subdue or conquer, C. 683. pass. P.V. 353. part. κεχειρωμένας S.c.T. 307.

Χεῖρμα a work of the hand. τυμβοχόα χειρώματα S.c.T. 1013. — a conquest or thing conquered, A. 1299.

Χειρωναξία a handiwork, an office, P.V. 45. C. 760.

Χελιδὼν a swallow, A. 1020.

Χερμάς *a large stone thrown by the hand*, S.c.T. 282.

Χερνήτης *a poor man*, Dor.P.V.895.

Χέρνιψ *lustral water used in sacrifices*, A.1007. E.626.—*used in offerings to the dead*, C.127.

Χερομυσής *polluting the hand*. πόροι τε πάντες ἐκ μιᾶς ὁδοῦ βαίνοντες τὸν χερομυσῇ φόνον καθαίροντες ἰούσαν ἅπαν C.71. So Pors. for the corrupt vulg. χαιομυσῇ. On the two last words, which leave the sense incomplete, see under λέναι.

Χερσαῖος *belonging to the land*. κύμα χερσαῖον S.c.T.64. *a land wave*.

Χέρσος *the mainland or land*, S.c.T. 842. P.852.939. A.544. S.32.174. opposed to θάλασσα P.693. E.231.

Χεῦμα *a stream*, E.283. S.998.1008.

Χηλή *a claw*, P.204.

Χθόνιος *earthly*. χθονία κόνις S.c.T. 718. *the dust of the earth*. — *subterraneous*, P.V.996. — *infernal, below the earth*. χθόνιοι δαίμονες S.c.T.504. P.620. χθονίων ἀγεμόνες P.632. θεῶν χθονίων A.89. Cf. E.354.469. χθόνιοι θήκας κατέχοντες S.25. *the deceased heroes buried in the country*. See θήκη. Mercury is also called χθόνιος, “utpote cui mortui curæ erant.” See Stanley’s note. In this sense he is invoked to assist Orestes in avenging the deceased Agamemnon, C.1.122.716. τὰ χθονίων τιμῆναι † C.393. (399.D.) ye (Furies) *who are honoured in* (h.e. who preside over) *the affairs of those below*. Probably, however, the verse is corrupt.

Χθονοτρεφής *nourished in the earth*, A.1381.

Χθών *earth, personified*, P.V.205. E.6.—*earth, the earth*, P.V.1.139.349. 498.583.848.1048.1083. S.c.T.713.800. P.227.234.302.356.674. A.195.562.619. 846.1359. C.64.351.478.820.942. E.13.72.79.115.264.373.794.977.—*any particular land or country*, P.V.282. 715.815.854. S.c.T.104.459.569.616. 650.986.993.998.1006. P.61.75.210. 474.477.504.792.893. A.489.492.494. 514.652. C.711. E.384.681.735.753.

772.794.789.813.850.861.862.866.979. 984. S.5.216.240.250.253.260.286.282. 289.320.367.420.540.578.703.749.759. 890.

Χιλίαρχος *the commander of a thousand*, P.296.

Χιλιάς *a thousand*, P.333.

Χιλιοναύτης *having a thousand ships*, A.45.

Χίμαιρα *a goat*, A.224.

Χιονόβοσκος *cherished by snows*, S.554.

Χίος *Chios*, P.858.

Χιτών *an inner robe*, S.880.

Χιών *snow*, A.550. S.774.

Χλαῖνα *a cloak*, A.846. On this passage see further under λέγειν.

Χλιδαῖν *to give oneself airs, to exult*, P.V.973.974. It seems to occur in S.813. βλοσυρόφρονα χλιδᾷ δίσφορα ναῖ καν γᾶ, where the reading is corrupt.

Χλιδανός *delicate*, P.536.

Χλιδή *luxury, softness*, P.V.484. P.600. *delicacy, beauty*. παρθένων χλιδαῖσιν εὐμόρφοις S.981. *haughtiness*, P.V.434. In A.1422. (1447.D.) ἐμοὶ δ’ ἐπήγαγεν εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς, the constr. is not, as Butler supposes, ἐμοὶ δ’ ἐπήγαγεν παροψώνημα χλιδῆς τῆς ἐμῆς εὐνῆς, but εὐνῆς παροψώνημα is to be taken strictly together, as forming one idea, sc. *she has brought to me* (by her death) *a nuptial addition* (h.e. one which I feel as a married woman) *to my luxury*. Cf. ἄνθος. Heath refers ἐπήγαγε to Agamemnon, and considers it to mean that Agamemnon, not satisfied with the charms of Clytemnestra, had brought Cassandra as an additional luxury for his bed. As, however, κείται refers to Cassandra, this interpretation is clearly wrong.

Χλίων [ι] *to wanton*, C.134. *to be luxurious*, S.233.

Χλοῦνις (?) al. *youthful vigour*. al. *castration*. οὐ καρανιστῆρες (corr. καρανιστῆρες) ὀφθαλμωρύχοι δίκαι, σφαγαὶ τε, σπέρματος τ’ ἀποφθοραὶ παίδων, κακοῦ τε χλοῦνις, ἥδ’ ἀκρωνία,

λευσμόν τε καὶ μύζουσιν οἰκτισμὸν πολλὸν ὑπὸ ῥάχιν παγόντες E. 177. (188. D.) seqq. Two difficulties meet us here. One, the accusative λευσμόν, where λευσμός seems to be required, and is read by Casaub. Herm. Schütz. The other is κακοῦ τε χλοῦνις, which is unintelligible. Herm. and Stanl. conj. κακὴ τε χλοῦνις. Some MSS. have κακοῦται χλοῦνις, whence Erfurdt conj. σπέρματός τ' ἀποφθορᾷ παιδῶν κακοῦται χλοῦνις h. e. *ubi viridis ruentium aetas seminis corruptione laeditur*. But this, as Well. observes, besides the awkward introduction of the verb κακοῦται, is rendered doubtful by the interpretation given to χλοῦνις, which is without authority. The word ἀκρωνία also, if it be correctly explained by the Schol. ἀθροισμὸν, πλῆθος, renders the passage doubtful. Dind. thinks a verse is lost after ἀκρωνία. Cf. not. ad loc. ed. Linw.

Χλωρός *pale*, S. 561.

Χνὸν *the extremity of the axle-tree*. S. c. T. 138.—Met. χνόας ποδῶν S. c. T. 353.

Χοή *a libation*, P. 215. 601. 611. 616. 671. C. 15. 85. 107. 147. 154. 162. 479. 508. 618. 581. In v. 23. Dind. prefers χοᾶν with Casaub. See πρόπομπος.

Χοιράς *a sunken rock*, P. 413. Cf. E. 9. where Wieseler explains it of the rocky shore of Delos. Cf. Eur. Tr. 89.

Χοιροκτόνος *slaying pigs, effected by the slaying of a pig*, E. 273.

Χολή *the bile or gall*, P. V. 493 — *wrath*, A. 1345. C. 182.

Χόλος *wrath*, P. V. 29. 199. 370. 376. In P. V. 313. Daederlein by transposition corrects ὄχλον.

Χορεύεσθαι mid. v. *to dance*, A. 30.

Χορός *a company of dancers*, hence Met. *a company*, A. 1159. — *a dance*, A. 23. χόρον ἄψωμεν E. 297. *let us join in the dance*.

Χραίνειν *to sprinkle*, S. c. T. 61. — *to pollute*. ἔχρανας E. 163. pass. S. c. T. 324. χρανθείσα S. 263.

Χρᾶν *to give an oracle, to prophesy*. χρήσειν A. 1053. χρήσας E. 765. with inf. *to warn by an oracle*, E. 194. with ὥστε E. 193. — *to inform by an oracle*, C. 1026. Cf. χρῆσθαι.

Χρεία *want*, with gen. φαρμάκων χρεῖα P. V. 479. *from want of medicines*. χρεῖαν ἔχειν *to have need of*. P. V. 164. C. 474. — *a request*, P. V. 702. — *distress, necessity*, P. 139. πρὶν ἀγγέλουσ φλέγειν χρεῖας ὑπο S. c. T. 268. (286. D.) *ere rumours are kindled by our distress*. φλέγειν in this passage refers to λόγους only, not to ἀγγέλους, which is referred in sense to ἰεῖσθαι alone. Stanl. less properly understands ἡμᾶς after φλέγειν. — ἔξιστορῆσαι μοῖραν ἐν χρεῖα τύχης S. c. T. 488. (506. D.) *wishing to enquire his fate in the distress of fortune*, i. e. in circumstances of peril. The Scholiast well explains it, χρεία γὰρ καιρός ἐστι μαθεῖν τὴν αὐτοῦ τύχην. ὁ γὰρ πόλεμος τοὺς εἰνυχεῖς καὶ τοὺς δυστυχεῖς κρίνει.

Χρεῖος *needy, poor*, S. 199. — *necessary, needful*, S. 191. in loc. dub.

Χρέος *a thing or business*, S. c. T. 20. P. 763. S. 369. — τί χρέος; A. 85. *what news?* δημοκράντου ἀρᾶς τίνοι χρέος ib. 445. See δημοκράντος. — *a request*, S. 467. In E. 250. (260. D.) for ὑπόδικος θέλει γενέσθαι χερῶν h. e. *for an act of murder*, Scaliger conj. χερῶν from χρέος sc. *a debt or crime*, which is probably correct.

Χρεῶν. See χρῆναι.

Χρῆζειν s. χρητίζειν *to be in need of*, with gen. P. V. 374. 986. C. 523. — *to desire or will*. with inf. P. V. 233. 245. 283. 612. 740. σὺ θὴν ἂ χρῆζεις, ταῦτ' ἐπιγλωσσᾷ Διός P. V. 930. χρῆζων C. 336. *if it be his will*. Cf. C. 802. which verse Herm. rejects as an interpolation.

Χρῆμα *a thing*. τί χρῆμα; P. V. 298. *what is it?* τί δ' ἐστι χρῆμα; A. 1279. Cf. C. 872. τί χρῆμα λεύσσω C. 10. — in pl. χρήματα *riches, wealth*, S. c. T. 693. 925. P. 162. A. 928. 980. 1622. C. 133. 299. E. 378. 727. S. 438. In S. 438. (443. D.) καὶ χρήμασιν μὲν ἐκ δόμων πορθομένων . . . γένοιτ' ἂν ἄλλα, there is pro-

bably some corruption. *χρήμασι* might be governed by *ἄλλα* sc. *others* in addition to or in place of, but this would imply a very harsh change to the gen. absolute in *παρθουμένων*. Perhaps *χρημάτων* (so Aurat.) is better: v. 439. seems more naturally to come after 440, but it is probably an interpolation. See *γόμος*.

Χρηματοδαίρας Dor. a divider of property, S.c.T. 711.

Χρῆναι to be right or necessary. *χρή* pres. it behoves, is right, is necessary, P.V. 3. 103. 295. 633. 643. 662. 717. 723. 732. 932. S.c.T. 1. 10. 695. 699. 996. P. 215. 519. 787. 806. A. 161. 333. 557. 566. 795. 891. 902. 1199. 1341. 1537. C. 295. E. 679. 957. S. 173. 514. 705. 744. 916. 949. *χρῆν* imperf. A. 853. 1393. 1643. C. 894. 918. — it is decreed, it is fated, P.V. 100. 183. 483. 705. 1069. S.c.T. 599. A. 1404. C. 201. In P.V. 609. (606. D.) where *τί μὴ χρή*; is read, Elmsl. proposes a very ingenious conjecture, sc. *τί μὴ χαρ*; and places the stop after *παθεῖν*. — part. *χρεών*. *τὸ μὴ χρεών* C. 918. that which is not seemly. *χρεών* for *χρεών ἐστι*, i. qu. *χρή*, it must be or it is right, P.V. 774. 972. 998. P. 149. A. 896. S. 497. 958.

Χρῆσθαι (mid. v. of *χρᾶν* qu. v.) to use, P.V. 322. E. 625. *δουλίῳ χρῆται* *ζυγῷ* A. 927. suffers the yoke. — perf. *σωφρονεῖν κεχηρμένον* P. 815. (829. D.) So the Schol. correctly, for the vulg. *κεχηρμένοι*. It is, however, impossible that it can here govern *σωφρονεῖν* in the sense of *wanting*: (on this meaning cf. Elmsl. on Heracl. 801.) this would require *τοῦ σωφρονεῖν*. As little can the other reading *κεχηρμένοι* govern *σωφρονεῖν* in the sense of *using*, which would require *τῷ σωφρονεῖν*. The meaning of the word has apparently been mistaken. It is the perf. pass. of *χρᾶν*, sc. *warned of God, instructed as by an oracle*. That the word may be used in this sense is clear from the compound *πυθοχρησσης* in C. 928. which the Schol. explains *ὁ ὑπὸ θεοῦ χρησθείς*.

Χρησμός an oracle or prediction P.V. 665. 875. P. 725. A. 1151. 1225. 1549. C. 268. 295. E. 592. 683.

Χρησμοῦδία id. P.V. 777.

Χρηστήριος belonging to an oracle. *χρηστηρίους ὄρνιθας* S.c.T. 26. oracular birds. *δόμοισι χρηστηρίοις* A. 938. the temple where the oracle is given. *ἐφεγμὰς χρηστηρίους* E. 252. commands given in an oracle. *χρηστηρίαν ἐσθῆρα* A. 1243. the dress used by a prophetess. *χρηστήριον* sc. *δῶμα* S.c.T. 730. E. 185. the temple where there is an oracle. — *χρηστήριον* (sc. *ιερόν*) a victim slain before consulting the gods, S.c.T. 212. Cf. S. 445.

Χρηστός good, lucky, P. 224.

Χρίειν to sting, P.V. 566. 600. 882. pass. *χρισθεῖσα* P.V. 678.

Χρίμπτεν to bring near, P.V. 715.

— mid. v. *χρίμπτεσθαι* to approach, S.c.T. 84. E. 176.

Χρίσμα al. *χρίμα* oil, any unguent, A. 94. where *χρίματος* M. Rob.

Χριστός used as ointment, P.V. 478.

Cf. on this word Pearson on the Creed Art. 11. p. 80. ed. fol.

Χροιά colour, P.V. 23. 491.

Χρονίζειν to last, continue, A. 821.

— to delay, A. 1329. *τὰ δ' ἐν μεταίχμῳ σκότῳ μένει χρονίζοντα βρῦει* C. 62. (64. D.) after being delayed burst forth with violence. *μένει* is the dative of *μένος*. Cf. *μένος*. Or *τὰ* may be the relative agreeing with *μένει* or its verb, sc. *ἃ δὲ μένει*, (*ταῦτα*) *χρονίζοντα βρῦει*. But the former method is best. pass. to be delayed, S.c.T. 54. *χρονισθείς* A. 709. grown up. In C. 941. seqq. (953. seqq.) occurs a very corrupt passage, *τάπερ ὁ Λοξίας ὁ Παρνάσιος* (corr. *Παρνάσιος*) *μέγαν ἔχων μυχὸν χθονὸς ἐπ' ὄχθει ἄξεν ἀδόλως δολίαν βλαπτομέναν ἐν χρόνοις θεῖσαν ἐποίχεται*. Various emendations have been proposed. Herm. and Wellauer suppose a lacuna after *χθονός*. For *ἐπ' ὄχθει ἄξεν* which is manifestly corrupt, Herm. suggests *ἐπ' ἐχθροζένοις*. Klaus. conj. *ἐπόχθιος* h.e. on mountains, referring to *Παρνάσιος*. For *ἐν χρόνοις θεῖσαν*

Herm. corrects χρονισθεῖσαν h.e. *delayed*, which, if correct, must be an exegesis of βλαπτομένην. For τάνπερ also he reads τάνπερ, an obvious correction, agreeing with Δίκαν. Without attempting to settle anything with respect to ἐπ' ὄχθει ἄξεν, we may translate the rest of the sentence, *whom (sc. Justice) Apollo who dwells on Parnassus in the great shrine of the earth, goes for (h.e. fetches, brings up against criminals) stealthy, yet stealthy in a righteous cause* [the meaning of ἀδόλως δολαν is, however, very obscure], *halting, delayed*. The idea seems the same as that of Horace, *Raro antecedentem scelestum deseruit pede Pæna claudo*.

Χρόνιος *long delayed*, S.c.T. 688. — *causing delay*, A. 145.

Χρόνος *time*, P.V. 626. 933. 1022. P. 64. 678. 699. A. 596. 686. C. 959. 1007. E. 276. 815. 858. 906. 926. S. 716. to express *duration of time* the accusative is commonly used without a preposition, e.g. τὸν μυριετῇ χρόνον ἀθλεύσω P.V. 95. τὸν μακρὸν χρόνον ἔφυρον εἰκὴ πάντα ib. 447. χρόνον τὸν μέλλοντα 841. τόνδε τὸν βραχὺν χρόνον 941. τὸν δι' αἰῶνος χρόνον A. 540. πολὺν ἄγαν χρόνον C. 957. τὸν πρὸ τοῦ χρόνον E. 440. δαρόν χρόνον S. 511. — ἔξηβον χρόνῳ S.c.T. 11. *past the prime of youth*. διὰ μακροῦ χρόνου P. 717. *at a long distance of time*. πολλῷ χρόνῳ A. 507. *after a long absence*. ἐς τὸν πολὺν χρόνον A. 607. *in the long run*. ἐν πολλῷ χρόνῳ A. 537. *in a long period of time*. ποίου χρόνου πεπρόθηται πόλις; A. 269. *since what time?* τοῦ ξυνεύδοντος χρόνου A. 868. *the time occupied in sleep*. ὁ ὕστατος τοῦ χρόνου πρεσβεύεται A. 1273. *in point of time*. ὡς ἀμεμπτος ὁ χρόνου P. 678. *that I may not be blamed in respect of the time*. σὺν χρόνῳ A. 1351. E. 526. *in course of time*. ἐν χρόνῳ id. A. 831. 1544. C. 1036. E. 475. 954. S. 131. εἰς τὸ πᾶν χρόνου E. 640. *for ever*. Cf. E. 462. 542. 733. εἰσὶν χρόνου S. 612. *in after time*. — *delay*.

καλιμμήκη χρόνον A. 189. οὐκ ἐστ' ἄλυσις, οὐ, ξίνοι, χρόνῳ πλέον A. 1272. Cf. πλέον. χρόνος ἐπεὶ... παρήβησε A. 956. *it is a long time since*. — χρόνῳ *at length, in course of time*, A. 125. 450. 781. C. 293. 641. 923. E. 868. S. 713. 916. 971.

Χρυσάμοιβις *a money-changer, one who exchanges anything for gold*. Metaphorically applied to Mars, who changes the bodies of the slain into ashes, A. 426.

Χρυσέδμητος *formed of gold*, C. 608.

Χρῦσεος *golden*, S.c.T. 416.

Χρυσέστολμος *adorned with gold*, P. 155.

Χρῦσεὺς *a native of Chrysa*, P. 306. Brunck and Schütz incorrectly suppose this word to be a proper name.

Χρυσήτης *Chryseis*, A. 1414.

Χρυσήλατος *wrought in gold*, S.c.T. 626. E. 173.

Χρυσόγονος *born of gold*. χρυσόγονον γενεᾶς P. 79. (80.D.) *a race born of the golden shower*, sc. of that golden shower into which Jupiter transformed himself when he came to Danae. From this connexion sprung Perseus, from him and Andromeda Perses, whence the Persians were derived. So Herod. vii. 150. In this passage several MSS. and Edd. have χρυσονόμου, which the Schol. A. explains πλουσίας, but prefers the reading χρυσόγονος. Schol. B. likewise has χρυσονόμου with the explanation πλουσιωτάτης· τοιοῦτοι γὰρ οἱ Πέρσαι. Blomfield adopts this reading. The vulg., however, appears in every way preferable.

Χρυσόπαστος *overlaid with gold*, A. 752.

Χρυσότηληξ *wearing a golden helmet*, S.c.T. 102.

Χρυσόρρυτος *flowing with gold*, P.V. 807.

Χρῦσός *gold*, P.V. 500. C. 366.

Χρυσότευκτος *wrought in gold*, S.c.T. 642.

Χρυσοφεγγής *shining like gold*, A. 289.

Χρώς *the skin*, P. 309.

Χύσις *a libation*, C. 95.

Χυτός *shed*. αἷματος χυτοῦ E. 652. *blood-shed*.

Χῶμα *a mound*, C. 712. S. 849.

Χώρα *a region or country*, P. V. 405. S. c. T. 253. 759. 1039. P. 7. 68. 263. 485. 842. 889. A. 46. 495. 1629. C. 180. 391. 967. E. 16. 278. 282. 415. 456. 671. 690. 732. 756. 783. 798. 831. 926. 962. S. 19. 29. 235. 237. 259. 966. 1006. — ἐν χώρᾳ εἶναι *to be in its right place*. "Ἀρης οὐκ ἐνι χώρᾳ A. 78. *martial vigour is not (yet) in its proper place*, sc. in the breast of a man.

Χωρεῖν *to go, proceed*, P. V. 1062. S. c. T. 60. P. 371. E. 171. 187. — χώρει κάτω P. V. 74. *go lower, stoop down*. — νύξ ἐχώρει P. 376. *the night wore on*. fut. mid. ἐκ πυλῶν χωρήσεται S. c. T. 458.

Χωρίς *besides, apart from the rest*, P. 332. χωρίς γένους P. V. 290. *besides*

the reason of kindred. — *without*. with gen. A. 900. — χωρίς ἡ τιμὴ θεῶν A. 623. (637. D.) This is explained by Victor, "liberum remotumque esse debere ab omni hujuscemodi re, quicquid ad Deos colendos honoreque afficiendos pertinet." Butler much the same; *alia* (quam infausta sc.) *poscit honos Dii debitus*. Abresch's explanation is absurd. Stanley explains it, "quod alius sit honor eorum Deorum qui bona mittant: alius eorum qui mala, ut Erinnyes." So Heath and Blomf. Scholefield compares Arist. Theam. 11. χωρίς γὰρ αὐτοῖν ἑκατέρου ἑστὶν ἡ φύσις. The explanation of the Scholiast, ταῦτα λέγοντες ἀτιμάζομεν τοὺς θεούς, rather favours the former interpretation, but the latter appears on the whole to be preferable. Cf. τιμή.

Χωρίτης [i] *an inhabitant of a place*, E. 988. So Herm. for vulg. χωρεῖτε.

Χῶρος *a place, a region*, C. 536. E. 24. S. 61. 954.

Ψ

Ψάφειν *to rub, to touch lightly*, P. V. 394.

Ψακάς *a drop*, A. 1363.

Ψάλιον *a bridle*. Met. *a chain*, P. V. 54. In C. 956. (962. D.) μέγα ῥ' ἀφρηέθην ψάλιον οἰκῶν (so Porson, Herm. for μέγαν ῥ'), some prefer ἀφρηέθην, on which Klaus. observes, "sibi ipsi demtum dicit Chorus vinculum, quod domui inditum fuit."

Ψάλλειν *to pluck*, P. 1019.

Ψάμμιος *sandy*. ψαμμίας ἀκάτας A. 957. See under παρηβάν.

Ψάμμις *proper name*, P. 921.

Ψάμμος *the sand*, P. V. 573.

Ψάψειν *to touch*, S. 903. with gen. P. 198. C. 180.

Ψαφάρος *dry*, S. c. T. 305.

Ψέγειν *to blame*, A. 179. 1376. Αἰγίσθου γὰρ οὐ ψέγω μόρον C. 983. (989. D.) *I have no fault to find with the murder of Ægisthus*, i. e. I do not think it necessary to excuse it as I

have done that of my mother. Here λέγω Turn. Steph.

Ψεκὰς *a drop*. ψεκὰς λίγει A. 1516. *it no longer rains in drops, but in a heavy shower*.

Ψελλός *obscure*, P. V. 818.

Ψεύδειν *to deceive*. ἔψευσας φρενῶν Πέρσας P. 465. *disappointed them in their expectations*. — mid. v. ψεύδεσθαι *id.* Λοξίαν ἐψενσάμην E. 585. — pass. ψενσθεῖσα C. 748. *deceived*.

Ψευδογορεῖν *to speak lies*, P. V. 1034.

Ψευδής *false*, P. V. 688. A. 610. τὰ ψευδῆ καλὰ A. 606. (620. D.) *false or pretended good news*. The meaning of the passage seems to be, *it would be impossible for me to tell any false good news, which my friends could in the long run enjoy*. Schütz properly explains it, "Negat præco se falsa bona narraturum: propterea quod etiamsi ficta narratione senum animos

lactaverit, celeriter tamen, ut se res habeant, audituri sint."

Ψευδόμαντις a false prophetess, A. 1168.

Ψευδώνυμος falsely named, P.V. 719. S.c.T. 652.

Ψευδωνύμως falsely naming, P.V. 85.

Ψῆγμα dust, A. 436.

Ψηφίζεσθαι to give a vote. ψηφίζομαι τι δρᾶν A. 1326. I vote for doing something.

Ψῆσιμα a decree, S. 596.

Ψῆφος a pebble, used in calculating and in giving votes, hence, ἐν ψήφῳ λέγειν A. 556. to reckon up. — a vote, a decree passed by votes, A. 790. E. 567. 600. 718. S. 7. βαλοῦσά τ' οἶκον ψῆφος ἔρθωσεν μία E. 721. as a single vote has overthrown, so a single vote has preserved a house. ψῆφος ὀλεθρία S.c.T. 180. a vote of condemnation. φέρειν ψῆφον E. 645. 650. to give a vote. ψῆφον αἶρειν 679. id. lit. to take it up, sc. to put it into the urn. ψῆφον ἔθεντο S. 631. 634. id. ψῆφον Ὀρέστη προσθήσεται E. 705. I will vote in favor of Orestes. τελεῖα ψῆφος S. 720. ψῆφος κέκρανται S. 921. Cf. ib. 943. ἀνδροβήτηας Ἰλίου φθορὰς ψήφους ἔθεντο A. 790. (816. D.) i. q. ἐψηφίσαντο they voted for. On this construction see Matth. Gr. Gr. 491. Obs. 4.

Ψιθυρός whispering, S. 1025. So Bothe, in loc. dub.

Ψόγος blame, reproach, A. 911. E. 416. S. 951.

Ψύθος a lie, a deceit, A. 464. ψύθη A. 1050. So in A. 971. (999. D.) ψύθη is adopted (from Steph.) by Porson, Schütz, and others, for ψύδη, a word, as Stephens observes, of no authority. On ψύθη he observes, "Dores ex ψεύδος detrahentes ε, deinde ipsum δ vertentes in θ, faciunt ψύθος." τι before ἐλπίδος is corrupt. Pauw, Heath, Schütz read τιν'. Stanley and Porson τὰδ'.

Ψυχαγωγός evoking spirits, P. 673.

Ψύχειν [v] to chill, P.V. 695. Schütz compares the expression in Plautus, Mihi quoque ædopol jamdudum ille Syrus cor perfrige facit.

Ψυχή the soul or mind, P.V. 695. S.c.T. 1025. P. 28. C. 738. ψυχὴν ἄριστοι P. 434. great in soul. ψυχῇ διδόντες ἡδονὴν ib. 827. enjoying yourselves. ἀπὸ ψυχῆς κακῆς A. 1627. out of cowardice. τῇ φιλῇ ψυχῇ C. 274. in my own soul. — the soul of one dead, P. 622. A. 1525. — life, A. 1432. 1447. ψυχῆς κόμιστρα A. 939. reward for preserving life. by catachresis in E. 115. ἔλεξα τῆς ἐμῆς περὶ ψυχῆς i. e. I have spoken in behalf of my life, i. e. of that which is as dear to me as life is to a living person.

Ψύχος coolness, A. 945.

Ω

Ω an interjection, placed by itself, P. 947. C. 930. with nom. or voc. passim. with imperative, A. 22. S. 597. In A. 1473. Ω μοί μοι κοίταν τάνδ' ἀνελεύθερον, the verb κεῖσθαι is to be repeated from v. 1471. Cf. κοίτη.

Ὠγύγιος ancient, S.c.T. 303. P. 37. 935. 989. "Ab Ogyge, aiunt, pervertusto vel Atticæ, vel Thebarum, vel (ut Schol. Hes. Theog. p. 296.) Deorum rege, antiqua omnia et veneranda ὠγύγια dicebantur." Blomf. Gloss. in S.c.T. 310. (ed. Blomfield.) Thus Thebes in Egypt, which had nothing

to do with Ogyges, was called Ogygian. So Pind. Nem. vi. 71. Φλοῦντος ἔπ' ὠγυγίους ὄρεσι. See Stanley, note on S.c.T. 303.

Ὡδε hither, S. 725. — so, in this manner, e. g. P.V. 159. and passim.

Ὠδὶς the pains of childbirth. Met. any severe pain, C. 209. S. 751. — the fruit of the womb, a child, A. 1392. Cf. Pind. Ol. vi. 31. κρύψε δὲ παρθενίαν ὠδὶνα κόλποις Eur. Iph. T. 1102. Λατοῦς ὠδὶνα φιλαν.

Ὠζειν to exclaim Ω, E. 121.

Ὠή an interjection, ho! E. 94.

Ὠθεῖν *to thrust*, P.V. 688.
 Ὠκεανός *Oceanus*, P.V. 140. 296.
 Ὠκεανοῖο πόρον P.V. 539. *the ocean*.
 Ὠκύποινος *bringing swift punishment*, S.c.T. 725.
 Ὠκύπαρος *swiftly flowing*, A. 1537.
 Ὠκύπτερος *swift-winged*, S. 715.
 Ὠλένη *an arm*, P.V. 60.
 Ὠλεσίους *destroying a house*, S.c.T. 702.
 Ὠμησῆς *eating raw flesh*, A. 801.
 Ὠμοδακῆς *cruelly biting*, S.c.T. 674.
 Ὠμοδρόκος *plucking unripe fruit*.
 Met. Ὠμοδρόπων νομίμων προπάροιθε S.c.T. 315. (333.D.) where Ὠμοδρόπα νόμιμα are those rites which gather the fresh flower of virginity, i.e. the rites of marriage. The whole sentence means therefore simply *before marriage*.
 Ὠμοὶ *ah me!* P.V. 982. S.c.T. 637. P. 249. A. 1316. 1318. 1473. 1499.
 Ὠμός *cruel*, S.c.T. 518. A. 1015. S. 184.
 Ὠμος *the shoulder*, P.V. 350.
 Ὠμόστροφος *feeding on raw flesh*, S.c.T. 523.
 Ὠμοφρόνως *cruelly*, P. 876.
 Ὠμόφρων *cruel*, S.c.T. 712. C. 415.
 Ὠνεῖσθαι *to buy*, S. 332. See κτᾶσθαι.
 Ὠρα *time*. Ὠρα ἐμπόρους μεθιέναι ἀγκυραν C. 650. *it is time for travellers to rest*. ἔθνον Ὠραν οὐδενὸς κοινήν θεῶν sc. καθ' Ὠραν E. 103. *I sacrificed at a time common to none other of the gods*. — the *prime* or *flower* of youth, S.c.T. 517. S. 975. In S.c.T. 13. it is opposed to *extreme youth* on the one hand and the *age past the vigour of youth* on the other. Cf. ἔξηβος.
 Ὠς a conjunction, used — 1. in comparisons, *as, like as*. Ὠς τις ἥλιος A. 279. So *passim*. It is often placed after the word to which it refers, e.g. τοξότης τις Ὠς A. 1167. Cf. S.c.T. 480. P. 731. A. 268. 1167. C. 104. 499. S. 464. 864. 873. — preceded by τοῖονδε, *such as*, P. 176. by a comparative, equivalent to ἢ Ὠς. μή μου προκῆδον μάσσον Ὠς ἐμοὶ γλυκύν P.V. 632. (629.D.) *more than is agreeable to me*. See

Herm. on Vig. p. 720. also Elmsl. on Her. 544. who proposes *μασσόνως ἢ ἐμοὶ γλυκύν*. Dindorf defends the vulg. quoting from Lysias p. 109. (272. Reisk.) ἡγούμενος μάλλον λέγεσθαι Ὠς μοι προσῆκε p. 111. (285. Reisk.) ἐγὼ γὰρ τὰ ἐμοὶ προστεταγμένα ἅπαντα προθυμότερον πεποιήκα Ὠς ὑπὸ τῆς πόλεως ἡναγκαζόμεν. Cf. ἀξίως. οὐδὲν ἀγγέλων σθένος, Ὠς αὐτὸν αὐτῶν ἄνδρα πεύθεσθαι περί C. 837. *it is nothing as compared with*, etc. See ἀγγελος. — 2. *how, in what manner, as*, e.g. ἐσοῦν μ' Ὠς ἔκδικα πάσχω P.V. 1095. Ὠς ὁ μάντις φησὶν S.c.T. 24. *as the seer says*, etc. Ὠς ἂν οὐ φίλη S. 699. sc. κλύοι. with two constructions united, τυτθὰ δ' ἐκφυγεῖν ἄνακτ' αὐτὸν Ὠς ἀκούομεν P. 557. See Matth. Gr. Gr. 539. Obs. 2.— 3. increasing the force of an adjective or adverb. Ὠς ἐτύμως E. 506. *in very truth*. — with superl. Ὠς ῥᾶστα P.V. 104. *as easily as possible*. Cf. Ὠς πλείστοισι P.V. 346. Ὠς ἀριστα S.c.T. 175. P. 775. A. 660. C. 771. Ὠς τάχιστα S.c.T. 243. E. 712. S. 188. 927. Ὠς τάχος S.c.T. 657. A. 27. C. 876. — 4. denoting the view taken of a thing, case, or person, e.g. οὐ γὰρ Ὠς φυγῇ παιᾶν' ἐφύμνον P. 384. βαιὰ γ' Ὠς ἀπὸ πολλῶν 982. *πειρᾶσθί μου γυναικός Ὠς ἀφράσμονος* A. 1374. Cf. P.V. 357. 956. 988. S.c.T. 1006. A. 600. 658. 1028. 1293. 1340. 1396. C. 222. 703. 704. E. 191. 797. S. 75. 244. 319. 743. *φρόνει Ὠς ταρβούσα μὴ μελεῖν θεῶν* S. 745. *do not, because in terror, neglect the gods*. — with gen. absol. Ὠς ᾧδ' ἐχόντων A. 1368. *these things being so*. Cf. P.V. 762. S.c.T. 229. P. 168. E. 645. — 5. equivalent to *ὅτι that*. P.V. 296. and *passim*. — 6. denoting a purpose, *in order that, that*. with optat. e.g. P.V. 202. etc. with subj. e.g. P.V. 53. etc. with subj. with ἂν P.V. 10. etc. — 7. with infin. in the sense of *ὥστε so that*, S.c.T. 526. etc. — with infin. put absol. Ὠς εἰπεῖν ἔπος P. 700. *so to speak*. Ὠς τοῦτ' εἰπεῖν A. 1586. *to speak plainly*, Cf. Ὠς ἀπλῶ λόγῳ sc. εἰπεῖν P.V. 46. — 8. with indic.

denoting a possible case which was not realized, *in which case*, P.V. 155. Cf. *ὅπως*, and see Matth. Gr. Gr. 519. — with indic. *so that*, P. 712. *ὥς λέγοις πάλιν* A. 310. (319. D.) *so that I wish you would speak again*. Here Dind. prefers Bothe's conj. *ὅς λέγεις, πάλιν*. — ellipt. *πρὸς τὰδ' ὥς Σούσων μὲν ἄστυ πᾶν κενανδρίαν στένει* P. 716. sc. *ἴσθι*. *ὥς πάντα γ' ἔστ' ἐκεῖνα διαπεπραγμένα* ib. 254. — 9. denoting a cause, *since, seeing that*, P.V. 77. etc. — 10. denoting time past, *when, as soon as, after that*, S.c.T. 965. P. 353. 405. 446. 588. A. 1185. — 11. in exclamations *how!* P. 247. etc. — *ὥς δὴ* ironical, *as though forsooth*, A. 1616.

Ὡς thus, A. 904. So Well. in A. 1327. supposing that *ὥς* cannot occur in the end of a senarius. But the objection is not a valid one. Cf. *μέτρα*.

Ὡσεὶ as it were, S. 763.

Ὡσπερ as, P.V. 614. S.c.T. 339. 740. 1064. A. 255. 1174. 1210. 1284. 1355. 1401. C. 94. 106. 665. 875. 1018. E. 306. 581.

Ὡσπερὶ as if, A. 1192. 1389. C. 742.

Ὡστε like, even as, P.V. 450. S.c.T. 13. 62. P. 416. A. 614. 858. C. 415. E. 698. placed after the subst. A. 1656. S. 732. — with infin. *to the end that, so that*, P.V. 313. 339. 997. S.c.T. 890. P. 240. 327. 450. 708. 709. 711. A. 195. 277. 369. 527. 618. 1045. 1154. 1368. C. 519. 526. 535. 560. 834. E. 83. 193. 219. 290. 856.

Ὡφελεῖν to profit, P.V. 44. with dative, P.V. 342. P. 828. — with accus. P.V. 505. — pass. *to be benefited*. *τοιάδ' ἐξ ἐμοῦ ὠφελημένος* P.V. 222.

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| | 354. | — ὃς ἀντίστη — ὃς ἀνίστη | - | - | - | - | Wunderlich |
| | 365. | — ἰπνούμενος — ἰπούμενος | - | - | - | - | Steph. |
| | 426. | — ὑπείροχον — ὑπέροχον | - | - | - | - | Herm. |
| | 427. | post κραταῖον excidit γὰς iudice | - | - | - | - | Dind. |
| | 428. | pro ὑποστενάζει leg. ὀχῶν στενάζει [?] | - | - | - | - | Dind. |
| | 432. | — ἀγνωρούτων — ἀγνωρύτων | - | - | - | - | Heath |
| | 436. | — προσελούμενον — προυσελούμενον | - | - | - | - | Pors. |
| | 449. | — ἴσαν — ἦσαν | - | - | - | - | Pierson |
| | 450. | — αἰέσυροι — ἀήσυροι | - | - | - | - | Turn. Eustath. |
| | 461. | — γένωνθ' — γένοινθ' | - | - | - | - | Dawes |
| | 577. | — πῶ πῶ πῶ πῆ — ποῖ, πόποι, ποῖ | - | - | - | - | Dind. |
| | 609. | — τί μὴ χρῆ — τί μῆχαρ | - | - | - | - | Elmsl. |
| | 633. | — αὐτὸν αἰφνίδιος — αἰφνίδιος αὐτὸν | - | - | - | - | Pors. |
| | | αὐτὸν ἐξαίφνης | - | - | - | - | Gaisf. |
| | 645. | — ὀδύρομαι — αἰσχύνομαι | - | - | - | - | MSS. |
| | 648. | — πολεύμεναι — πολούμεναι | - | - | - | - | MSS. |
| | 680. | — ἀκρην τε — ἀκραν τε | - | - | - | - | MS. |
| | 713. | — ἐξηρτημένοι — ἐξηρτυμένοι [?] | - | - | - | - | Dind. |
| | 767. | — τᾶδε — τόδε | - | - | - | - | Dind. ex MSS. |
| | 772. | — πρὶν ἔγωγ' ἂν ἐκ — πλὴν ἔγωγ' ὅταν [?] | - | - | - | - | Elmsl. |
| | 831. | — δάπεδα — γάπεδα | - | - | - | - | Pors. |

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- Pro. V. 837. pro ἔσεσθ' εἰ τῶνδε leg. ἔσεσθαι τῶν δὲ - Well. ex MSS.
 903. ἄφοβος pro gloss. in ὁμαλὸς ejicit [?] - Dind.
 1015. pro μείζον leg. μείον - - - Stanl.
 1059. — εἰ δ' εὐτυχῇ — ἡ τοῦδε τύχη - - - Dind.
 S.c.T. 29. — κάπιβουλεύσειν — κάπιβουλεύειν - - - Blomf. ex MSS.
 34. — εὐθαρσεῖτε — εὖ θαρσεῖτε - - - Turn.
 71, 1048. — πρυννόθεν — πρέμνοθεν - - - Voss
 83. — ἐλεδεμένας — ἐλέδεμας [?] - - - Herm.
 ἔλε δ' ἐμὰς φρένας δέος· ὅπλων
 κτύπος ποτιχρίμπτεται, διὰ πέ-
 δον βοὰ ποτᾶται, βρέμει δ' [?] Dind.
 98. — λιτὰν — λίταν' - - - Seidl.
 159. — φιλοπόλις — φιλοπόλεις - - - Wunderlich
 189. — διὰ στόμα — διαστόμια [?] - - - Schütz
 207. — γύνη — γύναι [?] - - - Blomf.
 217. — τί τάδε — τίς ταδε - - - Heath
 255. — οὐδ' ἀπ' Ἰσμηνοῦ — ὕδασι τ' Ἰσμηνοῦ - - - L. Dind.
 264. — ἐγὼ δ' ἐπ' — ἐγὼ δὲ γ' - - - Marg. Ald.
 274. — δράκοντα δ' — δράκοντας - - - Burn.
 275. — λεχέων — λεχαίων - - - Lachm.
 ib. — δυσσενήτειρα — δυσσενάτορας - - - Blomf. ex MSS.
 276. — πάντροφος — πάντρομος - - - M.
 315. — ἀρτιτρόποις — ἀρτιτρόφοις - - - Schneider
 341. — κυρήσας pro gloss. habet - - - Dind.
 346. pro τλήμονες leg. τλάμον' - - - Herm.
 355. — εἰς ἀρτίκολλον — εἰς ἀρτίκολλον - - - Pors.
 364. — θίνει — θείνει - - - Blomf. ex MSS.
 558. — καὶ τὸν σὸν αὐθις πρόσμορον ἀδελφεὸν
 emendatio incerta, vid. notat.
 509. pro Βορραίαις leg. Βορραίαις - - - Pors.
 547. — κλύων — κλυούσθ - - - Herm.
 566. — μητρός τε πηγὴν τις κατασβέσει δίκη; — πηγὴ
 τις . . . δίκη; [?] - - - Schütz
 590. — δάμη — δάμη - - - Brunck
 595. — πάλιν μολεῖν — πόλιν - - - MSS.
 619. — ἀτιμαστῆρα τῶς σ' — ἀτιμαστῆρ' ὅπως σ'
 ἀνδρηλάτην — ἀνδρηλατῶν - - - Blomf.
 677. — αἰσχρὰ — ἐχθρὰ - - - MSS.
 — τελεῖ ἀρὰ — τάλαιν' [?] - - - Wordsworth
 — τελεῖν [?] - - - Turn.
 696. — ἐβδόμαις πύλαις — ἐβδόμας πύλας - - - f. l.
 750. — τελλόμεν' — πελόμεν' - - - v. l. in MS.
 802, 803. pro spuris ejicit - - - Butl.
 808. post σωτῆρι addit. τύχη - - - Scholefield
 866, 867. pro spuris ejicit - - - Stanl.
 898. pro δόμων μάλ' ἀχὼ ἐπ' αὐτοῦς leg. ἀχὼ μάλ'
 αὐτοῦς δόμων [?] - - - MS.
 901. — δαίφρων — δαϊόφρων - - - Herm.
 908. — ἐν δαίδι — ἐν δαῖ - - - MSS.
 932. — ἐπανθήσαντες — ἐπανθίσαντες - - - Butl.
 941. — κατακτανῶν — κατακτάς - - - Lachm.

- ED. WELL.
 943. pro ἔκανες leg. ἔκανες - - - - - Schütz, Herm.
- S.c.T. 968. — καὶ τὰ τοῦδ' ἐνόσφισε — καὶ τόδ' ἐνόσφισε [?] Well.
 1024. — κακῶ — κακῶν - - - - - MSS.
 1029. — αὐτῶ — αὐτῇ - - - - - Pierson
 1041. "Ερις . . . θεῶν versus interpolatus iudice - Blomf.
 1058. pro δράτω πόλις leg. δράτω τι πόλις - - - Elmsl.
- Pers. 16. — Ἐκβατάνων — Ἀγβατάνων (coll. vv. 517.
 901.) - - - - - Brunck
 17. — Κίσσινον — Κίσσιον - - - - - Blomf.
 35. — Αἰγυπτιογενής — Αἰγυπτογενής - - - MSS.
 43. — οἶτ' — οἶ τ' (om. τοὺς in seq.) - - - Schütz
 58. — ὑποπομπαῖς — ὑπὸ πομπαῖς - - - Abresch
 142. — τὸ πατρώνυμον delet - - - Schütz
 158. pro οὖσ' ἀδείμαντος leg. οὐδ' ἀδείμαντος [?] - Langeet Pinzg.
 163. — διαν — δῆαν - - - - - Blomf. ex MSS.
 299. — θαλασσόπληκτον — θαλασσόπλαγκτον - - - MSS.
 319. — ἀπαρχος — ἔπαρχος - - - - - MS.
 321. — τοιῶνδ' ἀρχόντων νῦν (plerique MSS.) —
 τοιῶνδ' ἄρχων νῦν [?] - - - Cant.
 326. — πόσον δὲ — πόσον τι - - - - - Turn.
 409. — ἀφραδμόνως — ἀφρασμόνως - - - M. N.
 410. — θανόντας — θείνοντας - - - - - MSS.
 436. — οἰκτρῶς — αἰσχυρῶς - - - - - MSS.
 453. — προσκίπτοντες — προσπιτνοῦντες - - - Herm.
 προσπιτνόντες - - - - - Well.
 473. — αἰροῦνται — αἰρονται - - - - - Elmsl.
 508. — ἐνήλου — ἐνήλλου - - - - - MSS.
 524. — νῦν Περσῶν — νῦν δὴ Περσῶν - - - f. l.
 532. — διὰ μυδαλέοις — διαμυδαλέοις [?] - - - Pors.
 549. — Σουσίδος — Σουσίδαις - - - - - MS. Ald.
 563. — ἔρρανται recte huc ex v. 573. reduxit - - - Herm.
 590. pro ἔμπορος leg. ἔμπειρος [?] - - - MSS.
 594. — τύχης — τύχας - - - - - Blomf.
- 643, 653. Δαρείαν lectio incerta.
 663. pro διάγοιεν leg. δι' ἀνοιαν [?] - - - Blomf.
 684. — μακεστῆρα — μακιστῆρα - - - - - M.
 686. — δέομαι — δίομαι - - - - - Dind.
 696. — ἔλευσας — ἔλευσες - - - - - M.
 706. — στρατηλάτων — στρατευμάτοις - - - MSS.
 717. — κενῆς — κεδνῆς - - - - - M.
 722. — ἐν δυοῖν — γαῖν δυοῖν [?] - - - Marg. Ask.
 746. — αἰείμνηστον — αἰέμνηστον - - - - - MSS.
 760. — Σμέρδης — Μέρδης - - - - - Rutgers
 780. — ὑπερκόμπους — ὑπερπολλούς - - - Herm.
 801. — εκπαιδένεται — εὐπιδένεται - - - Schütz
 815. — κεχρημένοι — κεχρημένον - - - Scholiast
 820. — πάντα — παντὶ - - - - - Cant.
 836. — παῖδ' ἐμῶ — παῖδ' ἐμὸν [?] - - - Lobeck
 840. — γεραιός — γηραιός - - - - - MSS.
 844. — ἐπεύθυνον — ἐπεύθυνεν - - - - - Bothe
 847. — ἄγον ἐς οἶκους — ἐς om. . - - - Pors.

Ed. Well.

- Pers. 854. pro "Ελλας leg. "Ελλας τ' - - - - MSS.
 ἐχόμεναι — ἐυχόμεναι - - - - MSS.
 861. — μεσάκτους — μεσακτίους - - - - Heath
 888. — ἀγδαβάται — ᾄδοβάται - - - - Passow
 896. — πατρία — πατρία - - - - Blomf.
 903, 906. — πανόδυτον — πάνδυτον - - - - Blomf.
 922. — λιπών — προλιπών - - - - MSS.
 926. — Σαλαμινίσι — Σαλαμινιάσι - - - - Herm.
 927. — θανόντας — θείνοντας - - - - MSS.
 934. — ἐπανερόμαι — ἐπανερόμαν [?] - - - - Well.
 ἐπανερώμαι [?] - - - - MS.
 962. — ὀπισθεν δ' — ὀπιθεν - - - - Well.
 δὲ deleverat - - - - Blomf.
 ἐπομένους vel ἐπομένοις - - - - f. l.
 963. — ἀγρόται — ἀγρέται - - - - Toup.
 ἀρχέται - - - - Blomf.
 Agam. 10. — κρατεῖν...ἐλπίζω — κρατεῖ...ἐλπίζον - - - - MSS.
 87. — θυοσκινεῖς — θυοσκεῖς - - - - Turn.
 101. — φαίνουσ' — σαίνουσ' [?] - - - - Butl.
 103. τῆς θυμοβόρου φρένα λύκης emendat - - - - Herm.
 139. pro δρόσοις ἀέπτοις leg. δρόσοισι λεπτοῖς [?] - - - - Well.
 143. στρονθῶν ejicit tanquam interpol. ex. II. β.
 300 - - - - Pors.
 243. pro τὸ δὲ προκλύειν ἐπεὶ γένοιτ' ἂν ἥλυσις προ-
 χαίρετω leg. τὸ μέλλον δ', ἐπεὶ γένοιτ' ἂν
 ἥλυσις, προχαίρετω - - - - Vide notata
 245. leg. σύννορθρον αὐγαῖς - - - - Well.
 279. pro πεύκη leg. πέμπει - - - - f. l.
 295. — μὴ χαρίζεσθαι — μοι χαρίζεσθαι [?] - - - - Casaub.
 303. — τοιοῖδ' ἐνυμοι — τοιοῖδε τοί μοι [?] - - - - Schütz
 310. — ὥς λέγεις — οὕς λέγεις - - - - Bothe
 313. — ἐκχέας — ἐγχέας - - - - Cant.
 331. — οὐκ ἂν γ' — οὐ γὰρ - - - - f. l.
 αὐθις αὐθάνοιεν ἂν — αὐθις ἀνθαλοῖεν ἂν Stanl.
 332. — ἐμπέπτη — ἐμπέπτοι - - - - Dind.
 334. — ποθεῖν — πορθεῖν - - - - ex. 2 MSS. Dind.
 337. — ἐγρήγορον — ἐγρηγορὸς - - - - Pors.
 339. — κλύοις — κλύεις - - - - Dobree
 364. — ἐγγόνους — ἐγγόνους - - - - Stanl.
 365. — ἀτολμήτων — ἀτολμήτως - - - - f. l.
 376. — παμμάταιον — πᾶν μάταιον - - - - Musgr.
 400. — πάρεστι σιγᾷ σ' ἄτιμος, ἀλοῖδορος, ἀδιστος
 ἀφεμένων ἰδεῖν — σιγ' ἄτιμος ἀλλ' ἀλοί-
 δорος [?] - - - - Schütz
 ἀπιστος - - - - Herm.
 ἀφεμέναν - - - - Schütz
 410. — δόξαι — δόκαι (δοκαί corr. Dind.) - - - - Herm.
 411. — δοκῶν ὁρᾶν — δοκῶν ὁρᾶ [?] - - - - Scholef.
 432. — τοὺς λείβητας εὐθέτου — τοὺς οἰμ.
 εὐθέτους - - - - Stanl.
 452. — παλιντυχή — παλιντυχεῖ - - - - Scalig.

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|---------|------------|---|---|---|---------------------|
| Agam. | 497. | pro ἡλθεε ἀνάρσιος leg. ἡστ' ἀνάρσιος | - | - | - Marg. Ask. |
| | 498. | κάπαγώνιος — καὶ παιώνιος | - | - | Anon. ap. Scholeof. |
| | 530. | πεπληγμένοις — πεπληγμένοι | - | - | - Schütz, Tyrwh. |
| | 533. | στρατῷ — φρενῶν [?] | - | - | - Emper. |
| | | φράσον | - | - | - f. l. |
| | 543. | λαχόντες — λάσκοντες | - | - | - f. l. |
| | 597. | οὐδ' — οὐκ | - | - | - Schütz |
| | 630. | σεσαγμένων — σεσαγμένον | - | - | - Schütz |
| | 650. | ναῦν θέλουσ' — ναυστολοῦσ' | - | - | - Cassaub. |
| | 658. | τί μή ; — τί μήν ; | - | - | - f. l. |
| | 681. | ἀξιφύλλους — ἀξιφύλλους | - | - | - MS. |
| | | αὐξιφύλλους | - | - | - Stanl. |
| | 696. | παμπρόσθη — ἀμπροσθ' ἡ | - | - | - Herm. |
| | 705. | ἔσκε — ἔσκε | - | - | - Cassaub. |
| | | ἡστ' [?] | - | - | - Dind. |
| | 712. | ἄταισιν — ἄγαισιν | - | - | - Herm. |
| | 745. | φάους κότον — φύει σκότον | - | - | - f. l. |
| | 746. | τὸν ἄμαχον — τὰν ἄμαχον | - | - | - Herm. |
| | 780. | εὐφρων τις — τις οἷα | - | - | - MS. |
| | 796. | καὶ πάγας — χάρπαγας | - | - | - Tyrwh. |
| | ib. | ὑπερκότους — ὑπερκότους | - | - | - Blomf. |
| | 824. | πήματος τρέψαι νόσον — πῆμ' ἀποστρέψαι νόσου | - | - | - Pors. |
| | 845. h. v. | pro interpol. ejiciendum censet [?] | - | - | - Schütz |
| | 904. | pro πράσσοιμ' ἀν leg. πράσσοιμεν [?] | - | - | - Dind. |
| | 920. | σὺν τοῖς δὲ — σὺν ταῖσδε | - | - | - Heath |
| | 922. | σωματοφθορεῖν — στρωματοφθορεῖν | - | - | - Aurat. |
| | 924. | τούτων μὲν — τοῦμὸν μὲν | - | - | - Emper. |
| | 933. | εἰς ἀργυρὸν — ἰσάργυρον | - | - | - Salm. |
| | 956. | ξυνεμβόλοις — ξυνεμβολαῖς | - | - | - Schneid. |
| | | ψαμμίας ἀκάτας — ψαμμίαις ἀκαταῖς [?] | - | - | - Blomf. |
| | 971. | ψύδη — ψύθη | - | - | - Steph. |
| | 994. | ἀν inser. ante ἔπασεν | - | - | - Scal. Herm. |
| | | ἐπ' εὐλαβεία vel ἐπ' ἀβλαβεία pro gloss. ejicit | - | - | - Dind. |
| | 1025. | pro θυραῖαν τήνδ' leg. θυραῖαν τῇδ' | - | - | - Musgr. |
| 1051, | 1056. | — Ἀγνιεύ τ' — Ἀγνιᾶτ' | - | - | - Herm. ex M. |
| | 1062. | κάροταίαι — κάροτάνας [?] | - | - | - Cassaub. |
| | 1063. | ἀνδρὸς σφαγείον — ἀνδρὸσφαγεῖον [?] | - | - | - Dobree |
| | | πέδον βαντήριον — πεδορραντήριον [?] | - | - | - Dind. |
| | 1180. | χείρ' — χεῖρ | - | - | - MS. Steph. |
| 1081-2. | | ὀρεγομένα — ὀρέγματα | - | - | - Herm. |
| | 1081. | ἡλθετον νόμφ — ὁμοῦ | - | - | - Butl. |
| | | ἡλθέτην | - | - | - Elmsl. |
| | 1093. | καὶ διρία — καιρία | - | - | - Dind. |
| | | ξυναντεῖ — ξυναντέι | - | - | - Pors. |
| | 1155. | κλύειν — κλύζειν | - | - | - Aurat. |
| | 1169. | τό μ' εἰδέναι — τοῦμ' εἰδέναι | - | - | - Dind. |
| | 1172. | φοκος, πῆγμα — ὄρκον πῆγμα | - | - | - Aurat. |
| | 1189. | φροίμοις ἐφημίους — dele ἐφημίους | - | - | - |
| | 1200. | pro ἀπαργος leg. ἔπαργος | - | - | - Cant. |

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- Agam. 1222. pro. εἰ πάρεσται γ' leg. εἴπερ ἔσται γ' - - Schütz
 1225. — ἡ κάρτ' ἄρ' ἂν παρεσκόπεις χρησμῶν ἐμῶν —
 ἡ κάρτα χρησμῶν ὄρον ἐμῶν παρεσκόπεις Dind. post Musgr.
 1234. — κότῳ — ποτῷ [?] - - - - - Casaub.
 1235. — ἐπεύχεται — κάπεύχεται - - - - - Dind.
 1249. — ἀγαθὸν δ' ἀμείψομαι — ἐγὼ δ' ἄμ' ἔψομαι Anon. ap. Scholef.
 1241. — ἄλλην τιν' ἄτην — ἄλλην τιν' ἄλλην - - Voss
 ἄλλην τιν', εἰ τιν' - - f. l.
 1259. — κάτοικος — κάτοκνος [?] - - - - - Wakef.
 1263. — ἰούσα πράξω — ἰούσα κάγῳ - - - - - Heath
 1272. — χρόνῳ πλέω — χρόνῳ πλέων - - - - - Pears.
 1290. — ἡλίῳ τ' — ἡλίῳ - - - - - Jacob
 1291. — τοῖς — τῶς - - - - - f. l.
 1292. — ὁμοῦ — μόρον - - - - - f. l. vid. notat.
 1293. — φονεῦσι — φοναῖσι - - - - - f. l.
 1313. — ποινὰς θανάτων ἄγαν ἐπικρανεῖ — ποινὰς
 θανάτων ἐπικραίνει [?] - - - - - Herm.
 1314. — τίς ἂν εὐχαιτο — τίς ἂν οὖν εὐχαιτο [?] - - Pors.
 1316. — πληγὴν ἔσω — πληγὴν ἔχω - - - - - Blomf.
 1320. — κοινωσάμεθ' ἂν πως — κοινωσαίμεθ' ἂν πως Pors.
 1348. — πημονὴν ἀρκύστατον — πημονῆς - - Aurat.
 ἀρκύστατ' ἂν - - Elmal.
 1365. — Διὸς νότῳ γὰρ εἰ — διοσδότῳ γάνει - - Pors.
 1368. — πρεπόντων — πρεπόντως - - - - - Stanl.
 1403. — εὐπρέπειαν ἀτίετον — ἐμπρέπειν [?] - - Herm.
 ἀτιτον [?] - - Dind.
 1417. — ναυτίλων — ναυτικῶν - - - - - Casaub.
 1458. — νείρει — νείρῃ - - - - - Casaub.
 melius νείρῃ - - Well.
 1489. — πῶ πῶ — πῶς πῶς - - - - - Dind.
 1493. — ὅποι δὲ καὶ — ὅποι δίκαν - - - - - Butler
 1502. — οὔτε — οὐκ - - - - - Schütz
 1507. — τὴν πολυκλαύτην Ἰφιγενείαν ἀνάξια δράσας
 — τῆς πολυκλαύτης Ἰφιγενείας ἄξια δράσ-
 ας [?] - - - - - Herm.
 1528. — ἐπιτύμβιος αἶνος — ἐπιτύμβιον αἶνον - - Voss
 1547. — προσάψαι — πρὸς ἄτα [?] - - - - - Blomf.
 1548. — ἐνέβη — ἐνέβης - - - - - Cant.
 1561. — ὄχη — ἄγη - - - - - Aurat.
 1577. — ἀσημα δ' αὐτῶν — ἀσημ' ὁ δ' αὐτῶν - - Dind.
 1581. — ἐρῶν — ἐμῶν - - - - - Stanl. Aurat.
 1608. — τοὺς ἤκοντας — τοῦδ' ἤκοντος [?] - - Stanl.
 1614. — ἡπίοις — νηπίοις [?] - - - - - Jacob
 ἡπίοις [?] - - Pauw
 1638. — ἐρούμεθα — ἐρώμεθα - - - - - Schütz
 αἰρούμεθα - - - - - Cant.
 1642-3. — ἔρξαντα καιρὸν — ἔρξαντας αἰνεῖν - - Heath
 ἔρξαντας αἰρεῖν - - - - - Blomf.
 Cho. 4. — τὰδε γε — τῷδε - - - - - Arist. Cod. Rav.
 15. — μελίγμασι — μελίγματα - - - - - Casaub.
 23. — χοὰς — χοᾶν - - - - - Casaub.

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- Cho. 47. pro λυκρὸν leg. λυτρὸν - - - - Cant.
 59. — δίκαν — δίκας, et mox τοὺς pro τοῖς - - - - Turn.
 67. βρύειν pro gloss. ejicit - - - - Hermann
 69. pro οὔτε leg. οὔτε - - - - Bothe
 71. — χειρομυσσῇ — χειρομυσσῇ - - - - Pors.
 72. post hunc versum lacuna indicanda - - - - Well.
 110. pro γ' ἄρ' leg. γ' ἄρ' - - - - Pors.
 122. ante hunc versum recte ponit versum qui
 vulgo 163 legitur et ante Ἑρμῇ supplet
 ἀκουσον (f. ἀρξέον) - - - - Herm.
 124. pro δ' ὀμμάτων leg. δωμάτων - - - - Stanl.
 127. — βροτοῖς — φθιτοῖς - - - - Herm.
 130. — πεπραγμένοι — πεπραμένοι - - - - Casaub.
 142. — ἀντικαταθανεῖν δίκην — ἀντικατακατανεῖν δίκην
 ἀντικακατανεῖν - - - - Scaliger
 143. — κακῆς — καλῆς - - - - Schütz
 160. — βέλη — ξίφη - - - - Pauw
 176. — ἦ — ἦν - - - - Scholefield
 187. — πλὴν ἐμοῦ — πλὴν ἐνός - - - - Dobree
 193. — εὐφρον' — ἐμφορον' - - - - Aurat.
 195. — ἀλλ' εὖ — ἀλλ' ἦ - - - - Cant.
 — σαφηνῇ — σάφ' ἦδη - - - - Pors.
 273. — ἀποχρημάτοισι — ἀχρημάτοισι - - - - Soph. ap. Rob.
 277. — τὰς δὲ — τάσδε - - - - Turn.
 292. — δέχεσθαι — δέχεσθαι δ' - - - - Herm.
 317. — ὁμοίως — ὅμως - - - - Arnald.
 358. — Τρωῖτας — Τρωτοῖς - - - - Herm.
 Τρωϊκοῖς - - - - Blomf.
 360. — ἄλλων — ἄλλω - - - - Stanl.
 364. — τέθαψαι — τεθάφθαι - - - - Ahrens
 ante θανατηφόρον excidit verbum iudice
 368. pro ὀδυνᾶσαι γὰρ leg. δύνασαι γὰρ - - - - Herm.
 ὀδύνα σα - - - - Lachm.
 376. — τελεῖται — τέλει τέλει [?] - - - - Lachm.
 τέλει τάδε [?] - - - - Well.
 384. — θεῖον — οἶον - - - - Herm.
 398. — λοιγὸν Ἑρινὺς — λοιγὸς Ἑρινὺν - - - - Herm.
 412. — εἰπόντες — φάντες - - - - Bothe
 416. — ἔκοψε — ἔκοψα - - - - M.
 417. — εἴτε Κισσίας νόμοισι πολεμιστρίας — ἐν τε
 (Herm.) Κισσίας νόμοισι ἡλεμιστρίας - - - - Ahrens
 εἴτε — ἐν τε - - - - Herm.
 419. — ἀπριγκτοὶ πληκτά — ἀπριγκτόπληκτα - - - - Scal.
 ἀπριγδόπληκτα - - - - Blomf.
 436. — κτεῖναι — κτίσαι - - - - Stanl.
 442. — κεκρυμμένα — κεκρυμμένον [?] - - - - Dind.
 447. — ὄργα — ὄρμα [?] - - - - Bamberger
 464 seqq. leg. δώμασιν ἔμμοτον τῶνδ' ἄκος (Med. ubi vulg.
 ἐκάς) οὐδ' ἀπ' ἄλλων ἔκτοθεν, ἀλλ' ἀπ' αὐ-
 τῶν - - - - Vide notata,
 p. 125. seq.

ED. WELL.

- Cho. 467. pro αἰῶν' ἀναυρεῖν leg. διώκειν ἔριν - - - Anon. ap Erf.
 ib. — αἱματηρᾶν — αἱματηράν - - - Rob.
 478. — ἐν πυροῖσι — ἐμπύροισι - - - Cant.
 483. — δέ τ' — δέ γ' - - - Herm.
 495. — γόνον — γόνον [?] - - - Bamberger
 500. — λίνον — λίνου - - - Rob.
 503. — ἀμόμφητον δέ τινα τὸν λόγον — ἀμεμφῇ τόνδ' ἐτείνατον (- την Bl.) λόγον - - - Herm.
 522. — ὀρμίσαι — ὀρμήσαι - - - Pors.
 525. — οὐκ ἄρ' ἦν — οὐθαρ ἦν - - - Pauw.
 527. — ἀνδρὸς corruptum iudice - - - Dind.
 540. pro ἀμφιταρβῆς leg. ἀμφι τάρβει [?] - - - Pors.
 582. — πεδάμαροι — πεδάμοροι - - - Stanl.
 599. — καῖθουσα — καταίθουσα - - - Cant.
 609. — πειθήσασα — πιθήσασα - - - Abreath
 615. — ἀκαίρως δέ — ὁ καιρὸς δέ - - - f. l.
 620. — τίων δ' — τίειν δ' - - - f. l.
 635. — ἀθεμίστως — οὐ θεμιστῶς - - - Pors.
 673. — ἀεὶ ἔξονον — ἀεῖξονον [?] - - - Schneider
 680. — ἐνθάδ' ὥς — εἰπας ὥς - - - Anon. in Ch. of Engl. Quart. Rev.
 685. — εὐβούλως — εὐβόλως - - - Pors.
 696. — ἀξίως — ἀξίω - - - Pauw. Schol.
 717. — ἐφοδεῦσαι — ἐφοδῶσαι - - - Bamberger
 745. — ἡ δίψη τις — ἡ δίψ' εἰ τις [?] - - - Buttm.
 762. — ὀρθούση φρενί — ὀρθοῦται λογός - - - Eustath.
 776. — διαδύκασαι — διὰ δίκας - - - Pauw.
 785. — ἐν δρόμῳ — ἐν om. - - - Heath
 786. — τίς ἂν σώζοι νιν ῥυθμοῦ τοῦδ', ἰδὼν διὰ πέδον (sic Blomf. pro δάπεδον) ἀνομένων βημάτων ὄρεγμα - - - f. l.
 788. pro πημάτων leg. βημάτων - - - M. Ald.
 798. — δνοφερὰς καλύπτρας — δνοφερᾶς καλύπτρας [?] Herm. qui prae-figit ἐκ
 802. — verba πολλά — κρυπτά pro spuris ejieiunt - - - Schütz, Herm. Seidl.
 806. pro καὶ τότε δὴ πλοῦτον leg. καὶ τότε ἤδη πολὺν [?] Blomf.
 809. — γοήτων νόμον lectio incerta.
 828. pro ἀμφέρειν leg. ἂν φέρειν - - - Turn.
 829. — δειματοσταγές — αἱματοσταγές - - - Stanl.
 837. — ὥς αὐτὸς αὐτῶν — ὥς αὐτὸν αὐτῶν - - - Schütz
 841. — φρένα — φρέν' ἂν - - - Elmal.
 870. — αὐτῆς — αὐτῆσδ' - - - Martinus
 887. — ποῦ δὴ τὰ λοιπά — ποῦ δὴτά σοι τὰ [?] - - - Blomf.
 914. — σ' ὀρίζει — σοῦρίζει - - - Blomf.
 917. — κάνας γ' — ἔκανές γ' - - - Pauw, alii
 927. — ἔλακε — ἔλαχε - - - Schütz
 941. — τάνπερ — τάνπερ - - - Herm.
 — χρόνοις θεῖσαν — χρονισθεῖσαν - - - Herm.
 956. — μέγαν τ' — μέγα τ' - - - Pors.

ED. WELL.

- Cho. 957. pro ἀναγε μᾶν leg. ἀνα γε μᾶν - - - Blomf.
 962. — ἀπαν ἐλατήριον — ἀτᾶν ἐλατηρίους - - - Schütz
 963. — τύχα δ' εὐπροσώπῳ κολίτῃ leg. τύχα δ' εὐπροσω-
 ποκοίτῃ - - - Herm.
 964. — ἀκοῦσαι θρεομένοις — ἀκοῦταί θ' ἱεμένοις [?] Stanl.
 965. — μετοικοδόμων — μέτοικοι δόμων - - - Scal.
 984. — νόμου — νόμος [?] - - - Cant.
 1000. — νῦν αὐτὸν αἰνῶ, νῦν ἀποιμῶζω παρᾶν — νῦν
 ταῦτὸν αἰνῶ, νῦν ἀποιμῶζω παρὸν [?] - Blomf.
 1014. — διὰ πάντ' — διὰ παντὸς - - - Heath
 1017. — ἄλλος ἂν εἰδῇ τοῦτ' ἄρ' — ἄλλος φανεῖ δῆτ',
 οὐ γάρ - - - Erfurdt
 1018. — ἡνιοστρόφον — ἡνιοστροφῶ - - - Stanl.
 1035-6. — transponendos censet - - - Blomf.
 1036. — μοι μενέλεως — μὲν ὥς [?] - - - Pors.
 1040. — εὔτε πράξας — εὐγ' ἔπραξας - - - Tyrwh.
 1055. — εἴσω καθαρμὸς — εἰσὶν καθαρμοὶ
 ἔσται καθαρμὸς - - - Elmsl.
 1065. τε Θυέστου pro gloss. ej. - - - Herm.
 Eum. 21. pro προναία leg. πρόνοια - - - Lennep
 36. — στάσιν — βάσιν ex v. l. in M. - - - Dind.
 54. — βίαν — λίβα - - - Burgess
 59. — πόνων — πόνον - - - Arnald.
 77. — ἂν αἰεῖ — ἀν' αἰεῖ - - - Herm.
 92. — ἐκ νόμων — ἐκνόμῳς - - - Herm.
 118. — οὐκ ἔμοις — οὐκ ἔμοι - - - Schütz
 140. — δυσαχθές — δυσαχές - - - Rob.
 158. — θρόνον — θρόμβον - - - Wakef.
 161. — αἰρούμενον — ἀρούμενον - - - Abresch
 169. — ἐκείνου — ἔστιν οὐ [?] - - - Herm.
 177. — καρανηστῆρες — καρανιστῆρες - - - Turn.
 180. — λευσμόν — λευσμός [?] - - - Casaub. Schütz
 204. — ἡρκέσω — ἡδέσω - - - Well.
 211. — τὸ μὴ γενέσθαι — τὸ μὴδ' ἔπεσθαι - - - Petersen
 214. — ἡσυχαιτέραν — ἡσυχαιτέρα - - - f. l.
 216. — λείπω — λίπω - - - Pors.
 217. — πλεόν — πλέω - - - Big. Aurat.
 246. — λεύσσετον — λεύσσε τε [?] - - - Herm.
 250. — χερῶν — χρεῶν [?] - - - Scal.
 258. — ἀντιποίνους τίνεις — ἀντίποιν' ὡς τίνης - - - Schütz
 259. — ἄλλον — ἄλλος - - - Heath
 282. — Λιβυστικοῖς — Λιβυστικῆς - - - Aurat.
 302. — εὐθυδίκαί — εὐθυδικαῖοι - - - Herm.
 303. — προσνέμοντας — προνέμοντας, καθαρῶς ante
 καθαρὰς inserto - - - Herm.
 305. — λάμπῃ — λάμπῃ - - - Wieseler
 306. — ἀλιτρῶν — ἀλιτρῶν - - - Aurat.
 338. — ὁμοίως — ὁμῶς - - - Arnald.
 346. — ἀλλομένα — ἀλομένα - - - Herm. Schütz
 349. — σφαλερὰ τανυρόμοις — σφαλερὰ περ τανυ-
 δρόμοις - - - f. l.

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- Eum. 376. pro τὴν καταφθαγουμένην leg. γῆν καταφθαγουμένη Bentl.
 389. — ὀρωμέναις — ὀρωμένας - - - - - Stanl.
 391. — ἀμορφον — ἀμορφον - - - - - Rob.
 394. — αἰανῇ — αἰανῆς - - - - - MS. Turn.
 404. — ἄλλης ἀνάγκης — ἄλλαις ἀνάγκαις - - - - - Bothe
 οὔτινος — ἡ τινος - - - - - MSS.
 407. — οὐ δοῦναι θέλει — δοῦναι θέλοι - - - - - Schütz
 409. — οὐ πένει — οὐν πέλει - - - - - f l.
 413. — ἀξίαν τ' — ἀξίαν σ' - - - - - Wakef.
 439. — κρύψασα λουτρῶν — κρύψας' ἃ λουτρῶν - - - - - Herm.
 450. — ὄξυμηνίτου — ὄξυμηνίτους - - - - - Stanl.
 459. — δυσπήματ' — δυσπήμαντ' - - - - - Bentl. Stanl.
 461. — ὀρκίων αἰρουμένους — ὀρκίους αἰρουμένη - - - - - Piers.
 475. — μετὰ τ' αὐθις — μεταῦθις - - - - - Rob.
 481. — ὑπόδοσιν — ὑπόδυσιν [?] - - - - - Heath
 520. — ἐκ τῶνδ' — ἐκῶν δ' - - - - - Wieseler
 524. — παντόφυρτ' ἀνευ — παντόφυρτ' ἄγοντ' ἀνευ [?] Pauw
 532. — λέπαδνον — λαπαδνόν - - - - - Herm.
 551. — ὅπως — ὅπως τ' - - - - - Herm.
 κυρώσω — κύρωσον - - - - - MSS.
 588. — κελεύσῃ — κελεύσαι - - - - - Herm.
 601. — μιν — γιν - - - - - Pors.
 602. — ἀμείνον' — ἀμεινον - - - - - Ald. Herm.
 εὐφροσιν — ἡ φράσαι (sed cf. not. ed. Linw.) Bothe
 663. — μὴ' πικαιρόντων — μὴ' πυχραινόντων - - - - - Wakef.
 727. — ἀνῆρ — ἀνήρ - - - - - Pors.
 741. — ὀρθουμένων — ὀρθουμένοις [?] - - - - - Turn.
 totum l. pro interpolato habet - - - - - Dind.
 753, 780. — ἀντιπαθῇ — ἀντιπενθῇ - - - - - MSS.
 757, 784. — γενῶμαι — γελῶμαι - - - - - Tyrwh.
 759. — μεγάλατοι — μεγάλα ται - - - - - MSS.
 789. — στήσητε — κτίσητε - - - - - f l.
 808. — δαμιᾶν — δαναιᾶν - - - - - L. Dind.
 811. — καὶ τοὶ γε μὴν συ — καὶ τῷ μὲν εἰ σὺ - - - - - Wieseler
 καίτοι τὰ μὲν σὺ - - - - - Herm.
 819. versus præc. excidit iudice - - - - - Dind.
 850. pro γ' εὐμοίρου leg. γαμόρω - - - - - Dobree
 863. — νίκης leg. νείκης [?] - - - - - Herm.
 885. — ἐξαμβρόσαι — ἐξαμβρῦσαι [?] - - - - - Pauw
 904. — εὐθενοῦντ' ἄγαν — εὐθενοῦντα γὰ - - - - - Dobree
 943. — φρονούσι — φρονούσα - - - - - M.
 εὐρίσκει — εὐρίσκεις - - - - - M.
 949. — καὶ γῆν καὶ πόλιν ὀρθοδίκαιον — καὶ γῆ καὶ
 πόλιν ὀρθοδίκαιοι - - - - - Herm.
 968. — ἐπιδιπλοῖζω om. [?] - - - - - Pors. c. Piers.
 ἐπανδιπλοῖζω - - - - - Herm.
 986. pro βᾶτε δόμῃ leg. δόμον [?] - - - - - Herm.
 988. — χωρεῖτε — χωρῖται - - - - - Herm.
 996. — ἐς το πᾶν — εἰσόπιν - - - - - f l.
 οἰκων — ἴτων - - - - - Musgr.
 Supp. 3. — λεπτεσθῶν — λεπτοψαμάθων - - - - - Pauw

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- Supp. 6. pro δημηλασία leg. δημηλασίαν - - - Tyrwh.
 20. — τίνα γούν—τίν' ἂν οὖν - - - Burgess
 39. — πατραδελφίαν—πατραδελφείαν - - - Pauw
 40. — ἐπικεκλόμεναι—ἐπικεκλομένα - - - Turn.
 66. — Ἰαονίοισι—ἀηδονίοισι mem. ex codd. - Spanh.
 id. conj. - - - Stanl.
 78. — Ἄρης φνυγάσι—Ἄρηφνυγάσι [?]- - - Heath
 90. — τὸ θάλλος—τεθαλώς - - - Bothe
 93. — τὰν ἄποινον—lect. incert.
 111, 122. — εὐακοεῖς—εὐα κοινεῖς [?] - - - Well.
 εὔ, γὰ, κοινεῖς [?] - - - Boissonade
 117. — ἐπιδρομῶς δθι—ἐπίδρομ' ὁπόθι [?] - - - Herm.
 146. — ἡ διόκτυπον—ἡλιόκτυπον - - - Well.
 153. leg. ἃ Ζάν, Ἰοῦς ἰώ - - - Bamberger
 176. pro προμηθείαν λαβεῖν leg. προμήθειαν λαβῶν - J. Wordsworth
 183. — τεθυμένος—τεθυμμένος - - - Abresch
 196. — μετώπων σωφρόνων—μετωποσωφρόνων - Pors.
 224. — πάρα—παρὸς [?] - - - Burgess
 225. — μάταιον αἰτίας—μάταιος αἰτίαν - - f. l.
 231. — ἀνέλληνα σόλον—ἀνελληνόστολον - - Burgess
 245. — ἱεροῦ ῥάβδον—ιερόραβδον - - - Schütz
 263. — μνηεῖται δ' ἄκη—μνηιτῇ δάκη [?] - - Pors.
 μνηιαῖ' ἄκη [?] - - Dind.
 282. — ἀστραβιζούσαις—ἀστραβιζούσας - - Stanl.
 284. — κρεοβρότους—κρεοβόρους - - - Anon. ap. Butl.
 293. — κρυπτά γ'—κρύβδα γ' - - - Stanl.
 304. — pro glossemate habet - - - Well.
 vers. præc. excidisse putat Dind.
 313. pro μέγιστον τῇσδε γῆς leg. μέγιστης ὄνομα γῆς [?] Pors.
 sed versus præc. excidit
 332. — ὠνοῖτο—ὄνοιτο - - - Boissonade
 346. — λευκόστικτον—λυκοδίωκτον - - - Herm.
 347. — ἡλιβάτοισιν—ἡλιβάτοις ἴν' - - Valck.
 356. — γεραφρόνων—γεραιόφρων - - - Burgess
 358. — οὐπερ—εἴπερ [?] - - - Faehse
 οὐ πενεῖ [?] - - - Herm.
 λήμματα—λήματα - - - M. Ald. Rob.
 364. — ἀστῶν... τοῖσδε—ἀστοῖς... τῶνδε - - Stanl.
 381. — δυσπαράθελκτος pro corr. MS. - - - Pors.
 430. — μένει Ἄρει ἔκτινεν ὁμοίαν θέμιν [?] pro corr.
 vulg. - - - Seidl.
 439. — ἐμπλήσας leg. ἐμπλήσαι [?] - - Butl.
 (νν. 439. 440. forte transponendi)
 χρήμασιν—χρημάτων - - - Aurat.
 461. — μακιστήρα—μαστικτήρα - - - Stanl.
 481. — οἶκος εἰσιδὼν τάδε—οἰκτίσας, ἰδὼν τάδε - f. l.
 486. — εὖ ῥέοντα—εὐρεθέντα - - - Pors.
 509. — αἰὶ δ' ἀνάκτων—αἰὶ γυναικῶν - - f. l.
 514. — τοῖα—ποῖα - - - supersc. in Reg. L.
 551. — εἰσικνουμένη—εἰσικνουμένου - - - M. Rob.
 542. — βάσιδος δι' αἵας—δ' Ἀσίδος δι' αἵας [?] - Turn.

| | | | | | |
|-------|-------|--|---|---|-----------------|
| Ed. | WELL. | | | | |
| Supp. | 594. | pro δούλιος leg. βούλιος [?] | - | - | - Stanl. |
| | 647. | post ἐπιχωρίους supplet ἔρις [?] | - | - | - Heath |
| | 668. | pro κράτους leg. κρατὸς | - | - | - Voss |
| | 671. | καρποτελεῖ — καρποτελῇ | - | - | - Stanl. |
| | 676. | ἐπιβοῶν — ἐπὶ βωμοῖς | - | - | - M. |
| | | μοῦσαι θεαί τ' αἰοῖδοι — μοῦσαν θεῖεν αἰοῖδοι | - | - | - Ahrens |
| | 711. | βραδύνοιμεν — βραδύνοιεν | - | - | - Well. |
| | 727. | μεσημβρίας — μεσημβρινῶ | - | - | - Bothe |
| | 728. | κατερρινημένους — κατερρινωμένους [?] | - | - | - Well. |
| | 766. | μελανόχρως — μελαινόχρως | - | - | - Lachm. |
| | 776. | ἐρημίας — κρεμίας [?] | - | - | - Rob. |
| | | οἰόφρων — οἰόπρων [?] | - | - | - Burgess |
| | 757. | βουνῖτι — βουνῖς | - | - | - Pauw |
| | | βοῦνι | - | - | - Dind. |
| | 788. | γάμον καὶ λυτήρια — γάμον λυτῆρα | - | - | - Schütz. |
| | 826 | δι' ἔλον αἶμον' ἰζω σ' ἐπ' ἀμίδα — emendatio incerta. | - | - | - |
| | 853. | leg. βόα καὶ πικρότερον οἰζύος χέων νόμον | - | - | - f. l. |
| | 859. | pro ἀντίστροφον leg. ἀμφίστροφον | - | - | - Pors. |
| | 861. | οὐ δαμάζεται — οὐδὰμ' ἄζεται | - | - | - Pauw |
| | 882. | πρόμνοι — πρόμοι | - | - | - Stanl. |
| | 896. | ἐγώ — ἔχω, interrog. post οὐχὶ posita | - | - | - Valck |
| | 917. | ἴσθι γ' — εἴσει σύ τ' | - | - | - Bothe |
| | 928. | ἴσθι ταδ', ἤδη πόλεμον αἶρήσῃ νέον — ἦ"σται τάδ' ἢ δεῖ πόλεμον αἶρεσθαι νέον [?] | - | - | - Pors. |
| | 932. | φίλοις — φίλαις | - | - | - Schütz |
| | 966. | αἰεὶ ζῶν — αἰείζων | - | - | - Bothe. Elmsl. |
| | 967. | τοιῶνδε — τοιάνδε | - | - | - f. l. |
| | 968. | σίβεσθε — σίβεσθαι | - | - | - MSS. |
| | 977. | μιν — νιν | - | - | - Pors. |
| | 980. | κἄλωρα — κἄωρα | - | - | - Stanl. |
| | 985. | οὖν ἐκληρώθη — οὖνεκ' ἡρόθη | - | - | - Heath |
| | 1027. | φυγάδας δ' — φυγάδεσιν δ' | - | - | - Burgess |
| | | forte etiam ἔτι ποινας pro ἐπιπνοίας | - | - | - Burgess. |

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